

"Teachings of Lord Kapila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Foreword

Kapila Muni, a renowned sage of antiquity, is the author of the philosophical system known as Sankhya, which forms an important part of India's ancient philosophical heritage. Sankhya is both a system of metaphysics, dealing with the elemental principles of the physical universe, and a system of spiritual knowledge, with its own methodology, culminating in full consciousness of the Supreme Absolute. Kapila, however, is not an ordinary philosopher or sage. According to Vedic tradition, the tradition of India's ancient scriptural literature, He Himself is an avatara (incarnation) of the Supreme Absolute Truth.

Kapila's teachings are originally inscribed in the Srimad-Bhagavatam, or Bhagavata purana, one of the most important scriptural documents of Vedic theism. Within the Bhagavatam, Kapila's teachings comprise Chapters Twenty-five through Thirty-three of the Third Canto. This book, Teachings of Lord Kapila, the Son of Devahuti, is based on a unique series of lectures presented in Bombay, India, in the spring of this series, Srila Prabhupada spoke from the Twenty-fifth Chapter, which contains the beginning of Lord Kapila's teachings. Srila Prabhupada is the author of a celebrated multivolume translation and commentary on the entire text of the Bhagavatam, and at the time of the Kapila lectures he had already completed his written commentary on the section of the Bhagavatam dealing with Kapiladeva's teachings. In these special lectures, however, Srila Prabhupada went into significantly greater detail in elucidating the verses and shed an even broader light upon these fascinating teachings.

The text begins with the words of Saunaka, the foremost of the sages of Naimisaranya, the vastly learned sages to whom Srimad-Bhagavatam was originally spoken some thousands of years ago. The sages have already heard about Lord Kapiladeva from Suta Gosvami, an exalted spiritual master, and it is clear from Saunaka's words that they accept Kapila Muni as being an incarnation of the Lord Himself and as therefore being the highest authority on yoga and transcendental knowledge. In recounting the history of Lord Kapila, Suta Gosvami, in accordance with Vedic principles for presenting spiritual knowledge, refers to discourse by great spiritual masters who have previously discussed this same subject. In this case, Suta Gosvami refers to a discussion between Vidura and the great sage Maitreya, who was a friend of Vyasadeva, the original compiler of the Vedic literature.

As Suta Gosvami has already described, Lord Kapila appeared in this world as the son of Kardama Muni, a master of mystic yoga, and his wife, Devahuti. Both Kardama Muni and Devahuti were aware of the divinity of their son. Indeed, even before Kapila's birth, Lord Brahma himself, the chief created person in this universe, had appeared before Devahuti and revealed to her that her son was to be an incarnation of the Supreme Lord and that this incarnation would enlighten her with spiritual knowledge.

According to the Vedic social system, a man with a grown son may accept the order of sannyasa, thus renouncing all connections with his family and worldly life, and entrust his wife to the care of his son. Kardama Muni, of course, knew that his son was an incarnation of the Supreme Lord, yet to honor this Vedic system and emphasize its importance, he too eventually accepted sannyasa, entrusting his wife, Devahuti, to the care of his divine son, Kapiladeva. Therefore, as Suta Gosvami begins to answer Saunaka's request to hear further about Lord Kapiladeva, the sages have already been informed of how Kardama Muni departed for the forest, leaving Kapiladeva behind with Devahuti.

After Kardama Muni's departure, Devahuti, remembering the prophetic words of Lord Brahma, approaches her divine son and humbly expresses her desire for spiritual enlightenment: "My Lord, I have fallen into the abyss of ignorance. Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.... Now be pleased, my Lord, to dispel my great delusion... You are the ax which can cut the tree of material existence. I therefore offer my obeisances to You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter." (Srimad-Bhagavatam 3.25.7-11) Pleased by His mother's pure desire for spiritual enlightenment, and feeling great compassion for her, Kapila begins to speak on the Sankhya philosophy.

Now, what is Sankhya? Insofar as Sankhya deals with the elemental categories or principles of the physical universe, Sankhya is what Western scholars generally refer to as "metaphysics." The term sankhya literally means "to count." This name is used because Sankhya philosophy enumerates principles of cosmic evolution by rational analysis. The etymological meaning of the word sankhya is "that which explains very lucidly by analysis of material elements." Philosophically, this term is used because the Sankhya system expounds analytical knowledge that enables one to distinguish between matter and spirit. This understanding culminates in bhakti, devotion for and service to the Supreme. It may be

said, therefore, that Sankhya and bhakti form two aspects of the same process, bhakti being the ultimate goal or ultimate aspect of Sankhya.

It is interesting to note, at this point, that long after Lord Kapila's descent, an imitation Kapila appeared on the Indian subcontinent and propounded a nontheistic Sankhya. That which is generally studied as Sankhya in the contemporary academic context is actually this later, nontheistic, materialistic Sankhya. The Sankhya philosophy, propounded by the original Kapila, is practically unknown in the West. Teachings of Lord Kapila, the Son of Devahuti (along with Srila Prabhupada's complete commentary on Kapila's Sankhya in his edition of Srimad-Bhagavatam) is probably the first major exposition in the English language on the original, theistic Sankhya. It should therefore be of considerable interest to scholars in this field.

Because the basic principle and the ultimate goal of Lord Kapiladeva's Sankhya philosophy is bhakti, this is the subject with which Lord Kapiladeva begins His instructions to Devahuti. Consequently, because this volume, Teachings of Lord Kapila, the Son of Devahuti, is Srila Prabhupada's commentary on the beginning of Lord Kapila's teachings, it is chiefly concerned with the science of bhakti-yoga--the process of linking with God (yoga means "linking") through bhakti (devotion).

As the actual history begins, Devahuti approaches her son, Kapila, and with deep humility expresses her sincere desire for spiritual enlightenment. In response, Lord Kapila delineates "the path of the transcendentalists, who are interested in self-realization." Concisely summarizing the actual process of self-realization, Kapila defines consciousness in both the conditioned and liberated states. He describes the psychology of pure consciousness, delineates the symptoms and characteristics of a sadhu, holy person, and stresses the importance of sadhu-sanga, association with those who are saintly. Kapiladeva then explains that liberation is merely a stage preliminary to the attainment of bhakti and that one who attains bhakti automatically achieves liberation. One who engages in bhakti, devotional yoga, automatically transcends material desires and ultimately crosses beyond birth and death.

According to later descriptions in Srimad-Bhagavatam, Devahuti ultimately attains full enlightenment in transcendental knowledge by hearing and understanding the sublime philosophical teachings of her great son.

--The Publishers

Chapter One

The Purpose of Lord Kapila's Advent

TEXT 1

saunaka uvaca
kapilas tattva-sankhyata
bhagavan atma-mayaya
jatah svayam ajah saksad

atma-prajnapraye nrnam

TRANSLATION

Sri Saunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

PURPORT

The word atma-prajnapraye indicates that the Lord descends for the benefit of the human race to give transcendental knowledge. Material necessities are quite sufficiently provided for in the knowledge given in the Vedic literatures, which offer a program for good living and gradual elevation to the platform of sattva-guna, the mode of goodness. Once one is situated in sattva-guna, one's knowledge expands. On the platform of passion there is no knowledge, for passion is an impetus to enjoy material benefits. On the platform of ignorance there is neither knowledge nor enjoyment but simply animalistic living.

The Vedas are intended to elevate one from the mode of ignorance to the platform of goodness. When one is situated in the mode of goodness, he is able to understand knowledge of the self, or transcendental knowledge. Such knowledge cannot be appreciated by any ordinary man; therefore a disciplic succession is required. This knowledge is expounded either by the Supreme Personality of Godhead Himself or by His bona fide devotee. Saunaka Muni also states here that Kapila, the incarnation of the Supreme personality of Godhead, took birth or appeared simply to disseminate transcendental knowledge. To understand that one is not matter but spirit soul (aham brahmasmi: "I am by nature Brahman") is not sufficient for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nrnam, "for the human beings." Human beings are meant to lead a regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life described in the scriptures or by the Vedic authorities. Only when one's life is regulated according to the Vedas can one understand transcendental knowledge.

For the propagation of this transcendental knowledge, Kapiladeva, the incarnation of the Supreme Personality of Godhead, gave instructions in Sankhya philosophy to His mother, Devahuti. Later, another Kapiladeva appeared who expounded atheistic Sankhya philosophy, which dealt with the twenty-four elements but gave no information about God. The original Kapila is called the Devahuti-putra Kapila, and the other is called the atheist Kapila. Concerning Kapiladeva, Saunaka Rsi says, kapilas tattva-sankhyata. Kapila is the Supreme Person; therefore He can explain the Absolute Truth. Actually only Bhagavan can know the true position of the ultimate truth. No one else can know it. Bhagavan, Krsna or His incarnation, occasionally visits the earth to give humanity information about the aim of life. Thus the Supreme Lord descended as Kapiladeva, tattva-sankhyata. The word sankhyata means "expounder," and tattva means "the Absolute Truth." The Absolute Truth is Bhagavan Sri Krsna Himself.

We cannot understand the Absolute Truth or the Supreme Person by mental speculation, especially when we are under the influence of the three modes of material nature (sattva-guna, rajo-guna and tamo-guna). Only those who are situated in sattva-guna (the mode of goodness) are fit to understand the Absolute Truth. According to Bhagavad-gita (18.42), those possessing brahminical qualifications are situated in sattva-guna.

samo damas tapah saucam
ksantir arjavam eva ca
jnanam vijnanam astikyam
brahma-karma svabhavajam

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge and righteousness--these are the qualities by which the brahmanas work."

According to the Vedic conception, there must be men in society who are factually brahmanas, capable of expounding the real truth. If everyone becomes a sudra, the Absolute Truth cannot be understood. It is said that at the present moment in Kali-yuga everyone is a sudra (kalau sudra-sambhavah), and it is very difficult in this age to find qualified brahmanas, for they are very rare. There is practically not a single qualified brahmana in this age.

prayenalpayusah sabhya
kalav asmin yuge janah
mandah sumanda-matayo
manda-bhagya hy upadrutah

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed." (SB. 1.1.10) The people in this age are very short-lived and slow in understanding spiritual life. Actually human life is meant for understanding spiritual values, but because everyone in this age is a sudra, no one is interested. People have forgotten life's real purpose. The word manda means both slow and bad, and everyone in this age is either bad or slow or a combination of both. People are unfortunate and disturbed by so many things. According to Srimad-Bhagavatam there will eventually be no rain and consequently a scarcity of food. The governments will also levy very heavy taxes. The characteristics of this age predicted by Srimad-Bhagavatam are already being experienced to some degree. Since Kali-yuga is a very miserable age, Caitanya Mahaprabhu, who is Sri Krsna Himself, advises everyone simply to chant Hare Krsna.

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of Kali there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord." (Brhan-naradiya Purana) This process is not Caitanya Mahaprabhu's invention, but is advised by the sastras, the puranas. The process for this Kali-yuga is very simple. One need only chant the Hare Krsna maha-mantra. Since

everyone in this age is an unintelligent, unfortunate and disturbed sudra, how can anyone understand the Absolute Truth or the aim of life? As stated by the Lord Himself in Bhagavad-gita (4.7):

yada yada hi dharmasya
glanir bhavati bhārata
abhyutthanam 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."

Some hundreds and thousands of years ago Lord Kṛṣṇa appeared as Devahūti-putra Kapiladeva. His father's name was Kardama Muni. After Kapiladeva grew up, His father, according to the Vedic system, retired, took sannyāsa and left home to cultivate spiritual life. It is not that one should rot in this material world throughout one's whole life. pañcāśordhvam vanam vrajet. According to the Vedic injunctions, there are four āśramas and four varṇas, and these used to be followed very strictly. After his son grew up, Kardama Muni, being a strict follower of the Vedas, left home and put his wife in the charge of his grown son, Kapiladeva.

It is said of Kapiladeva: kapilas tattva-sankhyata bhagavan. Lord Kapila is Bhagavan. Nowadays Bhagavan is taken very cheaply because the word is misused, but actually Bhagavan is not an ordinary man. Avajānanti māṃ mūdhaḥ: because Bhagavan Śrī Kṛṣṇa appeared as a human being, fools and rascals (mūdhas) consider Kṛṣṇa an ordinary human. As Kṛṣṇa Himself states in Bhagavad-gīta (7.13):

tribhir gunamayair bhavair
ebhiḥ sarvaṃ idam jagat
mohitam nabhijanati
māṃ ebhyaḥ param avyayam

"Deluded by the three modes (goodness, passion and ignorance), the whole world does not know Me, who am above the modes and inexhaustible."

Yet there are mahatmas, great souls, who can understand Kṛṣṇa. Arjuna could understand that although Kṛṣṇa was playing the part of his friend, He was nonetheless the Supreme Personality of Godhead. Arjuna was in perfect knowledge, yet Kṛṣṇa instructed him for our benefit. Arjuna requested Kṛṣṇa's instructions, which are set forth for all human society. After hearing Bhagavad-gīta, Arjuna addressed Kṛṣṇa as param brahma param dhama, "the Supreme Brahman and supreme abode."

Every person is actually Brahman, spirit soul. We are not actually the body. Awareness of aham brahmasmi ("I am Brahman") is actual self-realization. According to Vedic culture, one must understand that he is Brahman, not the body. We should not remain in ignorance like cats and dogs, thinking, "I am this body, I am American, I am Indian, I am brahmana, I am ksatriya, I am Hindu, I am Muslim," and so on. These are all bodily designations. When one comes to spiritual understanding, he understands aham brahmasmi, "I am Brahman." This is called Brahman realization. It is not that we become Brahman by some practice. Gold is gold, even if it is covered with some dirt, which can certainly be removed. Similarly, we are all Brahman, spirit soul, but somehow or

other we have come in contact with these material elements (bhumir apo 'nalo vayuh), and we have acquired bodily coverings. Consequently we think, "I am this body." This is ignorance, and unless one is enlightened by spiritual knowledge, he remains animalistic.

Understanding one's spiritual identity is called dharma. The ultimate goal of dharma is enunciated by Sri Krsna Himself in Bhagavad-gita (18.66). Sarva-dharman parityajya mam ekam saranam vraja: "Abandon all varieties of religion and just surrender unto Me." On this earth we have created so many dharmas--Hindu dharma, Muslim dharma, Christian dharma. These are all manufactured dharmas, but real dharma is attained when we come to the conclusion that Sri Krsna is everything. Again, in the words of Sri Krsna in Bhagavad-gita (7.19):

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma sudurlabhah

"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."

The Krsna consciousness movement is meant for the propagation of this message. We are not preaching a particular sectarian religious system but a real religion, dharma. Dharmam tu saksad bhagavat-pranitam: no one actually knows what dharma is, and no one can manufacture dharma. Dharma is the order of the Supreme Being. No one can manufacture state laws; they are given by the government. The simplest definition of dharma is that dharma is the order of the Supreme Being. Since the Supreme Being, God, is one, His order must be one. How, then, can there be different dharmas? It is not possible. Different dharmas are created due to ignorance, which causes people to think in terms of Hindu dharma, Muslim dharma, Christian dharma, this dharma or that dharma. No. Gold is gold. If a Christian possesses some gold, does it become Christian gold? Gold is gold whether possessed by a Hindu, a Muslim or a Christian. According to the order of the Supreme Personality of Godhead, dharma means surrendering unto that Supreme Being. This is bhagavata-dharma, and everyone should be taught how to surrender unto God. God is one; there cannot be two Gods. When there is competition, there is no God. Presently there is a different God on every street, but Krsna is not that kind of God. He is the Supreme God. As Krsna Himself states in Bhagavad-gita (7.7):

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva

"O conqueror of wealth [Arjuna], there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread."

The purpose of this Krsna consciousness movement is to inform everyone that no one is superior to Krsna, God. Because many young Americans and Europeans are fortunate and know nothing of any hodgepodge god, they have taken this bona fide Krsna consciousness movement seriously. Krsnas tu bhagavan svayam: Bhagavan, God, means Sri Krsna. We

have simply presented this information, saying, "Here is God. Sri Krsna." Because they have taken this seriously, many young Americans and Europeans are advancing in Krsna consciousness. Consequently many people are surprised to see how Americans and Europeans have become such great devotees and are dancing in ecstasy. How is it they are so advanced? They have taken the information seriously: krsnas tu bhagavan svayam. Whether one touches fire blindly or knowingly, fire will burn. It is not that because the fire is touched by a child, fire will not burn. These young Westerners have touched fire, and consequently it is acting as fire.

Acaryopasanam: this information (krsnas tu bhagavan svayam) is not concocted, but is accepted by the acaryas in the disciplic succession. Although an impersonalist, Sankaracarya has accepted Krsna as the Supreme Personality of Godhead. So have Ramanujacarya, Madhvacarya, Visnusvami, Nimbarka and Sri Caitanya Mahaprabhu and His followers. They all accept Krsna as the Supreme, just as Arjuna himself did. This is the simplest method. There is no need to speculate, "What is God? Where is God?" Why foolishly go on searching? Here is God--Krsna. We may think that Krsna cannot be seen, but Krsna can appear in the form of His energy. Of course, a stone is not God, but a stone is another one of God's energies. Heat and light are not fire, but without fire there cannot be heat or light. In that sense, heat and light are nondifferent from fire. This material world is like the heat and light of the supreme fire.

ekadesa-sthitasyagner
jyotsna vistarini yatha
parasya brahmanah saktis
tathedam akhila jagat

"Just as a fire is situated in one place, but spreads illumination all around, the Supreme Personality of Godhead, Parabrahman, spreads His energies throughout this universe." (Visnu purana 1.22.53)

The sun is situated in one place, and its light and heat expand throughout the entire solar system. As soon as we perceive light and heat, we can understand that the sun is there. Since light and heat can be perceived by everyone, Krsna says in Bhagavad-gita (7.8), prabhasmi sasi-suryayoh: "I am the light of the sun and the moon." people are saying, "Can you show me God?" while not realizing that they are seeing God daily at every moment. Because people are foolish in this age, they cannot understand that when we perceive the energy of the Lord, we can feel the presence of the Lord.

The young devotees in the Krsna consciousness movement are presently worshiping Krsna. What are the signs of a devotee? The actual sign of a devotee is that he is no longer interested in material enjoyment: bhaktih paresanubhavo viraktir anyatra ca (SB. 11.2.42). The disciples of this Krsna consciousness movement do not go to cinemas, restaurants or clubs, and they do not smoke or drink. In European and American countries all these things are available and are very cheap, but these young people are not interested in them. They are simply interested in sitting on the floor and learning about Krsna consciousness. Why is this? They have actually rejected the material world. When one comes to detest material enjoyment, one can understand that he has advanced spiritually. Spiritual life does not mean taking

sannyasa and then smoking or drinking tea. One must actually come to detest material life. One comes to lose interest in material activities and becomes interested only in the understanding of God, the Supreme Being, and His service. As enjoined in Srimad-Bhagavatam (5.5.1):

nayam deho deha-bhajam nrloke
kastan kaman arhate vid-bhujam ye

"Of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for the dogs and hogs that eat stool." The word vid-bhujam means "stooleaters." Hogs work hard day and night simply eating stool, and because stool contains chemicals, hydrophosphates, the hog gets strength, becomes very fat and enjoys sex. In any case, human life is meant not for imitating the life of a hog but for tapasya, austerity:

tapo divyam putraka yena sattvam
suddhyed yasmad brahma-saukhyam tv anantam

"Rather, my dear boys, one should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever." (SB. 5.5.1)

This is the meaning of Vedic civilization. The society of varnasrama-dharma--composed of brahmanas, ksatriyas, vaisyas, sudras, grhasthas, vanaprasthas, brahmacharis and sannyasis--is meant to elevate people gradually to the perfect stage of understanding God. The whole aim of the different varnas and asramas is the worship of the Supreme Lord. One can attain this understanding through this social system, which admits of gradations. When one goes to school, he begins with the first grade, then progresses to the second, third and so forth. In this way one makes progress.

When human society accepts varnasrama-dharma, it can gradually come to the understanding of Brahman. By birth, everyone is a sudra; therefore everyone has to be educated. The word dvija means "twiceborn." One is first born through the womb of a mother, and one's next birth is given by the spiritual master and Vedic knowledge. Vedic knowledge is the mother, and the spiritual master is the father. When one is twice-born (dvija), he receives a sacred thread from the spiritual master and begins to learn about spiritual life. He is then allowed to read the Vedic literatures. In this way one becomes a son of Vedic literature. Nigama-kalpa-taror galitam phalam: Srimad-Bhagavatam is the essence of Vedic culture. It is a wish-fulfilling tree, and we can take whatever we want from it. Vedic knowledge is perfect, and if we want to come to know it, we must take shelter of a bona fide guru (tad-vijnanartham sa gurum evabhigacchet).

Unfortunately, in this age everything is mismanaged. people forget the aim of life, and at such a time the Supreme Lord Himself comes. The Supreme Lord descends out of compassion because He is more anxious to have us return home, back to Godhead, than we are to go. Because we are in ignorance, we do not know anything about the kingdom of God. We know nothing about how to get there or how to become happy. We have forgotten

all this. Therefore Krsna comes at intervals or sends His representative, the pure devotee. Sometimes He comes personally, and sometimes He sends His incarnation.

Kapiladeva is an incarnation of the Supreme Person, Krsna. Therefore it is stated: kapilas tattva-sankhyata bhagavan atma-mayaya. The word maya means not only "illusion," but also "affection" and "energy." When Krsna comes, all His energies also come. It is not that He is forced to come. We have to accept a certain type of body because we are forced to do so, but this is not the case with Sri Krsna. Presently I may have a human form, but in the future I cannot demand a human form. We receive bodies in the next life according to karma, not will. One cannot demand to be a high-court judge unless one has been educated for the job. First of all, one must become qualified. If one qualifies himself, one may become a devata, a demigod like Indra or Candra, or one can become a dog or a cat. That depends on one's karma, or activities (karmana daiva-netrena). When Krsna or His incarnation come, they do not depend on karma for their bodies. The Supreme Lord is above karma and is fully independent. It is therefore said, atma-mayaya. The Supreme Lord comes by His own energy, not by the external energy or by force. When the governor visits the prison, he is not forced to do so. He is not to be considered a condemned person; rather, he goes by his own good will just to see how things are going on, However, it is understood that when an ordinary person is placed in jail, he is sent there by force because he has been proven a criminal. A criminal may think that he and the governor are one, just as rascals and fools think that Krsna is one of them. Avajananti mam mudha manusim tanum asritam. A knowledgeable person knows that when Krsna or His incarnation descends upon the material world, the Supreme Lord maintains His transcendental position. He is not an ordinary man, nor is He forced into the material world due to karma. The Supreme Lord comes by His own good will. param bhavam ajanantah. Rascals cannot understand what Krsna is; therefore they think that Krsna is a human being. As Krsna Himself states in Bhagavad-gita (7.3):

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."

Understanding Krsna is therefore not so easy. As stated by Krsna, out of many thousands one person may become a siddha, a self-realized being. And out of many siddhas, one may be able to understand Krsna. It is our great fortune that Sri Caitanya Mahaprabhu, Krsna Himself, has appeared and given us a very easy process by which we can understand Krsna. What is that process? We need only hear about Krsna. That's all. We have therefore opened all these centers of Krsna consciousness throughout the world.

srnvatam sva-kathah krsnah
punya-sravana-kirtanah
hrdy antah-stho hy abhadrani

vidhunoti suhrt satam

"Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted." (SB. 1.2.17)

If we hear about Krsna, we become purified. Hearing about Krsna means associating with Krsna. In this way we may perfect our lives.

Chapter Two

The Transcendental Matter and Supreme Yogi

TEXT 2

na hy asya varsmanah pumsam
varimnah sarva-yoginam
visrutau sruta-devasya
bhuri trpyanti me 'savah

TRANSLATION

Saunaka continued: There is no one who knows more than the Lord Himself. No one is more worshipable or more mature a yogi than Me. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

PURPORT

In Bhagavad-gita it is stated that no one can be equal to or greater than the Supreme Personality of Godhead. This is confirmed in the Vedas also: eko bahunam yo vidadhati kaman. He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both visnu-tattva and jiva-tattva, are subordinate to the Supreme Personality of Godhead, Krsna. The same concept is confirmed here. Na hy asya varsmanah pumsam: among living entities, no one can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. Yogis are very proud of performing wonderful feats, but no one can compare to the Supreme personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class yogi. Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word varimnah, meaning the most worshipful of all yogis. To hear from Krsna is the real pleasure of the senses; therefore he is known as Govinda, for by His words, by His teachings, by His instruction--by everything connected with Him--He enlivens the

senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Krsna or His expansion or plenary expansion like Kapila is very pleasing to the senses. Bhagavad-gita can be read or heard many times, but because it gives great pleasure, the more one reads Bhagavad-gita the more he wants to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental happiness in the Srimad-Bhagavatam. The more we hear and chant the glories of the Lord, the more we become happy.

In the previous verse, the incarnation of the Supreme Personality of Godhead as Devahuti-putra Kapiladeva has been explained as bhagavan atma-mayaya. The word bhaga means "opulence," and van means "one who possesses." All the opulences of the creation are present in Bhagavan. As stated in the Vedas (Katha Upanisad 2.2.13):

nityo nityanam cetanas cetananam
eko bahunam yo vidadhati kaman

Nitya, bhagavan, is the singular, and nityanam are the plural jivas, or living beings. Nityo nityanam: we are many, but God is one. There is no limit to the jivas; no one can count them. The word ananta means that they are without limit. All these jivas, living entities, are being maintained by the Supreme One. We cannot conceive how many living entities are being maintained by the Supreme Lord. All the great elephants, all the small ants, all the 8,400,000 species of life are maintained by Bhagavan. Why do we worry that He will not maintain us? Those who are devotees of the Lord and have taken shelter at His lotus feet, leaving everything aside simply to render service unto Him, will certainly be cared for. In our Krsna consciousness movement, we have over a hundred centers, and Krsna is maintaining them all. None of our devotees are employed for independent incomes, yet they are all being maintained. In Bhagavad-gita, Krsna never says, "Do this or that, and I will then maintain you." Rather, He states that not only will He maintain us, but He will also protect us from the results of sin, from sinful karma (Bg. 18.66). All of this assurance is there.

Tasyaiva hetoh prayateta kovidah. The word kovidah means "intelligent." An intelligent person should try to attain shelter at the lotus feet of Krsna. Human life is actually meant for getting in touch with the lotus feet of Krsna. That should be our only business. The word upari indicates the higher planetary systems. There are seven higher planetary systems, and we are in the middle system, in Bhurloka. Within this one universe, there are fourteen planetary systems, and the living entities are wandering in different bodily forms on different planets. According to karma, the living entity sometimes goes up and sometimes goes down. He wanders in this way, thinking how he can become materially happy and satisfy his senses. The sastras say that we should not do this, that we should endeavor to understand Krsna. We should not worry about eating and sleeping, for the needs of the body are already arranged. We do not have to work independently to maintain the body.

tal labhyate dukkhavad anyatah sukham
kalena sarvatra gabhira-ramhasa

Our actual endeavor should be to attain happiness; that is our real struggle for existence. According to the sastras: tal labhyate dukkhavat. The word dukkhavat indicates that although we do not want misery, misery comes anyway. We don't have to endeavor separately for misery. No one says, "Let there be a fire in my house" or "Let my child die." No one aspires after these things, yet they happen. Everyone is thinking, "May my child live happily" or "May I get so much money." We do not ask or pray for catastrophes, yet they come without invitation. Similarly, whatever happiness is there for our enjoyment will also come without our asking for it. The conclusion is that we should not endeavor for so-called happiness or distress, but should try to attain that position whereby we can understand Krsna and get shelter at His lotus feet. This should be the real human endeavor.

It was Caitanya Mahaprabhu who said to Rupa Gosvami:

brahmāṇḍa bhramite kona bhāgyavan jiva
guru-kṛṣṇa-prasāde paya bhakti-lāṭā-bija

"The living entity is wandering up and down, from one planet to another, and he is very fortunate if by the mercy of the spiritual master and Krsna Himself he can get the seed of devotional service to Krsna." (Cc. Madhya 19.151) The Krsna consciousness movement is an attempt to make people fortunate. In this age, everyone is unfortunate (māṇḍa-bhāgyah), but now we are trying to reverse the situation.

Throughout the world there are problems everywhere. One country has one type of problem, and another country has another. There is strife within governments themselves, and even presidents are fraught with problems. Sometimes we may think we are very fortunate, just as President Nixon was thinking, "I am very fortunate. I have become the president of the United States." Then he soon realized that he was most unfortunate. Actually this is the situation for everyone. We should not think that the only apprehended culprit is President Nixon and that we are safe. There is a Bengali proverb: Dry cow dung is used for fuel, and it is said that when the dry cow dung is being burned, the soft cow dung is laughing, saying, "Oh, you are being burned, but I am safe." It does not know that when it dries out, it will be thrown into the fire too. We may laugh because President Nixon is in trouble, and we may think ourselves very safe because we have a big bank balance, but actually no one is safe. Eventually everyone will dry up and be thrown in the fire. That is a fact. We may survive for a few years, but we cannot avoid death. In fact, it is said, "As sure as death." And what is the result of death? One loses everything--all honor, money, position and material life itself. Krsna states in Bhagavad-gita (10.34), mṛtyuḥ sarva-haraḥ caham: "I am all-devouring death." Krsna comes as death and plunders everything--bank balance, skyscrapers, wife, children and whatever. One cannot say, "My dear death, please give me some time to adjust." There is no adjustment; one must immediately get out.

Foolish people are unaware of the miserable conditions of material life. Krsna says in Bhagavad-gita (13.9), janma-mṛtyu jara-vyādhī-dukṣa-dosaṇḍarsanam. Real knowledge means knowing that however great one may be, the four principles of material life are present: birth, old age, disease and death. These exist in the highest planetary system (Brahmaloka) and in the lowest (Patalaloka).

tasyaiva hetoh prayateta kovido
na labhyate yad bhramatam upary adhah
tal labhyate dukkhavad anyatah sukham
kalena sarvatra gabhira-ramhasa

"Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet down to the lowest planet. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them." (SB. 1.5.18)

When Dharmaraja asked Maharaja Yudhisthira what the most wonderful thing in the world was, Maharaja Yudhisthira replied: ahany ahani bhutani gacchantiha yamalayam. "Every moment people are dying, but those who are living are thinking, 'My friend has died, but I shall live forever.' " (Mahabharata, Vana-parva 313.116) Soft cow dung thinks the same way. This is typical of conditioned beings.

Bhagavan, the Supreme Lord, is not in this position. It is therefore said: bhagavan atma-mayaya. We come onto this planet to enjoy or suffer life for a few days--fifty or a hundred years--but Bhagavan, the Supreme Personality of Godhead, does not come for that purpose (na mam karmani limpanti). It is further stated, na hy asya varsmanah: "No one is greater than Him." No one is greater than Bhagavan or equal to Him. Everyone is inferior. According to Caitanya-caritamrta (Adi 5.142), ekale isvara krsna, ara saba bhrtya. There is only one master--Krsna. All others are subservient, beginning with Lord Brahma, Visnu, Mahesvara, Indra, Candra and all the demigods (there are thirty-three million demigods) and the middle and lower species. Everyone is bhrtya, or servant. When Krsna orders, "My dear Mr. Soand-So, now please give up your place and leave,', one must go. Therefore everyone is a servant. This is the position of Lord Brahma and the ant as well. Yas tv indragopam athavendram aho sva-karma. From Lord Indra to indragopa, an insignificant insect, everyone is reaping the consequences of his karma. We are creating our own karma, our next body, in this life. In this life we enjoy or suffer the results of our past karma, and in the same way we are creating further karma for our next body. Actually we should work in such a way that we will not get another material body, How can this be done? We simply have to try to understand Krsna. As Krsna says in Bhagavad-gita (4.9):

janma karma ca me divyam
evam yo vetti tattvatah
tyaktva deham punar janma
naiti mam eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

This sounds very simple, but actually understanding Krsna is very difficult. If we become devotees of Krsna, understanding Krsna is easy. However, if we try to understand Him by jnana, karma or yoga, we will be frustrated. There are many types of yogis, but he who is devoted to Krsna is the topmost yogi. Sri Krsna is far above all yogic processes. In India there are many yogis who can display some magical feats. They

can walk on water, make themselves very light or very heavy and so forth. But what is this compared to Krsna's yogic mystic powers? By His potencies, great planets are floating in space. Who can manage to float even a small stone in the air? Sometimes a yogi may show a little mystic power by manufacturing some gold, and we are so foolish that we accept him as God. However, we forget that the real yogi, the Supreme Lord Himself, has created millions of gold mines and is floating them in space. Those who are Krsna conscious are not befooled by yogis who claim to be Bhagavan. A Krsna conscious person wants only to serve the foremost yogi, Yogesvara (varimnah sarva-yoginam). Because we are trying to become His devotees, we accept the Supreme Lord, Yogesvara, as the Supreme Personality of Godhead. Krsna Himself states in Bhagavad-gita (18.55):

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."

This process is actually very simple. One must first of all realize that the first problem is the conquest of death. Presently we consider death compulsory, but actually it is not. One may be put into prison, but actually prison is not compulsory. It is due to one's work that one becomes a criminal and is therefore put in jail. It is not compulsory for everyone to go to jail. As living entities, we have our proper place in Vaikunthaloka.

paras tasmāt tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati
avyakto 'ksara ity uktas
tam ahuh paramam gatim
yam prapya na nivartante
tad dhama paramam mama

"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. That supreme abode is called unmanifested and infallible, and it is the supreme destination. When one goes there, he never comes back. That is My supreme abode." (Bg. 8.20-21)

Everything is present in Vaikunthaloka. There we can have an eternal, blissful life full of knowledge (sac-cid-ananda). It is not compulsory for us to rot in this material world. The easiest way to go to the Vaikunthalokas is: janma karma ca me divyam evam yo vetti tattvatah. Simply try to understand Krsna. Why does He come? What are His activities? Where does He come from? Why does He come in the form of a human being? We only have to try to understand this and study Krsna as He explains Himself in Bhagavad-gita. What is the difficulty? God personally explains Himself as He is, and if we accept Bhagavad-gita as

it is, we shall no longer have to transmigrate. Tyaktva deham punarjanma naiti. We shall no longer have to endure birth and death, for we can attain our spiritual bodies (sac-cid-ananda-vigraha) and live happily in Krsna's family. Krsna is providing for us here, and He will also provide for us there. So we should know that our happiness is in returning home, back to Godhead, where we can eat, drink and be merry in Krsna's company.

Chapter Three

How to Understand the Lord's Activities

TEXT 3

yad yad vidhatte bhagavan
svacchandatmatma-mayaya
tani me sraddadhanasya
kirtanyany anukirtaya

TRANSLATION

Therefore please precisely describe all the activities and pastimes of the Personality of Godhead, who is full of self-desire and who assumes all these activities by His internal potency.

PURPORT

The word anukirtaya is very significant. Anukirtaya means "to follow the description"--not to create a concocted mental description, but to follow. Saunaka Rsi requested Suta Gosvami to describe what he had actually heard from his spiritual master, Sukadeva Gosvami, about the transcendental pastimes that the Lord manifested by His internal energy. Bhagavan, the Supreme Personality of Godhead, has no material body, but He can assume any kind of body by His supreme will. That is made possible by His internal energy.

We can understand the pastimes of the Lord by following one or some of the authorized devotional processes.

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

"Hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Krsna, making friends with Him and dedicating everything unto Him--these are the nine processes of devotional service." (SB. 7.5.23)

There are nine basic processes of devotional service--hearing and chanting about the Supreme Lord, remembering Him, serving His lotus

feet, worshiping Him, offering prayers to the Lord, acting as His servant, becoming His friend, and surrendering everything to Him. The beginning is sravanam kirtanam, hearing and chanting. One must be very eager to hear and chant. As stated in Bhagavad-gita (9.14):

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, the great souls perpetually worship Me with devotion."

We have to speak or chant about the holy activities of the Supreme Personality of Godhead, but first we have to hear about them. This Srimad-Bhagavatam was recited by Sukadeva Gosvami and heard by Pariksit Maharaja, and we in turn have to hear about Krsna and then chant about Him (sravanam kirtanam visnoh). When we speak of Visnu, we mean Krsna. Krsna is the origin of the visnu-tattva--that is, Visnu is an expansion of Krsna. When we speak of Visnu, we understand that the origin of Visnu is Krsna. As Sri Krsna says in Bhagavad-gita (10.2), aham adir hi devanam: "I am the source of the demigods."

The most important demigods (devas) are Brahma, Siva and Visnu. In the beginning of the creation there is Lord Visnu, and from Lord Visnu, Brahma is born. From Lord Brahma, Lord Siva is born, and these three gods take charge of the three modes of material nature. Visnu takes charge of sattva-guna (the mode of goodness), Lord Brahma takes charge of rajo-guna (the mode of passion), and Lord Siva takes charge of tamoguna (the mode of ignorance). However, before the creation there was no Brahma or Siva. There was only Krsna. Krsna therefore says, aham adir hi devanam. He is the creator of all demigods and all other living entities. After the cosmic manifestation is created, the living entities are placed in it. Therefore in the Vedas it is stated that in the beginning there was neither Brahma nor Siva, but only Narayana (eko narayana asit). Narayana is also another plenary expansion of Krsna.

We have to learn from the scriptures that Krsna is the origin of all. Krsnas tu bhagavan svayam: all the visnu-tattvas and incarnations are but plenary expansions or expansions of the plenary expansions of Krsna. There are millions and millions of incarnations. They are as plentiful as waves in the ocean. There are saktyavesa-avatars, guna-avatars and svayam-avatars, and these are all described in Srimad-Bhagavatam. All these avatars, or incarnations, are svacchandatma, free from care and anxiety. If we organize a business, we have many anxieties. The managing director or proprietor of the business particularly has many anxieties. Although he sits in his office without disturbance, he is not very happy because he is always thinking about how to do this or that, how to manage this affair or that. This is material nature, and therefore it is said that there is always anxiety in the material world. When Hiranyakasipu, the father of prahlada Maharaja, asked his son, "My dear boy, what is the best thing you have learned from your teachers?" Prahlada Maharaja immediately replied, tat sadhu manye 'sura-varya dehinam sada samudvigna-dhiyam asad-grahat (SB. 7.5.5). "I have learned that materialists have accepted the asad guna." Asat means "that which is not." We should not remain on this platform,

but should go to the platform of sat (om tat sat). This is the Vedic injunction. The material world is asad-vastu; it cannot possibly remain. In the material world, everything will ultimately be vanquished. Whatever exists in the material world exists only for some time. It is temporary. The Mayavadi philosophers say, brahma satyam jagan mithya: "The Supreme Truth is real, whereas the world is false"--but Vaisnavas do not use the word mithya (false), because God, the Supreme Brahman, is truth, and nothing false can emanate from the truth. If we prepare an earring from gold, the earring is also gold. We cannot say that the earring is false. Yato imani bhutani jayante: the Supreme Absolute Truth is He from whom everything is emanating. If everything is emanating from the Absolute Truth, nothing can actually be false. The Vaisnava philosophers accept the world as temporary, but not false, as the Mayavadi philosophers do.

The world (jagat) has emanated from the Supreme; therefore it is not mithya, but it is temporary. That is also explained in Bhagavad-gita (8.19): bhutva bhutva praliyate. The material world comes into existence, remains for some time, and is then annihilated. It is not false, for it can be utilized to realize the Supreme Truth. This is Vaisnava philosophy. The world is temporary, but we must use it for spiritual purposes. If something is used for the ultimate truth, the Absolute Truth, it becomes integral with the Absolute Truth. As stated by Srila Rupa Gosvami (Bhakti-rasamrta-sindhu 1.2.255-256):

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate
prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhiih parityago
vairagyam phalgu kathyate

The word mumuksubhiih refers to those who aspire for mukti, liberation. When one becomes disgusted with material engagement, one wants to destroy everything that has anything to do with the material world. However, the Vaisnava says, prapancikataya buddhya hari-sambandhi-vastunah. Everything has some relationship with the Supreme Person, the Absolute Truth. For instance, a microphone is made of metal, but what is metal? It is another form of earth. In Bhagavad-gita (7.4) Sri Krsna says:

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

"Earth, water, fire, air, ether, mind, intelligence and false ego--all together these comprise My separated material energies." All of these are Krsna's energies, and if Krsna is the source of them, how can they be untrue? They are not. A Vaisnava will never say that metal has no connection with Krsna. It is a product of one of His energies, just as this material world is a product of the sun. We cannot say that the sunshine is false and that the sun is true. If the sun is true, the

sunshine is also true. Similarly, we do not say that the material universe is false. It may be temporary, but it is not false. Therefore the Gosvamis and Krsna Himself tell us that since everything belongs to Krsna, everything should be utilized for His purpose.

This creation emanates from Bhagavan, the Supreme Lord, who is without anxiety. Krsna very pleasantly associates with His consort Srimati Radharani and enjoys playing His flute. If God is anxious, what kind of God is He? Even Lord Brahma and other demigods are anxious. Lord Brahma is engaged in meditation, Lord Siva dances to annihilate the universe, the goddess Kali is engaged in killing with her sword, and so forth. The demigods have many activities, but Krsna is always peaceful. The Krsna who engages in killing demons is Vasudeva Krsna, not the original Krsna. The original Krsna does not go anywhere; He never takes a step away from Vrndavana. The other activities performed by Krsna are performed in the Vasudeva, Sankarsana, Aniruddha or Pradyumna forms. Krsna expands as Sankarsana, Narayana, Visnu, Maha-Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. God can expand Himself in many, many forms.

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca
(Brahma-samhita 5.33)

He is the adi-purusa, the original soul of all. Govindam adi-purusam tam aham bhajami: Lord Brahma says that he is not adi-purusa but that Govinda, Krsna, is the adi-purusa. This Krsna has many expansions (advaitam acyutam anadim). He has no beginning, but He is the beginning of everything. He has expanded Himself in many forms. The visnu-tattva consists of bhagavat-tattva-svamsa, the personal expansions. We are also Krsna's forms, but we are vibhinnamsa, separated expansions. We are the expansions of the energies. According to Krsna in Bhagavad-gita (7.5):

apareyam itas tv anyam
prakrtim viddhi me param
jiva-bhutam maha-baho
yayedam dharyate jagat

"Besides the inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of the living entities who are struggling with material nature and are sustaining the universe."

Thus there are the jiva-prakrti, the para prakrti expansions, who belong to Krsna's superior energy. In any case, Krsna is always svachandatma--without anxiety. Even if He is killing a demon, He experiences no anxiety. That is also confirmed in the Vedas:

na tasya karyam karanam ca vidyate
na tat-samas cabhyadhikas ca drsyate
parasya saktir vividhaiva sruyate
svabhaviki jnana-bala-kriya ca

"The Supreme Lord has nothing to do, for everything is done automatically by His various potencies. No one is seen to be equal to, or greater than, Him." (Svetasvatara Upanisad 6.8)

Sri Krsna has nothing to do personally. It is His energy that acts. When an important man wants to get something done, he simply tells his secretary, who does everything. The important man is quite confident that because he has told his secretary, his desires will be carried out. The secretary is a person, energy (sakti). If an ordinary man within this world has many energies in the form of secretaries, then we can hardly imagine the energies possessed by Sri Krsna. Sri Krsna is jagad-isvara, the controller of the entire universe, and thus He is managing the entire universe. Foolish people say that there is no brain behind the universe, but this is due to ignorance. By taking information from the sastras, the scriptures, we can understand who that brain is. According to Sri Krsna in Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." We see His energies working in this material world all the time. There is thunder and rain, and from rain comes the food we enjoy. This process is outlined in Bhagavad-gita (3.14):

annad bhavanti bhutani
parjanyaad anna-sambhavah
yajnad bhavati parjanyo
yajnah karma-samudbhavah

"All living beings 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 origin of everything is the Supreme Personality of Godhead. Through yajna, sacrifice, we have to satisfy the Supreme Person, and yajnas can be executed when human society is regulated according to the varnasrama-dharma, the system of four social orders (varnas) and four spiritual orders (asramas). There are four varnas (brahmana, ksatriya, vaisya and sudra) and four asramas (brahmacarya, grhastha, vanaprastha and sannyasa). These varnas and asramas have their respective duties, and unless human society is divided according to these eight scientific divisions and everyone acts according to his position, there can be no peace in the world.

varnasramacaravata
purusena parah puman
visnur aradhyate pantha
nanyat tat-tosa-karanam

"The Supreme Personality of Godhead, Lord Visnu, is worshiped by the proper execution of prescribed duties in the system of varna and asrama. There is no other way to satisfy the Supreme Personality of Godhead." (Visnu Purana 3.8.9)

The ultimate goal of all activity is the satisfaction of the Supreme Lord, Visnu. Na te viduh svartha-gatim hi visnum (SB. 7.5.31).

Foolish people do not know that their ultimate interest is the satisfaction of Visnu. Therefore, when there are dharmasya glanih, discrepancies in dharma, Krsna or His incarnation personally comes. It is therefore said: yad yad vidhatte bhagavan. Although He comes, He has no anxiety. He comes by His internal potency, and He does not take help from anyone. He possesses a variety of energies, all of which work correctly and perfectly (parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca).

Impersonalists cannot understand how everything is being carried out perfectly because they cannot understand the Supreme Personality of Godhead: mohitam nabhijanati mam ebhyah param avyayam. As stated by Krsna in Bhagavad-gita (7.14):

daivi hy esa gunamayi
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." Being covered by the three modes of material nature, one cannot understand the Supreme Personality of Godhead. However, the Supreme Lord reveals Himself to His devotees.

It is our business to understand Krsna in truth; then our lives will be successful. It is not that we can succeed by understanding Krsna superficially. It is therefore stated here: tani me sraddadhanasya kirtanyany anukirtaya. The word anukirtaya, as we have initially pointed out, means that we should not manufacture anything. The word anu means "to follow." Therefore the bhagavat-tattva, or Bhagavan, can be understood only by the parampara system, the system of disciplic succession.

evam parampara-praptam
imam rajarsayo viduh
sa kalaneha mahata
yogo nastah parantapa

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." (Bg. 4.2)

Formerly the kings (rajas) were great saintly persons. They were not ordinary people engaged in drinking and dancing. They were all rsis (sages), up to the time of Maharaja Pariksit. They were trained in such a way that they were not ordinary men but were called naradeva. Naradeva refers to Bhagavan in the form of a human being. The king was worshiped because he was a rajarsi, both a king and a sage. Sri Krsna says that if the king knows the purpose of life, he can rule well. If he does not, he thinks that eating, sleeping, sex and defense are all in all. In this case, his subjects live like animals. Today no one knows the object of human life; therefore although the foolish people of this age are trying to be happy, their hopes will never be fulfilled. Na te viduh svartha-gatim hi visnum durasayah. People are trying to be happy in this

material world by accepting material objects, but their plans will never be fulfilled. Therefore in world history we see that there have been many leaders who have died working hard. They could not adjust things properly, despite all their hard efforts. There were Napoleon, Hitler, Gandhi, Nehru and many others, but they could not ultimately prevail. This is durasaya. The ultimate goal of life is to understand Visnu, yet people are going on blindly trying to satisfy their senses. If one blind man tries to lead another, what is the result? If both the leaders and followers are blind, they will all fall in a ditch, for they are all bound by their nature.

Sraavanam kirtanam, hearing and chanting, are the beginning of bhakti, devotional service. Therefore it is said: tani me sraddadhanasya kirtanyany anukirtaya. The word anukirtaya means to follow the parampara system. First of all we must receive the information from authorities; then we can speak the truth. One first has to learn how to describe the Absolute Truth, Bhagavan--His actions, His mercy and His compassion upon all living beings. The Supreme Lord is more anxious to give us education and enlightenment than we are to receive them. He gives us His literature, His devotees and the parampara system, but it is up to us to take advantage of these. The Krsna consciousness movement is intended to give society the proper understanding of the Absolute Truth. We are not presenting a manufactured, bogus philosophy. Why should we unnecessarily waste our time concocting some philosophy? There is so much to be learned that has already been given by the supreme authority. All we have to do is take this Vedic literature, try to learn it and distribute it. That is Caitanya Mahaprabhu's mission.

bharata-bhumite haila manusya janma yara
janma sarthaka kari 'kara para-upakara
(Cc. Adi 9.41)

It is the duty of everyone, especially one born in the land of Bharatavarsa, India, to make his life successful by taking advantage of this Vedic literature. Unfortunately, we are simply trying to learn technology, and that is our misfortune. Real education means solving all life's problems.

Transcendental education means learning how to gain relief from the entanglement of material life. This is made possible by learning about the Lord's transcendental activities.

Chapter Four

Approaching a Bona Fide Guru

TEXT 4

suta uvaca
dvaipayana-sakhas tv evam
maitreyo bhagavams tatha
prahedam viduram prita
anviksikyam pracoditah

TRANSLATION

Sri Suta Gosvami said: The most powerful sage Maitreya was a friend of Vyasadeva's. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreya spoke as follows.

PURPORT

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreya is considered a powerful sage, and therefore he is also described as bhagavan. This word can be used not only for the Supreme personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreya is addressed as bhagavan because he was spiritually far advanced. He was a personal friend of Dvaipayana Vyasadeva, a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreya was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

This is the Vedic process for receiving knowledge. One must approach the proper person, the guru, and submissively listen to him expound transcendental knowledge. As Sri Krsna advises in Bhagavad-gita (4.34):

tad viddhi pranipatena
pariprasnena sevaya

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him."

Transcendental knowledge is not very difficult, but the process must be known. Sometimes a dictating machine or a typewriter may not work, but if we go to a technician who knows the machine, he can immediately repair it. The process must be known. If one goes to a ditchdigger to repair a dictating machine, he cannot help. He may know how to dig ditches, but not repair a machine. Therefore the sastras enjoin that if one wants transcendental knowledge, one must approach the proper person. The word tad-vijnana refers to transcendental knowledge, not material knowledge. A medical practitioner may have material knowledge of the body, but he has no knowledge of the spirit soul within. He simply studies the mechanical arrangement of the body, which is a machine (yantra) made by nature. The body is actually stated in Bhagavad-gita (18.61) to be a machine:

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."

For those who are attached to this bodily machine, the yoga system is recommended. One who is overly attached to the bodily conception is taught to concentrate the mind by some physical gymnastics. Thus in hatha-yoga one undergoes various physical disciplines, but the real purpose is to understand Visnu, the Supreme. The various yoga systems are given for the machine of the body, but the process of bhakti is transcendental to mechanical arrangements. It is therefore called tad-vijnana, transcendental to material understanding. If one actually wants to understand spiritual life and spiritual knowledge, one has to approach a guru. The word guru means "heavy," heavy with knowledge. And what is that knowledge? Tad-vijnana. That heaviness is brahma-nistha-- attachment to Brahman and to Parabrahman, Bhagavan. That is the guru's qualification. Brahmany upasamasrayam. According to Mundaka Upanisad (1.2.12), tad-vijnanartham sa gurum evabhigacchet: "In order to understand that transcendental science, one must approach a bona fide spiritual master." Similarly, as stated in Srimad-Bhagavatam (1 1.3.21):

tasmad gurum prapadyeta
jijnasuh sreya uttamam

"Any person who seriously desires to achieve real happiness must seek out a bona fide spiritual master and take shelter of him by initiation."

The Upanisads inform us that the guru is one who has received knowledge by hearing the Vedas. Srotriyam brahma-nistham. The Vedas are called sruti, and the bona fide guru is in the line of hearing from the disciplic succession. As stated in Bhagavad-gita (4.2), evam parampara-praptam. A bona fide guru does not impart some self-styled, concocted knowledge; his knowledge is standard and received from the parampara system. He is also firmly fixed in the service of the Supreme Personality of Godhead (brahma-nistham). These are his two qualifications: he must have heard the Vedic knowledge through the disciplic succession, and he must be established in service to the Supreme Lord. He does not have to be a very learned scholar, but he must have heard from the proper authority. God gives us the ears to hear, and simply by hearing we may become great preachers. We don't need Ph.D.'s or academic examinations. One may even remain in his position; no changes are necessary.

For this purpose there is the varnasrama-dharma, composed of four varnas and four asramas. Unless society is divided into these eight categories, it is simply an animal civilization. There must be some systematized, regulated arrangement. For instance, there are different divisions for the body: the head, the arms, the belly and the legs. Without the four corresponding divisions, no society can be conducted very well. There will simply be chaos. The words sthane sthitah mean "remaining in the varnasrama-dharma." Even a sudra can understand what is Brahman, and in that case he becomes a brahmana automatically. It is necessary that one hear attentively. That is all.

It is stated that Vidura heard from Maitreya Rsi, and that Maitreya Rsi was very pleased. Unless one satisfies his guru, one cannot receive proper knowledge. That is quite natural. If one receives his guru properly and seats him comfortably, and if the guru is pleased with one's behavior, the guru can speak very frankly and freely, and this will be very beneficial to the student. By going to a spiritual master

and asking for his instructions and then not following them, one simply wastes his time. Nor should one approach the spiritual master with a challenging spirit, but should go with the aim of rendering service. The word nipat means "to fall down," and pra means "without reservation." Transcendental knowledge is based on pranipata. Therefore Krsna says: sarva-dharman parityajya mam ekam saranam vraja. "Just surrender unto Me." Just as we surrender unto Krsna, we have to surrender unto His representative, the spiritual master. The guru is Krsna's external representative, and the internal guru is Krsna Himself situated in everyone's heart. It is not that Krsna is simply in Vaikuntha or Goloka Vrndavana. He is everywhere; He is even within the atom. Goloka eva nivasaty akhilatma-bhutah (Bs. 5.37). That is the definition of Paramatma, the Supersoul. I am atma, a spiritual soul, and you are atma. We are all situated locally, you within your body and I within mine, but the Paramatma is situated everywhere. That is the difference between atma and Paramatma. Those who are mistaken say that there is no difference between them, but there is a difference. They are one in the sense that both are cognizant and both are living entities (nityo nityanam cetanas cetananam), but they are different quantitatively. Krsna states in Bhagavad-gita (13.3):

ksetrajnam capi mam viddhi
sarva-ksetresu bhārata

"O scion of Bharata, you should understand that I am also the knower in all bodies." Ksetrajna is the proprietor of the ksetra (the body). The individual soul is actually not the proprietor but the occupant. In a house, there is a tenant and a landlord. The tenant is the occupant, and the landlord is the proprietor. Similarly, the atma is simply the occupant of the body; the proprietor is Paramatma. When the landlord tells the tenant to leave the house, the tenant must do so. Similarly, when the Paramatma says that we have to leave the body, we have to do so.

To receive this Vedic knowledge, we must approach the proper guru. The guru's qualification is given in every sastra. In Srimad-Bhagavatam (11.3.21) it is said:

tasmad gurum prapadyeta
jijnasuh sreya uttamam

One should not accept a guru unless one is inquisitive to know the ultimate goal of life. An ordinary man interested in bodily comforts does not need a guru. Unfortunately, at the present moment, the word guru refers to someone who can give bodily medicine. One approaches a Mahatmaji and says, "I am suffering from this disease. Please help me." And the Mahatmaji says, "Yes, I have a mantra that will heal you and give you success. Give me a little money and take it." This is not a real guru. One should approach a guru to learn about tattva, the Absolute Truth. One should not search out a guru to cure some material disease; rather, one requires a doctor. Similarly, people think that if a person can make him successful in business, that person is a guru. The sastras do not confirm this either. A guru is one who knows the Vedas and the Vedic conclusion. The Vedic conclusion is the understanding of

Krsna. Vedais ca sarvair aham eva vedyah: "By all the Vedas, I am to be known." (Bg. 15.15)

It is not that we have to understand Krsna fully. That is not possible. We have no capacity to understand the unlimited. Advaitam acyutam anadim ananta-rupam (Bs. 5.33). With our limited knowledge we cannot understand the unlimited; indeed, even Krsna does not understand Himself. His attraction is unlimited, and to understand why He is so attractive, He became Lord Caitanya Mahaprabhu and took on the ecstatic emotions of Srimati Radharani (radha-bhava-dyuti). If Krsna cannot comprehend the limit of His own attraction and bliss, it is certainly not possible for us with our limited knowledge. If we can simply understand Krsna in part, that is our perfection. Therefore Krsna says: janma karma ca me divyam evam yo vetti tattvatah. If we misunderstand Krsna and take Him to be a human being like us, we become mudhas, fools. Krsna's body is not composed of material elements like ours, and if we think this way, we are mistaken. The material nature belongs to Krsna, and He is its controller. We are under the control of material nature, and that is the difference.

One who has real knowledge knows that prakrti, material nature, is working under Krsna's direction. It is not possible to understand how all this is going on, but we can understand it in summary. Janmady asya yato 'nvayad itaratas ca: everything emanates from the Supreme Absolute Truth, Krsna. This much knowledge is sufficient. We can then increase this knowledge to understand just how material nature is working under Krsna's direction. Modern scientists mistakenly think that material nature is working independently and that things evolve by some chemical process only. However, life does not merely come from life or some chemical evolution. As Krsna states in Bhagavad-gita (10.8):

aham sarvasya prabhavo
mattah sarvam pravartate

"I am the source of all spiritual and material worlds. Everything emanates from Me." The same conclusion is also given in Vedanta-sutra, wherein it is stated, janmady asya yatah: "Brahman is He from whom everything emanates." "Everything" includes living entities and inert matter. Both matter and the living entities come from Krsna. Indeed, the whole world is a combination of matter and spirit, prakrti and the living entity.

Material energy is inferior, and spiritual energy is superior. Why? Superior energy (jiva-bhuta), the living entity, is controlling material nature. Actually he is not controlling, but is trying to utilize it. For instance, human beings are advanced living entities, and they have created modern civilization by utilizing dull, inert matter. This is our superiority. However, we are also prakrti as well as para prakrti. In this way, we have to understand tattva jnana.

Srimad-Bhagavatam is a commentary on Vedanta-sutra. Vedanta-sutra explains that the Supreme is the source of everything, and the nature of that source is explained in Srimad-Bhagavatam (1.1.1): janmady asya yato 'nvayad itaratas carthesv abhijnah svarat. That source is abhijna, cognizant. Matter is not cognizant; therefore the theory of modern science that life comes from matter is incorrect. The identity from whom everything emanates is abhijna, cognizant, which means He can

understand. The Bhagavatam (1.1.1) also states, tene brahma hrda ya adikavaye: Krsna instructed Lord Brahma in Vedic knowledge. Unless the ultimate source is a living entity, how can He impart knowledge? Srimad-Bhagavatam was compiled by Vyasadeva, who also compiled the Vedanta-sutra. Generally the Mayavadis emphasize the commentary made on the Vedanta-sutra by Sankaracarya, the Sariraka-bhasya, but that is not the original commentary on Vedanta-sutra. The original commentary is given by the author himself, Vyasadeva, in the form of Srimad-Bhagavatam. To understand the actual meaning of the Vedanta-sutra, we must refer to the commentary made by the author himself. As stated by Sri Krsna Himself in Bhagavad-gita (13.5):

rsibhir bahudha gitam
chandobhir vividhah prthak
brahma-sutra-padais caiva
hetumadbhir viniscitaih

"The 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."

Transcendental knowledge is therefore very logical. According to the Vedic system, the acarya must understand Vedanta-sutra (also called Brahma-sutra) before he can be accepted as an acarya. Both the Mayavada-sampradaya and the Vaisnava-sampradaya have explained the Vedanta-sutra. Without understanding Vedanta-sutra, one cannot understand Brahman. It is said that Vidura understood transcendental knowledge from Maitreya, and it is stated that Maitreya is a friend of Vyasadeva's. This means that both Vidura and Maitreya know what Vyasadeva knows. We have to approach a spiritual master who is in the disciplic succession from Vyasadeva. Everyone may claim to be following Vyasadeva, but one must actually follow him. Vyasadeva accepted Krsna as the Supreme personality of Godhead, and Arjuna also accepted Krsna as Parabrahman, the Supreme Person. One may say that because Arjuna was a friend of Krsna's, he accepted Him in this way, but this is not the case. Arjuna gave evidence that Vyasadeva also accepted Krsna.

param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum
ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

"Arjuna said: You are the Supreme Brahman, the ultimate, the supreme abode and purifier, the Absolute Truth and the eternal divine person. You are the primal God, transcendental and original, and You are the unborn and all-pervading beauty. All the great sages such as Narada, Asita, Devala and Vyasa proclaim this of You, and now You Yourself are declaring it to me." (Bg. 10.12-13)

Vyasadeva accepted Krsna as param brahma, and Vyasadeva began his commentary on Vedanta-sutra with the words om namo bhagavate vasudevaya.

If we are actually interested in understanding, we must approach a representative of Vyasadeva like Maitreya. Maitreya is also addressed as bhagavan, although of course the Supreme Bhagavan is Krsna Himself (krsnas tu bhagavan svayam). But the word bhagavan also refers to other powerful persons like Lord Brahma, Lord Siva, Vyasadeva or Maitreya. The actual Bhagavan is Krsna Himself, but these great personalities have attained as much knowledge of Krsna as possible. It is not possible to have cent per cent knowledge of Krsna. Not even Narayana Himself is capable of that. Yet those who follow Krsna's instructions fully are sometimes called Bhagavan. There are many artificial Bhagavan's, but a real Bhagavan is one who knows what Krsna has taught. Vidura was very eager to receive transcendental knowledge, and because of this, Maitreya was very pleased with him. One can please the spiritual master simply by surrendering to him and rendering service, saying, "Sir, I am your most obedient servant. Please accept me and give me instructions." Although Arjuna was a very intimate friend of Krsna's, before receiving Srimad Bhagavad-gita he surrendered himself, saying, sisyas te 'ham sadhi mam tvam prapannam: "Now I am Your disciple and a soul surrendered unto You. Please instruct me." (Bg. 2.7)

This is the proper way to ask for knowledge. One does not approach the spiritual master with a challenging spirit. One should also be inquisitive to understand the spiritual science. It is not that one considers himself superior to the guru. One must first find a guru to whom one can surrender, and if this is not possible, one shouldn't waste his time. By surrendering to the proper person, one can very quickly come to understand transcendental knowledge.

Chapter Five

Lord Kapila Takes Charge of His Mother, Devahuti

TEXT 5

maitreya uvaca
 pitari prasthite 'ranyam
 matuh priya-cikirsaya
 tasmin bindusare 'vatsid
 bhagavan kapilah kila

TRANSLATION

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahuti.

PURPORT

In the absence of the father it is the duty of the grown son to take charge of his mother and serve her to the best of his ability so that she will not feel separation from her husband. It is also the duty of the husband to leave home as soon as there is a grown son to take charge of his wife and family affairs. That is the Vedic system of

household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown son.

Being a great yogi, Kardama Muni was not very interested in family life. Nonetheless, he decided to marry, and Svayambhuva Manu brought his daughter Devahuti to him to serve as a wife. Kardama Muni was a yogi living in a cottage, and Devahuti was a princess, a king's daughter. Not being used to work, she became very skinny, and Kardama Muni took compassion upon her, thinking, "This girl has come to me, but now she is not in a very comfortable position." Therefore by his yogic powers, Kardama Muni created a large palace with many servants, gardens and other opulences. Not only that, but he also created a great spaceship as large as a small city. Modern airlines have prepared a 747, and although these are very big, Kardama Muni, by his yogic powers, was able to create a spaceship wherein there were lakes, palaces and gardens. This spaceship could also travel all over the universe. Modern scientists labor very hard to make a small spaceship to go to the moon, but Kardama Muni could create a great spaceship that could travel to all planets. This is possible by yogic powers.

There are different siddhis, or yogic perfections--anima, Jagima, prapti, and so on--and whatever yogis choose to do, they can do. That is the real yoga system. It is not that one becomes a yogi simply by pressing his nose and performing some gymnastics. One must actually attain the yogic siddhis. By these siddhis, the yogi can become very small or very large, very heavy or very light. Whatever he wants, he can immediately produce in his hand, and he can travel wherever he desires. Kardama Muni was such a perfected siddhi-yogi. By his wife, Devahuti, he had nine daughters, who were distributed to the prajapatis like Daksa Maharaja and many others. The only son of Kardama Muni was Kapiladeva, an incarnation of Krsna. This Kapiladeva was one of the mahajanas. The word mahajana means "authority," and according to the Vedic sastras there are twelve authorities. These are Svayambhu, Narada, Sambhu, Kumara, Kapila, Manu, prahlada, Janaka, Bhisma, Bali, Sukadeva Gosvami and Yamaraja. Svayambhu is Brahma, and Sambhu is Lord Siva. These authorities should be followed if we want to approach the Supreme Personality of Godhead and understand the purpose of religious life. Mahajano yena gatah sa panthah. These mahajanas follow the principles set forth by the Supreme personality of Godhead, Krsna, in Bhagavad-gita.

We cannot very easily understand the actual truth of religious systems, but if we follow these mahajanas, we can understand. Kapila Muni explained the glories of devotional service to His mother, Devahuti. If we follow Him, we may learn the truth of devotional service. According to the system of varnasrama-dharma, one who is over fifty years of age must leave home, go to the forest and completely devote his life to spiritual realization. This is the actual varnasrama-dharma system. It is not a Hindu system, for the word "Hindu" is a name given by the Muslims and does not occur in any Vedic literature. However, the varnasrama-dharma is mentioned. Civilized human beings should strictly follow the varnasrama institution. If one is born a brahmana, he is trained nicely as a brahmacari, and then he becomes a grhastha, a householder. When he gives up his home, he is called a vanaprastha, and after that he may take sannyasa. Being a yogi, Kardama Muni strictly followed these principles; therefore as soon as Kapiladeva

was grown, Devahuti was placed in His charge. Kardama Muni then left home. As stated in this verse: pitari prasthite 'ranyam matuh priya-cikirsaya.

According to the Manu-samhita, a woman should never be given freedom. When she is not under the protection of her husband, she must be under the protection of her sons. Women cannot properly utilize freedom, and it is better for them to remain dependent. A woman cannot be happy if she is independent. That is a fact. In Western countries we have seen many women very unhappy simply for the sake of independence. That independence is not recommended by the Vedic civilization or by the varnasrama-dharma. Consequently Devahuti was given to her grown son, Kapiladeva, and Kapiladeva was fully aware that He had to take care of His mother. It is the duty of the father to protect his daughter until she attains puberty and is married to a suitable young man. The husband then takes care of the wife. Generally a man should marry at around twenty-five years of age, and a girl should marry no later than sixteen. If this is the case, when the man is fifty years old, his eldest son should be around twenty-five, old enough to take charge of the mother. According to this calculation, Kapiladeva was about twenty-five years old and was quite able to take charge of His mother, Devahuti. He knew that because His father left His mother in His charge, He should take care of her and always please her. Matuh priya-cikirsaya. Kapiladeva was not irresponsible, but was always ready to please His mother. Kapiladeva was a brahmacari, and His mother took lessons from Him. That is the prerogative of the male. As stated in Bhagavad-gita (9.32):

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." Women are considered on the same platform with sudras, and although a woman may be married to a brahmana, she is not given the sacred thread. It is also said that the Mahabharata was compiled by Vyasadeva because the direct Vedic knowledge could not be understood by women, sudras and dvija-bandhus, those who are born in brahmana families but are not qualified brahmanas. Stri-sudra-dvijabandhunam trayi na sruti-gocara (SB. 1.4.25). Consequently Mahabharata is called the fifth Veda. The four preceding Vedas are the Sama, Yajur, Rg and Atharva. The essence of Vedic knowledge, Bhagavad-gita, is given within the Mahabharata. Women are inferior to men, and Vedic civilization is so perfect that men are given full charge of the women. It is therefore said: matuh priya-cikirsaya. The son is always ready to see that the mother is not unhappy. Kapiladeva was anxious that His mother not feel the absence of His father, and He was ready to take the best care of her and give her knowledge. Because women are supposed to be less intelligent, they should be given knowledge, and they should also follow this knowledge. They should follow their father's instructions, their husband's instructions and the instructions of their grown, scholarly sons like Kapiladeva. In this way, their lives can be perfect. In all cases, women should always remain dependent.

Tasmin bindusare 'vatsid bhagavan kapilah kila. It is noteworthy that in this verse Kapiladeva is referred to as Bhagavan, which indicates that He possesses all wealth, fame, knowledge, beauty, strength and renunciation. These six opulences are fully represented in Krsna; therefore Krsna is accepted as the Supreme Personality of Godhead (krsnas tu bhagavan svayam), and others are accepted as His expansions, or incarnations (visnu-tattva). In Bhakti-rasamrta-sindhu, Rupa Gosvami has analyzed the characteristics of Bhagavan. The first Bhagavan is Sri Krsna Himself, but some of His opulences are also bestowed upon Lord Brahma. Lord Brahma is a jiva-tattva, a living being like us. If we become spiritually powerful, we can also have the post of Lord Brahma. Superior to Lord Brahma is Lord Siva, and superior to Lord Siva is Visnu, or Lord Narayana, and superior to all is Krsna. That is the analysis of the Vedic sastras and Brahma-samhita. Even Sankaracarya, the Mayavadi impersonalist philosopher, accepts Krsna as the Supreme Personality of Godhead (sa bhagavan svayam krsnah). All the acaryas--Ramanujacarya, Madhvacarya, Visnusvami, Nimbarka and Sri Caitanya Mahaprabhu--also accept Krsna as the Supreme Lord.

Kapiladeva is an incarnation of Krsna, and He gave instructions to His mother, Devahuti. We must distinguish between the two Kapilas. One Kapila is this Bhagavan Kapila, and the other Kapila is the atheist Kapila. Bhagavan Kapila is also known as Devahuti-putra Kapila. Both Kapilas expounded Sankhya philosophy, but the atheist Kapila expounded it without understanding, perception or realization of God. On the bank of the Bindu-sarovara Lake, Kapiladeva personally expounded Sankhya philosophy to His mother, Devahuti, just as Krsna personally expounded the knowledge of Bhagavad-gita to His friend Arjuna. Like Arjuna, Devahuti was aware that she was before her spiritual master, as indicated in the following verse. Indeed, Lord Brahma had informed her that her son was a powerful incarnation.

TEXT 6

tam asinam akarmanam
tattva-margagra-darsanam
sva-sutam devahuty aha
dhatuh samsmarati vacah

TRANSLATION

When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahuti remembered the words Brahma had spoken to her, and she therefore began to question Kapila as follows.

PURPORT

The ultimate goal of the Absolute Truth is Krsna consciousness, devotional service. The liberated stage is not final. If we simply understand that we are not the body, that we are spirit soul, our knowledge is insufficient. We must also act as Brahman; then our position will be fixed.

bra hma bh utah prasannatma

na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

"One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. 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." (Bg.18.54) Bhakti is obtainable for a liberated person; it is not for the conditioned soul. How is this possible? In Bhagavad-gita (14.26) Krsna says:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

We must engage in the nine processes of devotional service, the first of which is hearing (sravana). Then, under the direction of the spiritual master and the sastras, one can immediately become a liberated person. One doesn't have to endeavor separately to become liberated if he immediately engages in devotional service. One must have a firm conviction that he is engaged in Krsna's service and is free from all material contamination. This is imperative. The words tattva-marga-darsanam are elucidated elsewhere in Srimad-Bhagavatam: brahmeti paramatmeti bhagavan iti sabdyate. The Absolute Truth is understood differently according to the position of the student. Some understand the Absolute Truth as impersonal Brahman, some as localized paramatma, and others as the Supreme Personality of Godhead, Krsna, or Visnu. Brahman, Paramatma and Bhagavan, the Supreme personality of Godhead, are not different. They are simply different aspects of the complete Godhead. Looking at a mountain from a distance, we may see a hazy cloud, and if we come nearer, we may see something green. If we actually climb the mountain, we will find many houses, trees and animals. Our vision is of the same mountain, but due to our different positions we see haze, greenery or variegatedness. In the final stage, there are varieties-- trees, animals, men, houses, and so on. The Absolute Truth is not without variety. Just as there is material variety, there is spiritual variety. Because the Mayavadi philosophers are seeing the Absolute Truth from a distance, they think that the Absolute Truth has no variety. They consider variety to be material, but this is a misunderstanding. The Absolute Truth is described as variegated in Brahma-samhita (5.29):

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sa hasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, fulfilling all desires, in abodes built with spiritual gems and surrounded by millions of desire trees. He is always served

with great reverence and affection by hundreds and thousands of goddesses of fortune."

There are Vaikuntha planets in the spiritual world, and there are devotees who are all liberated. These devotees are aksara, which means they do not fall down into the material world. They remain in the spiritual world of the Vaikunthas. They are also persons like us, but they are eternal persons, complete with full knowledge and bliss. That is the difference between them and us. That is tattva jnana. Unless we understand the variegatedness of the Absolute Truth, there is a chance that we will fall down. It is not sufficient simply to stick to the indefinite, impersonal feature of the Absolute Truth:

aruhya krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah
(SB. 10.2.32)

Because the impersonalists are not allowed to enter the Vaikuntha planets, they simply remain in the Brahman effulgence. Thus they fall down again into material variety. We have seen many impersonalist sannyasis who first of all give up the world as false (brahma satyam jagan mithya). They consider themselves Brahman (aham brahmasmi), consider the world false (jagat is mithya), and, having nothing more to do with the material world, finally say, "I have become Narayana." Then they come to the stage of daridra-narayana (poor Narayana). They become Narayana, but for want of anything better to do, for want of variegatedness, they take up material humanitarian activities. Although they consider their wives mithya (false), they return. "You have already left. Why do you come back again?" the wives ask. This means that these so-called sannyasis have nothing to do. They undergo serious penances and austerities to reach the platform of impersonal Brahman, but because there is no pleasure there, they again descend to enjoy material variety.

We may build a nice spaceship and send it off into space, and the astronauts may go up there and fly in the impersonal sky, but eventually they will become tired and pray to God, "Please let us return to land." We have read that the Russian astronauts were simply missing Moscow while they were traveling in space. This impersonal traveling is actually very agitating; similarly, impersonal realization of the Absolute Truth cannot be permanent because one wants variety. A falldown is inevitable. When one gentleman read my book Easy Journey to Other planets, he became very enthusiastic about going to other planets. "Oh, yes," I said, "we can go with this book." "Yes," the gentleman said, "then I shall come back." "Why return? You should remain there." "No, no," he said. "I don't want to remain. I just want to go and come back." This is the "enjoying" mentality. Without variety, we cannot enjoy. Variety is the mother of enjoyment, and Brahman realization or Paramatma realization does not give us steady ananda, bliss. We want ananda. Anandamayo 'bhyasat. The living entities are Brahman; Krsna is Parabrahman. Krsna is enjoying perpetual ananda, and, being part and parcel of Krsna, we also want ananda. Ananda cannot be impersonal or void; ananda entails variety. No one is simply interested in drinking milk and eating sugar, but with milk and sugar we can make a variety of foods--pera, barfi, ksira, rabari, dahi, and so on. There are hundreds of preparations. In any case, variety is required for enjoyment.

The last word of tattva jnana is to understand Krsna, who is full of variety. Kapiladeva is tattva-margagra-darsanam. He is an incarnation of the Supreme Personality of Godhead, and He will explain to His mother what tattva is, how one can approach the tattva jnana, and how one can actually enjoy tattva jnana. This is not simply dry speculation. This Krsna consciousness philosophy includes spiritual variety. People sometimes misunderstand this variety to be material, and they hanker for nirvisesa, nirakara, void. However, our philosophy is not void; it is full of variety and transcendental bliss. This will later be specifically enunciated by Lord Kapiladeva.

Chapter Six

Devahuti Desires Transcendental Knowledge

TEXT 7

devahutir uvaca
nirvinna nitaram bhumann
asad-indriya-tarsanat
yena sambhavyamanena
prapannandham tamah prabho

TRANSLATION

Devahuti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance

PURPORT

Here, at the beginning of Devahuti's questionings, the word asad-indriya-tarsanat is significant. Asat means "impermanent," "temporary," indriya means "senses," and tarsanat refers to agitation. Thus asad-indriya-tarsanat means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different species of material bodily existence--sometimes in a human body, sometimes in an animal body--and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or asat. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Krsna consciousness, we have then attained sad-indriya, or eternal sense activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahuti expressed that she was tired. Now

that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

The Vedic literatures describe this material world as darkness. Actually it is dark, and therefore we require sunlight, moonlight and electricity. If it were not by nature dark, why would we require so many arrangements for artificial light? The Vedas enjoin that we should not remain in darkness: tamasi ma jyotir gama. We are instructed to go to the light, and that light is the spiritual world, which is directly lighted by the effulgence, or bodily rays, of Krsna. As stated in Brahma-samhita (5.40):

yasya prabha prabhavato jagad-anda-koti-
kotisv asesavasadhadivibhuti-bhinna
tad brahma niskalam anantam asesabhutam
govindam adipurusam tam aham bhajami

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."

Animals have no ability to know that they are in darkness, but human beings can know. Like Devahuti, an intelligent person should become disgusted with the darkness of ignorance. Na hanyate hanyamane sarire. As stated in Bhagavad-gita (2.20), there is neither birth nor death for the soul. The soul is not destroyed when the body is annihilated. The soul puts bodies on and takes them off like clothes. This simple knowledge is instructed in the beginning of Bhagavad-gita, yet there are many big scholars and leaders who still cannot understand that the body is different from the person. This is because they do not study Bhagavad-gita in the proper way. Consequently no one is fully aware or convinced that the real person is not the body. This is called darkness, and when one is disgusted with this darkness, human life begins.

One who has become disgusted with material existence needs the instructions of a guru. Tasmad gurum prapadyeta jijnasuh sreya uttamam. Being the wife of a great yogi, Devahuti understood her constitutional position; therefore she is placing her problem before her son, Kapiladeva, an incarnation of God. Although Kapiladeva is her son, Devahuti does not hesitate to take instructions from Him. She does not say, "Oh, He is my son. What can He tell me? I am His mother, and I shall instruct Him." Instruction has to be taken from one who is in knowledge. It doesn't matter what his position is, whether he is a son, a boy, a sudra, brahmana, sannyasi or grhastha. One should simply learn from one who knows. That is Caitanya Mahaprabhu's instruction. Although Caitanya Mahaprabhu Himself was a brahmana and a sannyasi, He took instructions from Ramananda Raya, who was a sudra and grhastha but nonetheless, very exalted spiritually. When Caitanya Mahaprabhu saw that Ramananda Raya was hesitant to give instructions, the Lord said, "Why are you hesitating? Although you are a grhastha and are born in a sudra family, I am prepared to take lessons from you."

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei 'guru' haya

(Cc. Madhya 8.128)

This is Caitanya Mahaprabhu's teaching. Whoever is qualified in Krsna consciousness can become a guru. His family or material identity does not matter. He simply must know the science. When we consult an engineer, a doctor or a lawyer, we do not ask whether he is a brahmana or a sudra. If he is qualified, he can help with a particular subject. Similarly, if one knows the science of Krsna, he can be a guru. Devahuti was taking lessons from her son because He knew the science of Krsna. Even if gold is in a filthy place, we should take it. It is also stated in the Vedas that if a girl is highly qualified or beautiful, she can be accepted in marriage even though born in a lower family. Thus it is not birth that is important, but qualification. Caitanya Mahaprabhu wanted everyone in India to know the science of Krsna and preach Krsna consciousness. This is very simple. We need only repeat what Krsna has said or what has been said about Krsna in the Vedic literatures.

Human society cannot be happy without Krsna consciousness. Krsna is the supreme enjoyer, and we are His servants. The master is enjoying, and the servants are helping the master enjoy. We living entities are eternal servants of God, and our duty is to help our master enjoy. Srimati Radharani is the topmost servant of Krsna, and Her business is always to keep Krsna pleased. Krsna is very fond of Radharani because She renders the best service. Her sixty-four qualifications are mentioned in the Vedic literatures. Unfortunately, in the material world we are busy trying to enjoy our material senses. As stated in Bhagavad-gita (3.42):

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." The soul is on the spiritual platform. this way we become implicated in the laws of nature. As stated in the sastras:

nunam pramattah kurute vikarma
yad indriya-pritaya aprnoti
na sadhu manye yata atmano 'yam
asann api klesada asa dehah

"When a person considers sense gratification the aim of life, he certainly becomes mad after materialistic living and engages in all kinds of sinful activity. He does not know that due to his past misdeeds he has already received a body which, although temporary, is the cause of his misery. Actually the living entity should not have taken on a material body, but he has been awarded the material body for sense gratification. Therefore I think it not befitting an intelligent man to involve himself again in the activities of sense gratification by which he perpetually gets material bodies one after another." (SB. 5.5.4)

Living entities in this material world are very busy trying to gratify their senses. In the street we see many dogs assembled for sex.

This may seem very crude, but human beings are engaged in the same business, perhaps in a more elaborate way. We should know that sense gratification is meant for animals, and that sense control is for human beings. By tapasya, penance, we can purify ourselves and regain our eternal life.

Actually our material senses are not our real senses. They are covered, just as the body is covered by clothes. Our real body is within the material body. Dehino 'smin yatha dehe. The spiritual body is within the material body. The material body is changing, going through childhood, youth, then old age, and then it vanishes. Although this is not our real body, we are engaged in sense gratification with it. However, for our own ultimate happiness, we should try to purify our senses. There is no question of destroying the senses or becoming desireless. Desire is a material activity, and becoming desireless is not possible. The senses must be purified in order for us to act through them transcendently. Bhakti-yoga does not require us to destroy our senses, but to purify them. When the senses are purified, we can serve Krsna:

sarvopadhi-vinirmuktam
tat-paratvena nirmalam
hrsikena hrsikesa-
sevanam bhaktir ucyate

"Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified." (Narada-pancaratra)

We can serve Hrsikesa, the master of the senses, through the senses. We are part and parcel of Krsna, just as the hand is part and parcel of the body. Similarly, our senses are also part and parcel of the spiritual body of Krsna. When we purify our senses, we can act in our original constitutional position and serve Krsna. When we forget our position and try to satisfy ourselves, we become conditioned materially. When we forget that our duty is to serve Krsna, we fall into the material world and become implicated in personal sense gratification. As long as we continue trying to satisfy our own senses, we have to accept another body. Krsna is so kind that if we want to become tigers, He will give us a tiger body. If we want to become devotees, He will give us the body of a devotee. This life is a preparation for the next, and if we want to enjoy our transcendental senses, we have to purify ourselves to return home, back to Godhead. For this purpose, Devahuti is submitting to her son just as a disciple submits to his master.

TEXT 8

tasya tvam tamaso 'ndhasya
dusparasyadya paragam
sac-caksur janmanam ante
labdham me tvad-anugrahat

TRANSLATION

Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

PURPORT

This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representative, then by his grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word *paragam* is very significant. *paragam* refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in *Bhagavad-gita* that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Krsna, he can be taken to the side of light.

The bona fide spiritual master is a true Vedantist, for he actually knows Vedanta and the Vedas and understands the Supreme Personality of Godhead, Krsna. The word *veda* means "knowledge," and *anta* means "last phase." There are different types of knowledge. We are interested in ordinary knowledge for economic benefit, but that is not actual knowledge. That is the art of livelihood. One may study to be an electrician and earn his livelihood by repairing electric lines. This kind of knowledge is called *silpa jnana*. Real knowledge, however, is Vedic knowledge, knowing oneself, what one is and what God is and understanding one's relationship with God, and one's duty.

One who is searching after knowledge is called *jnanavan*. Knowledge begins with the inquiry *athato brahma jijnasa*: "what is Brahman?" Knowledge also begins by understanding the threefold miseries of the material world--*adhyatmika*, *adhibhautika* and *adhidaivika*. We are suffering from miseries caused by other living entities and acts of nature as well as from miseries arising from the body and mind themselves. The soul is aloof from the body and mind, but he suffers due to material contamination. We have no control over these threefold miseries. They are controlled by Krsna's maidservant, goddess Durga, who is material nature. She is not independent of Krsna. However, she is so powerful that she can create and maintain. *prakrti*, nature, can be very unkind. Mother Durga is often portrayed as chastising demons by piercing them with a trident.

Those who are learned and intelligent look to the mercy of the Supreme Personality of Godhead for relief from the threefold miseries of material existence. Although this material world is nothing but

darkness, people are very proud of their eyes. They are always saying, "Can you show me God?" The answer to that is: "Have you the eyes to see God?" Why is the emphasis placed on seeing? Certainly, God can be seen, as stated in Brahma-samhita (5.38), premanjana-cchurita-bhakti-vilocanena: "Govinda [Krsna] is always seen by the devotee whose eyes are anointed by the pulp of love."

If we are devotees, lovers of God, the ointment of love will clear our eyes. In order to see God, we have to cleanse our eyes by wiping away the cataracts of material contamination. Although we may be eager to see God, we cannot see Him with these material eyes. Not only can we not see Him, but we cannot understand Him, although His name is there. Understanding God means first of all understanding His name. Therefore from the beginning we should chant the Hare Krsna maha-mantra. God is not different from His name. Krsna's name and Krsna's person are the same. "Absolute" means that Krsna's name, form, place, dress, pastimes and everything are nondifferent from Him. Krsna is present in His name, but because we have no love for Him, we cannot see Him.

Sanatana Gosvami was a great learned scholar, and he was called a pandita, which indicates that he was a learned brahmana. When Sanatana Gosvami approached Sri Caitanya Mahaprabhu, he said, "The people in my neighborhood are calling me a pandita, and I am very unhappy because of this." Caitanya Mahaprabhu asked, "Why are you dissatisfied?" Sanatana Gosvami replied, "I am such a poor pandita that I do not even know the goal of life. I do not even know what is beneficial for me. I am simply being carried away by sense gratification." In this way, Sanatana Gosvami approached Sri Caitanya Mahaprabhu. He did not approach Him to get some gold or some medicine. He went to find out his real self-interest. This is the real purpose for approaching a guru.

Devahuti approached Lord Kapiladeva in the same way. She said, "My dear Kapila, You have come as my son, but You are my guru because You can inform me how I can cross the ocean of nescience, which is the material world." Thus one who feels the need to cross the dark ocean of nescience, which is material existence, requires a guru. It is not the guru's task to supply gold and medicine. Now it has become a fashion to keep a guru as if he were a dog or a cat. This is of no use. We must inquire about that portion of God's creation which is beyond this darkness. The Upanisads and Bhagavad-gita describe another world, beyond this material nature. According to Krsna in Bhagavad-gita (15.6):

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."

It is not possible for us to go to that paravyoma by material means. It is impossible to penetrate the material universe unless one understands Krsna. One can be enlightened by the mercy of God because Krsna Himself comes to give us information. If He does not come personally, He sends His devotee, or He leaves behind Him Bhagavad-gita. However, we are so foolish that we do not take advantage of them. We do not take advantage of His devotee, who hankers to give this knowledge, sacrificing everything. Therefore Sri Caitanya Mahaprabhu said:

brahmanda bhramite kona bhagyavan jiva
guru-krsna-prasade paya bhakti-lata-bija

"The fallen, conditioned living entity, trapped by the external energy, loiters in the material world, but if by good fortune he meets a bona fide representative of the Lord, and if he takes advantage of such a guru, he receives the seed of devotional service." (Cc. Madhya 19.151)

The seed of devotional service is received by a most fortunate person. Those who are cultivating bhakti in the International Society for Krishna Consciousness are the most fortunate people in the world. By Krsna's mercy one can receive the bhakti-lata-bija, the seed of devotional service. Unless one is free from the reactions of sin, one cannot understand bhakti or Bhagavan. Therefore we must act piously by giving up illicit sex, intoxication, meat-eating and gambling. If we lead a pious life, we can understand God. This Krsna consciousness movement is engaged in training people to this end so that their lives will be successful.

TEXT 9

ya adyo bhagavan pumsam
isvaro vai bhavan kila
lokasya tamasandhasya
caksuh surya ivoditah

TRANSLATION

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

PURPORT

Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Krsna. Here the word adya means "the origin of all living entities," and pumsam isvarah means "the Lord (isvara) of the living entities" (isvarah paramah krsnah). Kapila Muni is the direct expansion of Krsna, who is the sun of spiritual knowledge. The sun dissipates the darkness of the universe, and when the light of the Supreme Personality of Godhead comes down, it at once similarly dissipates the darkness of maya. We have our eyes, but without the light of the sun, our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

In this verse, Devahuti also addresses her son as Bhagavan. Bhagavan is the Supreme Person. If we could just use a little common sense we could understand that an organization requires a leader. Without a leader, we cannot organize anything. Foolish philosophers say that the universe automatically came into being by nature. They say that in the beginning there was a chunk, and this cosmic manifestation came out of that chunk of matter. But where did this chunk come from? The fact is that there must be a brain, a leader, behind anything organized.

We have information of this leader from the Vedas: nityo nityanam cetanas cetananam. The Supreme Lord is eternal, and we are also eternal. But the Supreme Lord is one, and we are many. The Supreme Lord is very great, and we are very small. He is all-pervading and infinite, and we are finite and infinitesimal. Even if we analyze the creation, we will find that not everyone is on the same level. One person is more intelligent or opulent than another. If we analyze things in this way, we will come to the demigods, and among them we will find that the most important demigod is Lord Brahma. He is the original creature within this universe, yet he is not the most intelligent being. It is said that in the beginning, Brahma received knowledge from the Supreme Personality of Godhead.

Recently newspapers are reporting that faith in a personal God is diminishing. This means that people are becoming more and more foolish. This is natural in Kali-yuga, for as the age of Kali progresses, bodily strength, memory and mercy diminish. We actually see that the present generation is not as strong as the previous. People also have short memories. We also understand that sometimes people are killed while other people pass by, not caring. Thus mercy is also diminishing. Because everything is diminishing, God consciousness is diminishing also; therefore it is natural to receive news that faith in a personal God is diminishing. In Bhagavad-gita (7.15), one who does not accept a personal God is described as a mudha, a fool.

na mam duskrutino 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."

Actually, people today do not even know the meaning of God, so there is no question of surrender. There are also those who are scholarly and well educated, but their knowledge is taken away by maya, illusion. Although they may superficially hold degrees, they have no real knowledge. They are also asuras, demons who simply defy God, saying, "I am God, you are God. Why are you searching for God? There are many Gods loitering in the street. Take care of them." Therefore it is not surprising that newspapers report that faith in a personal God is decreasing. Nonetheless, God is a person. Ya adyo bhagavan. Lord Brahma also worships Krsna by saying, govindam adi-purusam tam aham bhajami. He says, "I worship that original person, Govinda." Adi-purusam, Krsna, has no one preceding Him; therefore He is called original. It is said that Krsna was born of Vasudeva, but this simply means that Krsna accepted Vasudeva as His father. Sri Krsna deals with His devotees in different relationships, or rasas--santa, dasya, sakhya, vatsalya and madhurya.

We all have some relationship with Krsna, but presently that is covered. Therefore we have to revive it. Simple appreciation of the Supreme is called santa-rasa. When one appreciates the Supreme fully, he wishes to render some service, and that is called dasya. When one becomes more intimate, he becomes a friend of Krsna's, and that is called sakhya. When one is more advanced, he wants to render service to Krsna as a father or a mother, and this is vatsalya. Being a father or a

mother means serving the son. The Christian conception of God as the Supreme Father is not very perfect because if we conceive of God as a father, our position will be to take things from Him. Everyone wants to take something from the father. One is always saying, "Father, give me this. Father, give me that." However, accepting the Supreme Lord as one's son means rendering service. Yasodamayi got Krsna as her son, and she was always anxious that He not be in danger. Thus she was always protecting Him. Actually Krsna protects the entire universe, but Yasoda was giving protection to Krsna. This is Vaisnava philosophy. Yasoda became mad when she saw Krsna taken away by the Trnavarta demon. However, Krsna became so heavy that the demon could not fly in the sky, and thus the demon fell to the earth and died. Yasoda immediately said, "God has saved my Krsna!" She then began to thank some other God, some devata. She did not know that Krsna is the Supreme Personality of Godhead. If she had thought of Krsna as the Supreme Personality of Godhead, the relationship between mother and son would have been destroyed. Therefore Krsna was playing just like an ordinary child, and mother Yasoda was treating Him as her son. Krsna's friends, the cowherd boys, did not consider Him the Supreme Lord either. The gopis even used to chastise Krsna. If a devotee can have such a relationship with Krsna, why should he want to become one with God? It is better to be God's father, God's controller. This is bhakti-marga, the path of devotional service. A devotee does not want to be equal to God or one with God. He simply wants to render service.

In order to understand the Absolute Truth, we have to understand the meaning of Bhagavan. Devahuti was not an ordinary woman. She was the wife of Kardama Muni, a great yogi. She had obviously learned something from her husband, for had she not been very exalted, how could Bhagavan Kapiladeva have become her son? Everyone should know what is Bhagavan and take lessons from Bhagavan. Lord Kapila is Bhagavan, and He personally instructed His mother in Sankhya philosophy. By this knowledge we can develop or awaken our dormant love for God. Then we can see God when our eyes are anointed with love for Him. Indeed, we can see God everywhere and at all times. We will see God and nothing but God. We will see God not only within our hearts. If we go to the ocean, we will see God. If one is a little thoughtful, he will see that the great ocean stays in its place. The ocean has received its orders not to go beyond such and such a limit. Any intelligent man can see God while walking down the beach. However, this requires a little intelligence. People who are asses, mudhas, duskrtis, cannot see God, but those who are intelligent can see God everywhere because God is omnipresent. He is within the universe and within our heart, and He is even within the atom. Why are we saying that we cannot see Him? God says, "Try to see Me in this way, but if you are too dull, then try to see Me another way."

What is the easy way? Krsna says in Bhagavad-gita, "I am the taste of water." Is there anyone who has not tasted water? He also says, "I am the light of the sun." Is there anyone who has not seen sunshine? Then why are people saying, "I have not seen God"? First of all we have to try to see God. It is as easy as ABCD. When we see God everywhere, we will see the personal God. Then we will understand.

Bhagavan pumsam isvarah. Bhagavan is isvara, the controller. We are not independent. No one can actually say, "I am independent." We are bound tightly by the modes of material nature, and yet we are thinking that we are independent. This is simply foolishness. Therefore it is

said that all the people in the material world are blinded by the darkness of ignorance. When people are blind, out of their ignorance they say, "There is no God. I cannot see God." Then God comes as Krsna or Kapiladeva and says, "Here I am. See My features. I am a person. I play the flute and enjoy Myself in Vrndavana. Why can't you see Me?" Thus God comes, explains Himself and leaves behind His instruction, Bhagavad-gita. Still, people are so foolish that they claim not to understand God. If we try to see God through the instructions given to Devahuti by Lord Kapila, our lives will be successful.

TEXT 10

atha me deva sammoham
apakrastum tvam arhasi
yo 'vagraho 'ham mametity
etasmin yojitas tvaya

TRANSLATION

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your maya and have identified myself with the body and consequent bodily relations.

PURPORT

Maya is the false ego of identifying one's body with one's self and of claiming things possessed in relationship with the body. In Bhagavad-gita, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me comes everyone's remembrance and forgetfulness." Devahuti has stated that false identification of the body with the self and attachment for bodily possessions are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real constitutional position of eternal servitorship to the Lord and wants instead to enjoy himself by sense gratification, he is captured by maya. This capture leads to the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of maya, and since maya is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahuti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Krsna says, therefore, in Bhagavad-gita, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in

forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment that are considered pious are also sinful. For example, one sometimes gives money in charity to a needy person with a view to get back the money four times increased. Giving with the purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahuti requested Lord Kapila to free her from that entanglement of false identification and false possession.

In asking this, Devahuti is accepting her son, Kapila, as her guru. He consequently tells her how to solve all material problems. Material life is nothing but sex attraction. *pumsah striya mithuni-bhavam etam* (SB. 5.5.8). Material life means that men are after women and women are after men. We find this not only in human society but in bird, dog, cat and demigod society. As soon as people join to satisfy their sex desire, the attraction becomes greater and greater. An apartment is needed for privacy, and then one has to earn a livelihood and acquire some land. Without children, married life is frustrated, and of course the children have to be educated. Thus one becomes entangled in material life by creating so many situations, but at the time of death Krsna comes and takes away everything--house, land, wife, children, friends, reputation and whatever. Then we have to begin another life. It is not that we simply die and finish everything. We are living eternally; the body is finished, but we have to accept another body out of the 8,400,000 forms. In this way, our life is going on, but we are thinking in terms of wife, children, and so forth. This is all illusion.

In any case, we will not be allowed to stay here, and although we are attached to all this, everything will be taken away at death. Whatever post we are occupying--be it president or Lord Brahma--we are occupying temporarily. We may be here five years, ten years, one hundred years or five million years. Whatever, our position is limited. Our position in the material world is not eternal, but we are eternal. Why, then, should we be illusioned by the noneternal? By nature we are part and parcel of Krsna, and Krsna is *sac-cid-ananda-vigraha*. In order to transcend the darkness of material life and go to the world of light, we need to approach a guru. It is for this reason that Devahuti is approaching Lord Kapiladeva.

In the morning, when the sun arises, the darkness of night immediately goes away. Similarly, when God or His incarnation comes, the darkness of material life is dissipated. When Krsna, the Supreme Personality of Godhead, came, Arjuna's illusion was dispelled. He was thinking, "Why should I fight with my relatives?" Actually the whole world is going on under this conception of "my" and "mine." There are fights between nations, societies, communities and families. People are thinking, "Why are you interfering with my business?" Then there is a fight. Because of illusion, we do not consider these situations temporary. On a train, people may argue and fight over a seat, but one who knows that he will only be on the train for two or three hours thinks, "Why should I fight? I shall only be here for a short while." One person thinks in this way, and the other person is ready to fight, thinking that his seat is permanent. No one will be allowed to stay

within this material world; everyone will have to change his body and position, and as long as one remains here, he will have to fight and struggle for existence. This is the way of material life. We may temporarily make some compromises, but ultimately the material world is full of misery.

We are very much attached to this material world, but according to the Vedic system, renunciation is compulsory, for when one reaches the age of fifty, he renounces his family life. Nature gives warning, "You are now past fifty. That's all right. You have fought in this material world. Now stop this business." Children play on the beach and make houses out of sand, but after a while the father comes and says, "Now, my dear children, time is up. Stop this business and come home." This is the business of the guru--to teach his disciples detachment. The world is not our place; our place is Vaikunthaloka. Krsna also comes to remind us of this. The dharma, or order, of the Supreme Person is to become His devotee and always think of Him. Krsna says:

man-mana bhava mad-bhakto
mad-yaji mam namaskuru

"Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34)

In this way, Krsna opens the door, but we unfortunately do not accept Him. Krsna tells Arjuna, "Because you are My friend, I am revealing to you the most confidential dharma." What is that? "Simply surrender unto Me." This is the dharma taught by the Supreme Personality of Godhead, and Krsna's incarnation and His devotee will teach the same dharma.

We are all after happiness, but we do not know how to enjoy happiness. We want to enjoy our senses, but it is not possible with these covered false senses. The senses must be opened, and that is the process of purification. We are thinking of ourselves according to so many false material identifications, but we should take Sri Caitanya Mahaprabhu's advice: *jivera `svarupa' haya--krsnera `nitya-dasa.'* We must come to understand, "I am the eternal servant of Krsna." After all, our senses are employed for the satisfaction of somebody--either for ourselves or for someone else. That is *kama*, *krodha*, *lobha* and *matsara*--illusion. If we are not serving our own lusty desires (*kama*), we are serving anger (*krodha*). If I am the master of anger, I can control my anger, and if I am the master of my desires, I can control my desires. In any case, I am a servant, and my service should be transferred to Krsna. That is the perfection of life.

If we are situated in the transcendental position (*bhakti*), we can understand Krsna, Krsna cannot be understood by mental speculation; otherwise He would have said that He could be understood by *jnana*, *karma* or *yoga*. However, He clearly says, *bhaktya mam abhijanati*: "Only by devotional service can I be understood." If we want to know Krsna as He is, we have to accept the process of *bhakti*. It is this *bhakti* process that Kapiladeva will reveal to Devahuti.

TEXT 11

tam tva gataham saranam saranyam
sva-bhrtya-samsara-taroh kutharam

jijna-sayaham prakrteh purusasya
namami sad-dharma-vidam varistham

TRANSLATION

Devahuti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.

PURPORT

Sankhya philosophy, as is well known, deals with prakrti and purusa. Purusa is the Supreme Personality of Godhead or anyone who imitates the Supreme Personality of Godhead as an enjoyer, and prakrti is nature. In this material world, material nature is being exploited by the purusas, or the living entities. The intricacies in the material world of the relationship of the prakrti and purusa, or the enjoyed and the enjoyer, give rise to samsara, or material entanglement. Devahuti wanted to cut the tree of material entanglement, and she found the suitable weapon in Kapila Muni. The tree of material existence is explained in the Fifteenth Chapter of Bhagavad-gita as an asvattha tree whose root is upward and whose branches are downward. It is recommended there that one has to cut the root of this material existential tree with the ax of detachment. What is the attachment? The attachment involves prakrti and purusa. The living entities are trying to lord it over material nature. Since the conditioned soul takes material nature to be the object of his enjoyment, and he takes the position of the enjoyer, he is therefore called purusa.

Devahuti questioned Kapila Muni, for she knew that only He could cut her attachment to this material world. The living entities, in the guises of men and women, are trying to enjoy the material energy; therefore in one sense everyone is purusa because purusa means "enjoyer," and prakrti means "enjoyed." In this material world both so-called men and women are imitating the real purusa; the Supreme Personality of Godhead is actually the enjoyer in the transcendental sense, whereas all others are prakrti.

In Bhagavad-gita, matter is analyzed as apara, or inferior nature, whereas beyond this inferior nature there is another, superior nature--the living entities. Living entities are also prakrti, or enjoyed, but under the spell of maya, the living entities are falsely trying to take the position of enjoyers. That is the cause of samsara-bandha, or conditional life. Devahuti wanted to get out of conditional life and place herself in full surrender. The Lord is saranya, which means "the only worthy personality to whom one can fully surrender," because He is full of all opulences. If anyone actually wants relief, the best course is to surrender unto the Supreme Personality of Godhead. The Lord is also described here as sad-dharma-vidam varistham. This indicates that of all transcendental occupations, the best is eternal loving service unto the Supreme Personality of Godhead. Dharma is sometimes translated as "religion," but that is not exactly the meaning. Dharma actually means "that which one cannot give up," "that which is inseparable from

oneself." The warmth of fire is inseparable from fire; therefore warmth is called the dharma, or nature, of fire. Similarly, sad-dharma means "eternal occupation." That eternal occupation is engagement in the transcendental loving service of the Lord. The purpose of Kapiladeva's Sankhya philosophy is to propagate pure, uncontaminated devotional service, and therefore He is addressed here as the most important personality among those who know the transcendental occupation of the living entity.

As pointed out before, Bhagavan, the Supreme Personality of Godhead, is everyone's real shelter (saranam saranyam). Everyone is seeking shelter because we are all constitutionally servants. Originally we are servants of God; therefore it is our nature to take His shelter. Some seek an occupation or the service of a great man; others seek the service of the government or whatever. In any case, the ultimate shelter is Krsna, the Supreme Personality of Godhead. Being Krsna's incarnation, Kapiladeva is also a shelter. Krsna has unlimited forms and unlimited incarnations. It is said in Srimad-Bhagavatam that His incarnations are expanding continuously, like waves in the ocean. Indeed, we cannot even count them. In Brahma-samhita it is said: Advaitam acyutam anadim ananta-rupam. In India there are many thousands of temples, and within these temples there are arca-vigrahas, Deities. All these Krsnas are nondifferent; they are one. Krsna resides in Vaikuntha and also in the temple. The Krsnas are not different, although they are ananta, unlimited. Krsna is also the witness within everyone's heart, and He is seeing all of our activities. We cannot hide anything from Him, and we receive the results of our karma because the witness is Krsna Himself within the heart. How, then, can we avoid Him? Without Krsna's permission, we cannot do anything. Why does Krsna give us permission to do something wrong? He does so because we persist. Actually He does not tell us to do anything other than surrender unto Him. We want to do something, and Krsna may sanction it, but we go ahead and do it at our own risk. Krsna is not responsible. However, we should know that without the sanction of Krsna, we cannot do anything. That is a fact. Actually we are constitutionally servants of Krsna. Even though we may declare ourselves independent, we are not. Rather, we are servants falsely declaring that we are independent. Self-realization is understanding that we are dependent on the Supreme Personality of Godhead. As Caitanya Mahaprabhu says:

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau
krpaya tava pada-pankaja
sthita-dhuli-sadrsam vicintaya

"My dear Lord Krsna, son of Maharaja Nanda, I am Your eternal servant, but somehow or other I have fallen into this ocean of nescience. Please pick Me up from this ocean of death and place Me as one of the atoms at Your lotus feet." (Siksastaka 5) Because we are under illusion, Devahuti says: sva-bhrtya-samsara-taroh kutharam. In Bhagavad-gita (15.1-4), material existence is likened unto a banyan tree with its roots upward and its branches below. The roots of this banyan tree are very strong, but they can be cut with an ax (kutharam). By taking shelter of Krsna's lotus feet, we can cut the strong root of material existence. Because we have given up Krsna's service, we have

become servants of so many things. We are obliged to serve our parents, wife, children, country and so forth. We are indebted to many people and to the demigods who give heat and light. Although we are not paying the bill, we are taking advantage of the sunlight and the sun's heat. If we take advantage of electricity, we have to pay the bill, but we don't pay the sun bill. This means that we are actually indebted to the sun-god, Vivasvan. Similarly, the King of heaven, Indra, is supplying water in the form of rain. Rascals say that all this comes about by nature, but they do not know that nature is controlled. If we don't pay our debts by performing sacrifices, there will certainly be a scarcity. All of these things are coming from the Supreme Father, the Supreme Personality of Godhead, but we are thinking that they are coming from nature, and we are utilizing them without caring whether we pay the bill or not. It is all right to use our father's property, but at the present moment we are not acting as our Father's sons; we are maya's sons. We do not care for our Father; however, nature is nonetheless working under His direction. If we do not care for Him, nature will reduce her supply, for nature will not allow demons to flourish. As stated in Bhagavad-gita (16.19):

tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisv 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."

Demons are always subject to be punished, and great demons like Ravana and Hiranyakasipu are personally punished by the Lord. Otherwise, ordinary demons are punished by the laws of material nature. Krsna does not need to come to punish the petty demons, but when there are great demons like Ravana, Hiranyakasipu and Kamsa, the Lord comes as Lord Ramacandra, Lord Nrsimhadeva or Sri Krsna to punish them. If we do not want to be punished, we have to follow the rules and regulations (sad-dharma). Dharma means "the laws given by God." Dharmam tu saksad bhagavat-pranitam. The laws are given by Bhagavan and are written in books like Manu-samhita and other Vedic literatures. According to the law, we have to obey the government, and according to dharma, we have to obey Krsna, God. We cannot manufacture our laws at home, and we cannot manufacture dharma. If one tries, he is simply cheating the public. Such false dharmas are kicked out of Srimad-Bhagavatam (1.1.2): dharmah projjhita. The real dharma is set forth by Sri Krsna when He says: sarva-dharman parityajya mam ekam saranam vraja (Bg.18.66). All other dharmas³ are simply forms of cheating. We must accept the principles of Bhagavad-gita, which constitute the ABC'S of dharma. Actually, we only have to accept the principle of surrender unto Krsna, but this acceptance comes after many, many births. It is not very easy, for only after many births of struggle does one come to his real perfection and surrender unto Krsna. At this time he understands perfectly that Vasudeva, Krsna, is everything. This is the greatest lesson of Bhagavad-gita, Everything is Krsna's energy, and whatever we see is but an exhibition of two types of energy. Everyone knows that the sun has two types of energy--heat and light. Similarly, Krsna has an external energy and an internal energy, and He also has a marginal energy, which is a

mixture of the other two. The external energy is this material world, the internal energy is the spiritual world, and the marginal energy is the living entity. The living entity is marginal because he can remain in the material world or the spiritual world. Bhagavad-gita describes two types of living entities, ksara and aksara, those living in the material world and those in the spiritual world. Those who have fallen into the material world are attracted by the tree of samsara, the banyan tree of material existence described in Bhagavad-gita (Fifteenth Chapter).

It is essential that we disassociate ourselves from this tree by detachment. Cutting down this tree is very difficult, but it is possible with the weapon of detachment. There is a Bengali proverb that states: "I'll catch the fish, but I will not touch the water." That type of intelligence is required. In America we see many old men on the beach who have retired from their business to waste their time trying to catch fish. They are not very cautious, and they touch the water. However, we have to live in this material world in such a way that we do everything for Krsna but do not touch the water of the material world. In this way, we will have no attachment to things of this material world. We may have many great temples, but we should not be attached to them. It is for Krsna's sake that we construct temples, but we must understand that the temples are Krsna's property. Our mission is to teach people that everything belongs to Krsna. Only a thief will occupy something belonging to another and claim it to be his.

The Krsna consciousness movement preaches that everything belongs to Krsna and that everything should be utilized for Krsna's benefit. He is the beneficiary of everything, and it is to our benefit that we come to this knowledge. *Isavasyam idam sarvam*. If one realizes that everything belongs to Krsna, one becomes the greatest mahatma. Being a mahatma does not mean that one wears a big beard and a particular type of dress. No, this awareness must be there. Whatever we have should be offered to Krsna. If we have first-class food, we should offer it to Him. If we have nothing, we can offer Him a leaf, a flower, a little water or fruit. This can be collected by anyone anywhere without having to pay money. As Sri Krsna states in Bhagavad-gita (9.26):

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."

The point is that we should offer something to Krsna with devotion. It is not that Krsna is hungry and is asking for food. No, He is feeding everyone, supplying everyone with all the necessities: *eko bahunam yo vidadhati kaman* (Katha Upanisad 2.2.13). What, then, is He requesting? He is asking for bhakti, devotion, because He wants us to love Him. We are suffering in this material world, entangled in the tree of material existence, moving from one branch to another, and because of this we are suffering. Krsna does not want us to suffer, jumping like monkeys from branch to branch. We must come to Him and surrender to Him. When we come to this knowledge, we become perfect in knowledge. When we take shelter at the lotus feet of Krsna, we are no longer debtors to anyone. Na

kinkaro nayam rni (SB. 11.5.41). Krsna assures us, aham tvam sarva-papebhyo moksayisyami: "I'll give you all relief." (Bg. 18.66) This is what we actually want. Therefore Devahuti herein takes shelter of Kapiladeva and tells Him, "You are the ax capable of making me detached." When our attachment to the material world is severed, we become free. Bhakti is the means by which we can develop this detachment. Vairagya-vidya-nija-bhakti-yoga. Bhakti-yoga is the science of detachment. This verse was composed by Sarvabhauma Bhattacarya when he understood that Lord Sri Caitanya Mahaprabhu was the Supreme Personality of Godhead. Sarvabhauma Bhattacarya was a great logician, and he composed a hundred verses to Caitanya Mahaprabhu, wherein he tells the Lord:

vairagya-vidya-nija-bhakti-yoga-
siksartham ekah purusah puranah
sri-krsna-caitanya-sarira-dhari
krpambudhir yas tam aham prapadye

"Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet." (Cc. Madhya 6.254)

When a person advances in bhakti-yoga, he will automatically become detached from material attractions. There are many American and European boys and girls in this Krsna consciousness movement who have been born in countries where they can enjoy a good deal of material affluence, but they consider this material happiness and affluence like garbage in the street. Because they are devotees of Vasudeva, they are no longer attached to these material things. This is the result of bhakti-yoga, which enables one to be detached from material enjoyment. That detachment is the sign that one is advancing in bhakti-yoga. Bhaktih paresanubhavo viraktir anyatra ca (SB. 11.2.42). That is the test of advancing in bhakti. If we are advanced, we are no longer attached to material enjoyment. It is not that we think ourselves great devotees and then go ahead and enjoy material things. As stated in Bhagavad-gita (5.22):

ye hi samsparsaja 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." When one sees something superior, he immediately rejects that which is inferior. Actually we cannot bring all this about by our own endeavor; therefore we have to take shelter of Krsna, and He will help. Since our only business is to take shelter of Krsna, Devahuti says, "I am taking shelter of You so that You can cut my attachment to this material life. Why should You do this? Because I am Your eternal servant."

Bhaktivinoda Thakura says, anadi karama-phale, padi 'bhavarnava-jale, taribare na dekhi upaya. If we are thrown into the ocean, there is a great struggle, even if we may be very great swimmers. There is no peace in this material world, however expert we may be in dealing with it. There is nothing but struggle. We cannot live here peacefully. It is not possible. Even if we are nonviolent and hurt no one, there will be trouble. However, if somehow or other we manage to reach the shore, we will find peace. There is peace even if we are an inch out of the water. Tava pada-pankaja-sthita-dhuli sadrsam vicintaya (Siksastaka 5). If somehow or other we become one of the particles of dust at Krsna's lotus feet, we will be liberated.

We may be a Hindu or a Muslim or a Christian for fifty or sixty years, or at the utmost one hundred, but again we have to take birth and be something else. We are thinking in terms of these religious designations, which are called asad-dharma, meaning that they may change at any moment. But what is our real dharma? Real dharma is sad-dharma, that which will not change, and this sad-dharma necessitates surrendering unto Krsna. This dharma will continue eternally. There are many propounders of sad-dharma, but actually the Supreme Personality of Godhead is the best propounder because He knows the reality. It is therefore said of the Gosvamis: nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau. Sri Caitanya Mahaprabhu's direct disciples, the Gosvamis, tried to establish sad-dharma, and we are trying to follow in their footsteps by establishing real dharma throughout the world with this Krsna consciousness movement.

"Teachings of Lord Kapila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Chapter Seven

Lord Kapila Begins to Explain Self-realization

TEXT 12

maitreya uvaca
iti sva-matur niravadyam ipsitam
nisamya pumsam apavarga-varadhanam
dhiyabhinandyatmavataṁ satam gatir
babhasa is- at-smita-sobhitānanah

TRANSLATION

After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.

PURPORT

Devahuti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain perfection. Unless one is interested in understanding his spiritual life, or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. Only a foolish man does not care for the transcendental necessities of life and simply engages like an animal in eating, sleeping, defending and mating. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called apavarga-varadhanam. Those who are actually spiritually interested are called sat, or devotees. Satam prasangat. Sat means "that which eternally exists," and asat means "that which is not eternal." Unless one is situated on the spiritual platform, he is not sat; he is asat. The asat stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the asat has accepted the material world as his shelter, and therefore he is full of anxiety. Asad-grahan, the desire to enjoy matter, is the cause of the soul's being asat. Actually, the spirit soul is not asat. As soon as one is conscious of this fact and takes to Kṛṣṇa consciousness, he becomes sat. Satam gatih, the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

Those who are sat are thus transcendentalists advanced in spiritual life, and when they hear questions from those who want to understand spiritual life, they become very happy. Transcendentalists are not interested in worldly talks. Indeed, worldly talks are very disgusting to them, and they avoid the company of those who talk about nonsensical

worldly affairs. Sri Caitanya Mahaprabhu advised His disciples: gramya-katha na sunibe. The word gramya refers to that pertaining to one's village, society or neighborhood. People are interested in talking about gramya-katha. Newspapers, for instance, are filled with gramya-katha. There is no spiritual understanding in them. In the United States there are many newspapers, and simply to publish the New York Times many trees have to be killed. Now there is a paper scarcity. Why are they uselessly killing trees just for gramya-katha? They are only interested in making a profit.

There is, however, another kind of katha--krsna-katha. There are literatures which may be nicely presented from the literary point of view, but if there is no glorification of the Supreme Lord, they are useless.

na yad vacas citra-padam harer yaso
jagat-pavitram pragrnita karhicit
tad vayasam tirtham usanti manasa
na yatra hamsa niramanty usikksayah

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a pilgrimage for crows. Since the allperfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there." (SB. 1.5.10)

Worldly literatures are like places where crows take pleasure. In the bird society, there are crows and swans, and crows are interested in places where filthy things are thrown. However, swans prefer nice clear water with lotus flowers, and it is in such places that they take their pleasure. Similarly, there are men who are like crows and men like swans. That is a natural division. According to an old English proverb, Birds of a feather flock together. Crows mix with crows, and swans mix with swans. Since devotees are like swans (hamsas), a most advanced devotee is called paramahamsa. The paramahamsas are not interested in subjects fit for crows. A person who is interested in inquiring about transcendental subjects, krsna-katha, makes a paramahamsa very glad. Therefore Kapiladeva was very glad to hear that His mother was eager to receive information on how to be delivered from material bondage:

atha me deva sammoham
apakrastum tvam arhasi
yo 'vagraho 'ham mametity
etasmin yojitas tvaya

"Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your maya and have identified myself with the body and consequent bodily relations." (SB. 3.25.10)

Caitanya Mahaprabhu advised His disciples never to eat palatable food, never to talk about village topics and never to read ordinary novels, poems and newspapers. One may ask, "How is it that in the modern age these Europeans and Americans of the Krsna consciousness movement do not take interest in newspapers?" Newspapers are very popular in the West. Each day the papers are published in three or four editions, and they are all selling. However, these American boys and girls who have

come to Krsna consciousness have stopped reading newspapers. They do not know what is happening from day to day, and it does not matter. All of this is a waste of time. It is better that they read literatures like Srimad-Bhagavatam and Bhagavad-gita. Why waste one's valuable time?

Kapiladeva was very glad that His mother was interested only in spiritual advancement. This material world is called pavarga, and to nullify it is called apavarga. In this material world, people are laboring very hard simply to earn some money. This creates a hellish situation, and this is the way of material life. People have become so dull that they do not understand the meaning of liberation. They have become just like animals. If an animal is informed that there is such a thing as liberation, how will he understand it? It is not possible. Similarly, at the present moment, human beings have become exactly like animals. They do not know the meaning of apavarga, liberation. Yet there was a time when people understood that human life was meant for apavarga. The questions are raised by Devahuti, and the answers are given by Kapiladeva. That is apavarga-varadhanam. As far as material maintenance is concerned, the sastras never stress it. Rather, they say that one's maintenance will come automatically. God gives food to animals, birds and aquatics. Why should He not give it to one who is interested in apavarga? Unfortunately people have no faith, and therefore good association is required.

People should not waste their time associating with crows; they should associate with swans. When garbage is thrown out, crows and dogs come to see what is there, but no sane man will go. Those who are interested in trying to get pleasure out of this material world are actually chewing the chewed. punah punas carvita-carvananam (SB. 7.5.30). If one picks up a piece of sugarcane which has already been chewed, he is a fool. We must know that the juice has already been taken out of that sugarcane. What will one get by chewing it? However, there are animals who are simply interested in chewing the chewed. Material life means chewing the chewed. A father educates his son to earn a livelihood, get married and settle down, but he himself already knows that by doing this he has not become satisfied. Why, then, is he engaging his son in this same business? A real father is one who does not allow his son to chew the chewed. pita na sa syaj janani na sa syat... na mocayed yah samupeta-mrtyum: one should not become a father or a mother unless one is able to save his children from the impending clutches of death. (SB. 5.5.18) That is the duty of the father and mother. How can this be done? A father and mother should educate their son in Krsna consciousness. Then he can be saved. They should educate the son in such a way that there is no pavarga. If we do not go forward to liberation, we promote a civilization of cats and dogs. Eating, sleeping, mating, defending, fearing and dying are all experienced by cats and dogs, but human life is meant for another purpose. Of course we have to maintain the body; it is not that we should neglect it. But we should not unnecessarily engage in the maintenance of the body.

yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat tirtha-buddhih salile na karhlicij
janasv abhijnesu sa eva go-karah

"A human being who identifies this body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth as worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there, is to be considered like a cow or an ass." (SB. 10.84.13)

From the Vedas we can receive education of all kinds. On a mango tree, there are ripened mangoes and green mangoes. The Srimad-Bhagavatam is the ripened mango of the desire tree of Vedic knowledge: nigama-kalpa-taror galitam phaam. If the mango is tasted by the parrot, it becomes doubly tasty. The word suka means parrot, and Sukadeva Gosvami spoke Srimad-Bhagavatam. It is therefore more relishable from his lips.

nigama-kalpa-taror galitam phalam
suka-mukhad amrta-drava-samyutam
pibata bhagavatam rasam alayam
muhur aho rasika bhuvi bhavukah

"O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls." (SB. 1.1.3) It is regrettable that in India, where these literatures are available, people are not interested. They are interested in Marxist literature but not Srimad-Bhagavatam, and this is India's misfortune.

When a student hears spiritual subjects attentively, the spiritual master becomes very happy. Kapiladeva was very happy to see His mother eager to understand spiritual subject matters. He therefore thanked His mother for her inquiry.

Generally people are interested in things that give immediate pleasure. We want to taste something tasty to the tongue, regardless of whether it is edible or not. Hogs very readily eat stool, and they do so without discrimination. They have no idea of tapasya, penance. When one engages in spiritual realization, one has to undergo tapasya. However, this has been made very easy by Caitanya Mahaprabhu. Ceto-darpana-marjanam bhava-maha-davagni-nirvapanam. All we have to do is spare a little time and chant Hare Krsna, but we are not even ready for this much tapasya. Krsna is more interested in leading us down the path of liberation than we are in going. He has given us a very simple method: harer nama harer nama harer namaiva kevalam. We need only chant Hare Krsna. To perfect this chanting of Hare Krsna, there is no hard-and-fast rule. Simply by chanting, we will attain perfection. Being contaminated by Kali-yuga, however, we are unfortunate and therefore we have no attraction to the holy names of Krsna. Thus when Kapiladeva or His representative sees someone a little interested, he becomes very glad and thanks him. When Kapiladeva saw His mother interested, He thanked her from within, not openly.

Kapiladeva was very glad, and He began to speak. Kapiladeva was an incarnation of God and was a young boy; therefore His face was very beautiful. When He answered this question, He became even more beautiful, and He smiled because He was pleased at His mother's question. Krsna is also very beautiful, but when a devotee serves Him and comes to Him, He becomes even more beautiful. When a devotee with

all his heart and soul serves Krsna, dresses Him in nice garments and gives Him a flower, Krsna smiles. If you can get Krsna to smile upon you just once, your life's goal is fulfilled.

Thus smiling, Kapiladeva began to enlighten His mother.

TEXT 13

sri-bhagavan uvaca
yoga adhyatmikah pumsam
mato nihsreyasaya me
atyantoparatir yatra
duhkhasya ca sukhasya ca

TRANSLATION

The Personality of Godhead answered: That yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

PURPORT

In the material world, everyone is striving for some material happiness, but as soon as we get some material happiness, there is also material distress. In the material world one cannot have unadulterated happiness. Any kind of happiness one has is contaminated by distress also. For example, if we want to drink milk, we have to bother to maintain a cow and keep her fit to supply milk. Drinking milk is very nice; it is also pleasure. But for the sake of drinking milk one has to accept so much trouble. The yoga system, as here stated by the Lord, is meant to end all material happiness and material distress. The best yoga, as taught in Bhagavad-gita by Krsna, is bhakti-yoga. It is also mentioned in the Gita that one should try to be tolerant and not be disturbed by material happiness or distress. Of course, one may say that he is not disturbed by material happiness, but he does not know that just after one enjoys so-called material happiness, material distress will follow. This is the law of the material world. Lord Kapila states that the yoga system is the science of the spirit. One practices yoga in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but the preliminary introduction is given here.

The attempt in this material world to maximize happiness and minimize distress is called the struggle for existence. Generally yoga is practiced to acquire some material profit. There are eight kinds of yogic perfection (siddhis): anima, laghima, prapti, isitva, vasitva, mahima, prakamya and kamavasayita. A real yogi can become smaller than the smallest, lighter than the lightest and bigger than the biggest. Whatever he wants he can produce immediately in his hand. He can even create a planet. These are some of the yoga-siddhis, but here it is stated that the supreme yoga system does not aim at material happiness or relief from distresses caused by material inconvenience. Everyone is trying to get out of material distress and gain some happiness. In any

case, when something is material, there is only so-called happiness and so-called distress. For instance, there may be fireworks going on, and this may be happiness for someone but distress for us. Some people are thinking that these fireworks are very enjoyable, and we are thinking that they are very inconvenient. That is the material world. On one side there is happiness, and on the other side there is distress. Both happiness and distress are actually illusions. In summer, water is happiness, but in winter it is distress. The water is the same, but at one time it brings happiness and at another time it brings distress. When a son is born, he brings happiness, but when he dies, he brings distress. In either case, the son is the same.

This material world is the world of duality, and we cannot understand happiness without distress or distress without happiness. This is therefore called the relative world. Spiritual happiness is above these dualities, and that spiritual happiness is the perfection of yoga. Yoga adhyatmikah. Yoga is the happiness of the soul, and the individual soul can be happy when it is with the Supersoul, the Supreme Soul. Nityo nityanam cetanas cetananam. There is the Supreme Soul, or the supreme living being, and there are many individual souls, individual beings. We are many, but the principal living being is one, Krsna. He is the fire, and we are the sparks from that fire. The sparks are illuminated when they are with the original fire, but if the sparks no longer associate with the original fire, they are extinguished. Similarly, our real happiness is in enjoying with the Supreme Being. Happiness is being in His company. Krsna is not alone, but is always with His friends, either the gopis or the cowherd boys, or with His mother and father. We never find Krsna alone. He may be with Radharani or with His devotees. He is like a king or president. When one says that the king or president is coming, it is understood that he is not coming alone. He comes with His secretaries, ministers and many others.

The word yoga means "connection," and atma means "soul" and sometimes "mind" or "body." The material body has nothing to do with the Supreme Being because the Supreme Being is completely spiritual. He has no material covering. One who thinks that Krsna, the Supreme Being, has a material covering is himself covered by maya. Krsna does not say that He comes as an ordinary living being. Rather, His advent is totally transcendental. Janma karma ca me divyam evam yo vetti tattvatah (Bg. 4.4). We therefore have to learn how Krsna takes His birth, which is not ordinary. If it were ordinary, why should we observe the Janmastami ceremony? His birth is divyam, divine. Everything about Krsna is divine, and if we think that Krsna is like us, we immediately become mudhas, fools. In the words of Bhagavad-gita (9.11):

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be."

Actually Krsna is the original Supreme Being, the original spirit soul. We are simply minute parts and parcels of Krsna. If we connect with Krsna, we are illuminated just as Krsna is illuminated. If we fall down from Krsna, our spiritual power and illumination are extinguished.

The word yoga means connecting or linking with that original source. Yoga is the Sanskrit word meaning "connection," and viyoga means "disconnection."

Kapiladeva is referred to as Bhagavan, the Supreme Personality of Godhead. Bhagavan makes no mistakes. Narayanah paro 'vyaktat: even Sankaracarya says that "Bhagavan, Narayana, does not belong to this material world." When we speak of Bhagavan, or when the sastras refer to Bhagavan, we refer to Him who is above material understanding. As stated here, sri-bhagavan uvaca. It does not say vyasadeva uvaca or kapiladeva uvaca. Similarly, in Bhagavad-gita, Vyasadeva says, sri-bhagavan uvaca. Bhagavan refers to Him who is above the defects of this material world. Bhagavan is not subject to the four deficiencies of the living entities. Being imperfect, living entities are illusioned and subject to commit mistakes. They also have the tendency to cheat others. When one who has no knowledge tries to become a teacher or preacher, he is actually cheating others. Since we ourselves do not possess perfect knowledge, we simply try to teach what Sri Bhagavan says. We do not manufacture our own teachings. So-called scholars and learned men manufacture their own teachings and give their opinions. In the West especially, we find much philosophical speculation and mental gymnastics, but such philosophy can never be perfect. We have to take our ideas from Bhagavan; then they will be perfect. We read Bhagavad-gita because it is perfect. There is no mistake in it; there is no illusion in it; there is no cheating in it. Nor is it delivered by one whose senses are imperfect. Krsna says in Bhagavad-gita (7.26):

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."

God knows everything, but we do not know what is God. That is our position. Our position is not knowing. Isvarah sarva-bhutanam hrd-dese ,rjuna tisthati (Bg. 18.61). Isvara, God, Krsna, is situated in everyone's heart. Sarvasya caham hrdis sannivistah: "I have entered into everyone's heart." (Bg. 15.15) The Supreme Lord refers not only to the hearts of human beings but to those of animals and everything else.

andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami
(Brahma-samhita 5.35)

The Supreme Lord is within the atom as Paramatma, and therefore He is also within the individual soul. Being within everything, He knows everything. Since He knows everything, we have to take lessons from Him. If we take what Bhagavan says as perfect knowledge, we receive perfect knowledge. For receiving this knowledge, there is a disciplic succession (parampara), which is described in Bhagavad-gita (4.2):

evam parampara-praptam

imam rajarsayo viduh

"This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." This Krsna consciousness philosophy is very easy because we do not manufacture ideas. We take the ideas and the words delivered by the Supreme Person, Krsna, or His incarnation or representative. His representative does not say anything which Krsna Himself does not say. It is very easy to be a representative, but one cannot be a representative of Krsna if one tries to interpret Krsna's words in a whimsical way.

There is no authority superior to Sri Krsna, and if we stick to this principle, we can become gurus. We don't need to change our position to become a guru. All we have to do is follow in the disciplic succession stemming from Sri Krsna. Caitanya Mahaprabhu has advised: amara ajnaya guru hana tara' ei desa (Cc. Madhya 7.128). Caitanya Mahaprabhu instructed people to learn from Him and then go teach people within their own villages. One may think, "I am illiterate and have no education. I was not born in a very high family. How can I become a guru?" Caitanya Mahaprabhu says that it is not very difficult. Yare dekha, tare kaha `krsna'-upadesa: "Simply speak whatever Krsna speaks. Then you become a guru." Whoever speaks what Krsna has not spoken is not a guru but a rascal. A guru only speaks what Krsna has spoken. This is the sastric injunction.

sat-karma-nipuno vipro
mantra-tantra-visaradah
avaishnavo gurur na syad
vaisnavah sva-paco guruh

"A scholarly brahmana expert in all subjects of Vedic knowledge is unfit to become a spiritual master without being a Vaisnava, but a person born in a family of a lower class can become a spiritual master if he is a Vaisnava." (Padma Purana)

People are in darkness, and they have to be enlightened. We have finally come from the animal kingdom to the human form, and now this human form gives us the opportunity to get out of the cycle of birth and death. The mission of this Krsna consciousness society is to awaken people to their original consciousness. Jiva jaga, jiva jaga, goracanda bale. The word goracanda refers to Caitanya Mahaprabhu, who tells the living entity, "Get up! Get up! How long will you continue to sleep?" Kata nidra yao maya-pisacira kole. The same is stated here. It is the prime business of human beings to connect again with the Supreme Soul. The purpose of yoga is to awaken to Krsna consciousness and connect oneself again with Krsna. That is adhyatmika-yoga. Yoga does not mean showing some mystic magic. The supreme yogi is described by Sri Krsna Himself in Bhagavad-gita (6.47):

yoginam api sarvesam
mad-gatenantaratmana
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."

There are many yogis and many different types of yoga systems, and all of these are discussed in Bhagavad-gita. There is hatha-yoga, karma-yoga, jnana-yoga and raja-yoga; however, the real yoga system is meant for reviving our connection with Krsna. Here it is said: yoga adhyatmikaḥ pumsam. Adhyatmikaḥ: we are living entities, souls. It is not that we are disconnected from Krsna, but we have simply forgotten Him. It is not possible to be disconnected, but it is possible to be covered. In the words of Krsna in Bhagavad-gita (7.25):

naham prakasaḥ sarvasya
yogamaya-samavṛtaḥ
mudho 'yaṁ nabhijaṇati
loko māṁ ajaṁ avyayaṁ

"I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [yogamaya]; and so the deluded world knows Me not, who am unborn and infallible."

There is yoga, and there is yogamaya. Yogamaya means forgetfulness. First of all we have to understand what is the soul. At the present moment, people are in such darkness that they do not even understand the soul. Therefore Bhagavad-gita (2.13) first of all teaches what the soul is:

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

"As the embodied soul continually passes in this body from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." The word dehi means "the proprietor of the body." We are thinking, "I am this body," but actually this is not so. We are the proprietors of the body, and that is the real understanding of the self. We do not say, "I am this finger" or "I am this hand." Rather, we say, "This is my finger, this is my head, this is my leg, etc." Similarly, the same can be said about the entire body. "This is my body." This means that I am the proprietor of this body. The body has been given by maya, the material energy.

prakṛteḥ kriyamaṇi
guṇaiḥ karmaṇi sarvasaḥ
ahankāra-vimudhatma
kartāham iti manyate

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature." (Bg. 3.27)

The living entity receives different types of bodies according to karma. One living entity may receive a cat body, another a dog body, and

so forth. Why are there so many different bodies? Why not one kind of body? The answer to this is also given in Bhagavad-gita (13.22):

karanam guna-sango 'sya
sad-asad-yoni janmasu

"It is due to his association with the modes of material nature. Thus he meets with good and evil among various species."

Because the soul within the body associates with the three modes of material nature (goodness, passion and ignorance), he receives different types of bodies. One doesn't have to aspire for his next body; one need only rest assured that it will be a different body. On the other hand, Krsna does not say what kind of body one will be awarded. That depends on qualification. If one associates with the mode of goodness, he is elevated to the higher planetary systems. If he associates with the mode of passion, he remains here. And if one associates with the mode of ignorance and darkness, he goes down to lower life forms--animals, trees and plants. This is the proclamation of Sri Krsna in Bhagavad-gita (14.18):

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."

There are 8,400,000 species of life, and all of these arise from one's association with the modes of nature (karanam guna-sango 'sya). And, according to the body, one undergoes distress and happiness. One cannot expect a dog to enjoy the same happiness that a king or rich man enjoys. Whether one enjoys this or that happiness or suffers this or that distress, both distress and happiness are due to the material body. Yoga means transcending the distress or happiness of the material body. If we connect ourselves with Krsna through the supreme yoga, we can get rid of material happiness and distress arising from the body. Reconnecting with Krsna is called bhakti-yoga, and Krsna comes to instruct us in this supreme yoga. In essence, He says, "Just revive your connection with Me, you rascal. Give up all these manufactured yogas and religions and just surrender unto Me. That is Krsna's instruction, and Krsna's representative, the incarnation or the guru, says the same thing. Although Kapiladeva is an incarnation of Krsna, He acts as the representative of Krsna, the guru. If we just accept the principle of surrender unto Krsna, we will become actually transcendental to so-called material happiness. We should not be captivated by material happiness or aggrieved by material distress. These are causes for bondage. Material happiness is not actual happiness. It is actually distress. We try to be happy by obtaining money, but money is not very easily obtained, and we have to undergo a great deal of distress to get it. However, we accept this distress with the hope of getting some false happiness. If we purify our senses, on the other hand, we can come to the spiritual platform. Real happiness lies in engaging our senses to

satisfy the senses of Krsna. In this way our senses are spiritualized, and this is called adhyatmika-yoga or bhakti-yoga. This is the yoga that Lord Kapiladeva is herein expounding.

Chapter Eight

Bhakti-yoga:

TEXT 14

tam imam te pravaksyami
yam avocam puranaghe
rsinam srotu-kamanam
yogam sarvanga-naipunam

TRANSLATION

O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.

PURPORT

The Lord does not manufacture a new system of yoga. Sometimes it is claimed that someone has become an incarnation of God and is expounding a new theological aspect of the Absolute Truth. But here we find that although Kapila Muni is the Lord Himself and is capable of manufacturing a new doctrine for His mother, He nevertheless says, "I shall just explain the ancient system that I once explained to the great sages because they were also anxious to hear about it." When we have a superexcellent process already present in Vedic scriptures, there is no need to concoct a new system, to mislead the innocent public. At present it has become a fashion to reject the standard system and present something bogus in the name of a newly invented process of yoga.

The supreme ancient system of yoga pertains to the soul. Presently, in America especially, hatha-yoga is very popular. It appeals to fat ladies who go to the classes to reduce and keep their digestive systems regular. Many people are interested in this kind of gymnastic yoga, but real yoga is adhyatmika. Adhyatmika means to awaken the soul to his proper position. The soul is purusa, spirit, and his business is to reconnect his lost relationship with Krsna.

Herein Kapiladeva says that He previously delivered this yoga system to the great rsis, the great sages. This is the process of sravana, hearing. One must be very eager to hear, for spiritual life begins with hearing.

atah sri-krsna-namadi
na bhaved grahyam indriyaih
sevonmukhe hi jihvadau
svayam eva sphuraty adah
(Bhakti-rasamrta-sindu 1.2.234)

It is thus stated in the sastras that it is not possible to appreciate or understand Krsna with our blunt material senses. Krsna's name, form, qualities, pastimes, paraphernalia and abode are all part and parcel of Krsna. However, understanding Krsna begins with hearing and chanting His name. Then there is His form. Generally, for the neophyte, these items are essential--to hear His name and qualities and see and worship His form. That is Krsna's personal instruction:

man-mana bhava mad-bhakto
mad-yaji mam namaskuru

"Engage your mind always in thinking of Me, offer obeisances and worship Me." (Bg. 9.34)

Bhagavan Sri Krsna is present in the temple Deity, and even if a child comes to offer his respects, he is counted as a devotee. A small child may not know anything, but simply by seeing the Deity, chanting and dancing, he is benefited. Temples are meant to give everyone a chance to advance in Krsna consciousness one step at a time.

svalpam apy asya dharmasya
trayate mahato bhayat

"A little advancement on this path can protect one from the most dangerous type of fear." (Bg. 2.40) Even if we do a little on the path of bhakti, it goes to our account. For instance, if we deposit only two dollars in a savings bank, it is kept in our account, and it will increase with interest. Similarly, if one performs even a little devotional service, it is not lost. One may come and join this Krsna consciousness movement, render some service and after a while fall down. However, whatever service has been rendered is to one's permanent credit. That will never be lost. When one begins again, he begins at the point where he has left off. This is the instruction of Bhagavad-gita (6.41):

sucinam srimatam gehe
yoga-bhrasto 'bhijayate

The unsuccessful yogi is born into a family of righteous people or into a family of rich aristocracy." Thus if one fails to perfect his bhakti-yoga, he is given another chance in the next life. According to a Bengali poem:

suci haya mucu haya yadi krsna tyaje
mucu haya suci haya yadi krsna-bhaje

If one takes to Krsna consciousness, even if he is born in a family of a cobbler (mucu), he becomes greater than a brahmana (suci). However, if one is born in a brahmana family and gives up Krsna consciousness, he becomes a mucu, a cobbler. Thus the door of devotion is open to everyone, whoever he may be. Krsna Himself says that regardless of one's position, if one takes shelter of Him, one can approach the supreme destination.

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." (Bg. 9.32) And Sukadeva Gosvami says:

kirata- hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

"Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana and the Khasa races and even others who are addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him." (SB. 2.4.18) Krsna consciousness is so complete that it is allembicing. Everyone has an occupational duty as a brahmana, ksatriya, vaisya or sudra, but one does not have to give up his occupational duty to take to Krsna consciousness. And if one takes to Krsna consciousness but does not succeed, what has he lost? Even if he falls down, there is no loss. On the other hand, if a man perfectly performs his own duties (sva-dharma) but is not Krsna conscious, what does he gain? There is actually no gain. Kapiladeva explains that once one takes to the path of bhakti-yoga, one never actually falls down. Once begun, bhakti-yoga continues, even if one temporarily falls down. One is given another chance by taking birth in a good family, either in a wealthy family, a learned family or a brahmana family. If one executes his duties as a brahmana, Visnu will be very pleased, and if one executes his duties perfectly as a ksatriya or sudra, Visnu will also be very pleased. One does not have to change one's position. In Bhagavad-gita (18.46) Sri Krsna says that every man can become perfect by following his qualities of work:

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana- tam abhyarcya
siddhim vindati manavah

"By worship of the Lord, who is the source of all beings and who is allpervading, man can, in the performance of his own duty, attain perfection." Thus if one executes his duties as a perfect ksatriya, vaisya, sudra or whatever, Visnu will be pleased. The purpose of work is to please Visnu. Unfortunately, people have forgotten this. Varnasrama-dharma, the Vedic system of society, is therefore very important in that it is meant to give human beings a chance to perfect their lives by pleasing Krsna. Unfortunately, the varnasrama-dharma has been lost in this age. Therefore Caitanya Mahaprabhu, just to give relief to the rotting, conditioned souls of this age of Kali-yuga, has given us the maha-mantra.

harer nama harer nama

harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting of the holy name of the Lord. There is no other way. There is no other way. There is no other way." (Brhan-naradiya Purana) Although we may try to revive the perfect varnasrama system, it is not possible in this age. People are fallen, disturbed and unfortunate:

prayenalpayusah sabhya
kalav asmin yuge janah
mandah sumanda-matayo
manda-bhagya hy upadrutah

"O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed." (SB. 1.1.10) In this age, there will be insufficient rainfall and food, and the government will plunder one's income by heavy taxation. All of these characteristics of Kali-yuga are described in Srimad-Bhagavatam. People will become so disgusted that they will suddenly leave their wife and children and go to the forest. How can the peaceful varnasrama-dharma be revived when people are so harassed in this age? It is virtually impossible. Therefore the system of bhakti-yoga, the chanting of the Hare Krsna maha-mantra, should be adopted. The whole aim of bhakti-yoga is to satisfy Visnu. Yajnaih sankirtana-prayaih: Visnu, Krsna, came Himself as Caitanya Mahaprabhu to teach us the way of sankirtana. Presently it has become fashionable to manufacture a new system of religion, but Kapiladeva, like Krsna, does not manufacture anything new. This system is not new, but very old (pura). Krsna also says the same in Bhagavad-gita (4.2), evam parampara-praptam imam rajarsayo viduh: "This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." Thus Krsna and Kapiladeva are not teaching anything new. They are simply repeating the same message because, in the course of time, the knowledge has been lost. Arjuna asks, "Why are you telling me? Why not another?" Sri Krsna answers, bhakto 'si me sakha ceti: "Because you are My devotee as well as My friend." (Bg. 4.3)

Thus without being a bhakta, a devotee of Krsna's, one cannot actually understand the science of bhakti-yoga. Understanding Bhagavad-gita means understanding Krsna. All this information is explained only in the bhakti-sampradaya, not in any other school. Therefore Krsna says at the conclusion of Bhagavad-gita (18.55), bhaktya mam abhijanati: if one actually wants to understand Krsna and one's relationship with Him, one must take to this process of bhakti-yoga. Bhakti-yoga as explained by Lord Kapiladeva is sankhya-yoga.

Lord Kapiladeva states here:

tam imam te pravaksyami
yam avocam puranaghe

The word anaghe refers to one without sin. The word agha refers to past sins, and an means "without." Therefore one cannot understand Krsna

consciousness unless he is free from sin. Yesam tv anta-gatam papam: one can stick to Krsna consciousness only when one is completely free from all sinful reactions. One may say, "That will take some time. I cannot get free from sinful reactions overnight." However, Krsna says, "No, no. This can be done immediately. Simply surrender unto Me, and I will absolve you from all sin." Thus by simply surrendering unto Krsna, our spiritual life begins.

We have to understand that we receive different bodies due to our sinful actions. Now we are given a chance to execute our duty in the human form. Bahunam janmanam ante. We have received this body through the evolutionary processes, and this human form is a great opportunity. Narottama dasa Thakura sings: hari hari vipahale janama gonainu: "My dear Lord Krsna, I have simply wasted my time." Why?

manusya janama paiya, radha-krsna na bhajiya,
janiya suniya visa khainu

"Because I have received the human form of life, which is meant for understanding Krsna, yet I have simply wasted my time by not taking advantage of this opportunity. I have done everything but worship Radha-Krsna. Therefore I have taken poison knowingly." When one takes poison knowingly, he commits suicide, and not taking advantage of the human form is something like that. If we do not understand Krsna in this life, we are knowingly taking poison. This material life is just like a blazing forest fire. Eating, sleeping, enjoying sex and defending are the main material activities. When we are engaged simply in these things, our hearts are always burning as if we had taken poison. How can we be cured?

golokera prema-dhana, hari-nama-sankirtana,
rati na janmila kene taya

"My dear Lord, You have given us the medicine of hari-nama-sankirtana, the chanting of Hare Krsna. Unfortunately, I have no attraction for Your holy names." It is also stated:

vrajendra-nandana yei, saci-suta haila sei,
balarama haila nitai

"Krsna has now come as Sri Caitanya Mahaprabhu, the son of mother Saci. And Balarama has come as Lord Nityananda." What is Their business? They are delivering all kinds of sinful men simply by chanting Hare Krsna. And what is the evidence of this? The evidence is that Sri Caitanya Mahaprabhu and Nityananda Prabhu delivered the sinful Jagai and Madhai. At the present moment everyone is like Jagai and Madhai, for everyone is intoxicated and mad after sex. Now, by the grace of Caitanya Mahaprabhu, thousands of Jagais and Madhais are being delivered. It is this active medicine, this Hare Krsna maha-mantra, that is doing it. It is the perfect yoga system. This process is not manufactured, and we have not concocted anything. Our business is simply to accept the words of Krsna as they are. Sri Krsna Himself characterizes His devotee in this way:

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." (Bg. 9.14)

We do not need to be very learned. Our only requirement is that we receive the blessings of the Lord. The Lord's blessings will enable us to become learned and follow His instructions. We only need to stick to this Krsna consciousness movement on the basis of Bhagavad-gita. When we are a little further advanced, we can read Srimad-Bhagavatam. Caitanya Mahaprabhu Himself has opened the way with this sankirtana movement. The entire world is in darkness without Krsna consciousness, and in this age people are so dull that they do not even know the difference between mukti (liberation) and bandha (bondage). If a human being does not know this difference, he is no better than an animal.

Presently we are under the sway of the three gunas, the modes of material nature--sattva-guna, rajo-guna and tamo-guna. Out of these three gunas, sattva-guna, the mode of goodness, is the best. A brahmana, characterized by the mode of goodness, is truthful and self-controlled. He controls his mind and senses, and he is very tolerant and simple. He has full knowledge, and he knows how to apply knowledge in life. He has full faith in the authority of the Vedas, a quality called astikyam. Caitanya Mahaprabhu has explained the difference between nastikyam and astikyam. According to Vedic understanding, one who does not believe in the Vedas is called nastika. Caitanya Mahaprabhu says: veda na maniya bauddha haya ta 'nastika (Cc. Madhya 6.168). Lord Buddha defied Vedic authority, but His mission was to stop animal killing. In the Vedas there are recommendations for animal sacrifice, and therefore to prevent the killing of animals, Lord Buddha rejected the Vedas. Such sacrifice is not possible in this age because there is no brahmana qualified to carry it out. Those who are intelligent know that such a sacrifice cannot be successful in this age because no one knows the proper mantras capable of giving an old animal the body of a new animal. When an animal sacrifice is properly conducted, an old animal is sacrificed, and it emerges from the fire in a new body. This is not possible in this age, but what is possible is sankirtana-yajna, the chanting of the Hare Krsna maha-mantra. This is the yajna, or sacrifice, especially intended for this age. We need only chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. By performing this yajna, the results will be ceto-darpana-marjanam--the mirror of the mind will be cleansed. When the mirror of the mind is cleansed, one is automatically liberated.

Consciousness is the main principle, either for conditional life or for liberated life. We are therefore proposing Krsna consciousness, which means liberation from the repetition of birth and death. Unfortunately, people are so dull in this age that they have no idea how birth and death can be stopped. They think that birth and death cannot be stopped; even famous scientists admit this. However, in Bhagavad-gita Sri Krsna says that we should always keep in mind the four miserable conditions. These are birth, old age, disease and death. When we are able to put an end to these, we are liberated. This simply requires that we clear our consciousness by thinking of Krsna. The purpose of this

Krsna consciousness movement is to keep our minds constantly on Krsna. Krsna is the Supreme Personality of Godhead, and He is a person. When He was realized by Arjuna, He was addressed as purusam. God is purusa, male, not female. purusa means "the enjoyer," and prakrti means "the enjoyed." Everything is enjoyed by the supreme purusa. It is also stated that we are actually prakrti, not purusa. The human dress is simply maya, illusion. We are thinking that we are purusa, the enjoyer, but actually we are the enjoyed. A man, thinking of enjoying himself, tries to imitate purusa, but actually he is prakrti. As a consequence, he is cast into this material world. Because the living entity wants to enjoy the material world and is attached to the three gunas, he receives different types of bodies. One who is in the mode of goodness receives the body of a learned brahmana. This is somewhat elevated, for he can gradually understand what is God. In the modes of passion and ignorance, no one can understand God. Also, from the material point of view, if one is situated in the mode of goodness, he can be elevated to higher planetary systems. Nonetheless, even if one goes to Brahmaloaka, the highest planet in the material atmosphere, one is not actually perfectly situated. There is really no benefit because even on Brahmaloaka the four miseries of material existence are found: birth, old age, disease and death. Lord Brahma also dies and takes birth. From Vedic literatures we understand that Lord Brahma took birth from the lotus flower generated from the navel of Visnu. Thus he had his birth, and when Lord Brahma dies, the entire material cosmic manifestation will be finished. Just as Lord Brahma undergoes birth, old age, disease and death, so also a small ant or insect undergoes the same process. The point is that the living entity has to be free from this bondage because he is by nature eternal. According to Bhagavad-gita, the living entity never actually takes birth, and he never actually dies. Na jayate mriyate va kadacit: "For the soul there is never birth nor death." (Bg. 2.20)

It is the body that is destined to die, whether the body be that of Lord Brahma or of a small ant. One should not think that one is liberated because one can live millions and millions of years. The life of Lord Brahma covers millions of earth years, yet he is also subjected to birth and death. That is the way of conditional life. We should take advantage of the perfect knowledge given by Vedic literatures, by the great rsis and Bhagavan Kapiladeva, as well as by Bhagavan Sri Krsna, in order to attain liberation from the cycle of birth and death.

Receiving Krsna consciousness means receiving light. People are exhausted with the materialistic way of life, especially in the West. Now the Krsna consciousness movement is giving new life to Western society. By nature, we living entities are liberated. There is actually no question of birth, death, old age and disease. Since we are part and parcel of Krsna, the Supreme Lord, how can there be a question of these things? Krsna is sac-cid-ananda-vigraha, and being part and parcel of Krsna, we are also of the same nature. We are equal in quality, although not in quantity. Why, then, should we suffer the pangs of death? Therefore in the previous verse Kapiladeva instructed: yoga adhyatmikan pumsam mato nihsreyasaya. The soul is entrapped in the body, and the process of perfect yoga is the process of saving the soul from bodily confinement and the four miseries that plague the body. How can this perfect yoga be attained? That is explained by Lord Kapila in the next verse: ratam va pumsi muktaye. If our consciousness is simply attached to Krsna, we will be liberated.

The great souls are always chanting about Krsna. Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. They are also endeavoring with great determination in their devotional service. For instance, in the Krsna consciousness temples the devotees rise early in the morning, at 4:00 A.M., and they immediately bathe. Then they go to mangala-arati at 4:30, and after mangala-arati they study the Vedic literatures. These are the processes by which we can awaken our dormant love for Krsna. Because we are part and parcel of Krsna--just as a son is part and parcel of his father--there is a natural love between us. However, somehow or other the son leaves home and forgets his father. The father, of course, never forgets his son. He thinks, "Oh, my son has left. If he would only come back!" Krsna thinks in this way. We are all sons of Krsna, and Krsna is more anxious to get us back home, back to Godhead, than we are to go. Therefore Krsna comes and says, "You rascal! Give up all this nonsensical material engagement. You have manufactured so many religions and dharmas. Just give them all up and simply surrender unto Me." Krsna comes Himself and leaves behind His words. His words are also Himself because His words are absolute. Presently we do not see Krsna, but if we actually advance, we will see Him. When we see the Deity in the temple, we think, "Oh, this is an idol. It is not Krsna." If we think in this way, we have not seen Krsna. Krsna is also present in His words, in Bhagavad-gita. That is krsna-vani, the message of Krsna. The stage of awareness of Krsna can be attained when one is advanced in Krsna consciousness. Then one can understand that Krsna is present in the Deity, in Bhagavad-gita, in the taste of water, in the sunshine, in the moonshine and in all sound. Krsna is present everywhere, but one has to acquire knowledge in order to know how to see Krsna. That is mukti, liberation. That is Krsna consciousness. That is also the process of bhakti-yoga--sravanam kirtanam visnoh smaranam.... Deity worship is arcanam, chanting is vandanam, and dasyam is working for Krsna and spreading this Krsna consciousness movement.

Generally we experience that people are primarily interested in seeing Krsna, but why is the emphasis on seeing? Let us hear about Him. We must come with a little faith, and as we hear, that faith will increase. One should come to the temple, listen to talks about Krsna, and then, after some time, officially take initiation into the service of the Lord. That is called bhajana-kriya. At that time one has to abandon illicit sex, intoxication, meat-eating and gambling. If one is still attached to all these habits, he should know that he is not making progress. When one is actually advanced in bhajana-kriya, all these anarthas (unwanted things) will be finished. param drstva nivartate. When one appreciates something better, he rejects all kinds of nonsense. Once one gets a taste of Krsna consciousness, he cannot remain without it. A drunkard cannot remain without a drink, but a devotee is drunk with Krsna consciousness. The immunization against all material diseases is this Krsna consciousness. To be immuned to the infection of the gunas, we have to engage in bhakti-yoga. Once we attain the perfectional stage, we attain ecstatic love of Godhead. In that state we cannot remain without Krsna for a moment. That is called bhava, and that bhava may increase to maha-bhava. This is not possible for ordinary human beings, but it was possible for the gopis and Radharani. Indeed, they could not live without Krsna. This is the highest stage of liberation.

Chapter Nine

Purifying the Mind for Self-realization

TEXT 15

cetah khalv asya bandhaya
muktaye catmano matam
gunesu saktam bandhaya
ratam va pumsi muktaye

TRANSLATION

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

PURPORT

There is a distinction here between Krsna consciousness and maya consciousness. Gunesu, or maya consciousness, involves attachment to the three material modes of nature, under which one works sometimes in goodness and knowledge, sometimes in passion and sometimes in ignorance. These different qualitative activities, with the central attachment for material enjoyment, are the cause of one's conditional life. When the same cetah, or consciousness, is transferred to the Supreme Personality of Godhead, Krsna, or when one becomes Krsna conscious, he is on the path of liberation.

TEXT 16

aham-mamabhimanotthaih
kama-lobhadibhir malaih
vitam yada manah suddham
aduhkham asukham samam

TRANSLATION

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of material happiness and distress.

PURPORT

Kama and lobha are the symptoms of material existence. Everyone always desires to possess something. It is said here that desire and greed are the products of false identification of oneself with the body. When one becomes free from this contamination, his mind and

consciousness also become freed and attain their original state. Mind, consciousness and the living entity exist. Whenever we speak of the living entity, this includes the mind and consciousness. The difference between conditional life and liberated life occurs when we purify the mind and the consciousness. When they are purified, one becomes transcendental to material happiness and distress.

In the beginning Lord Kapila has said that perfect yoga enables one to transcend the platform of material distress and happiness. How this can be done is explained here: one has to purify his mind and consciousness. This can be done by the bhakti-yoga system. As explained in the Narada-pancaratra, one's mind and senses should be purified (tat-paratvena nirmalam). One's senses must be engaged in devotional service of the Lord. That is the process. The mind must have some engagement. One cannot make the mind vacant. Of course there are some foolish attempts to try to make the mind vacant or void, but that is not possible. The only process that will purify the mind is to engage it in Krsna. The mind must be engaged. If we engage our mind in Krsna, naturally the consciousness becomes fully purified, and there is no chance that material desire and greed will enter.

Our mind is our friend, and our mind is our enemy. If it is cleansed, it is a friend, and if it is dirty, we contact material diseases. If we keep ourselves clean, pure, we will not be contaminated. According to Vedic civilization, one has to cleanse himself externally three times daily--once in the morning, again at noon, and again in the evening. Those who strictly follow the brahminical rules and regulations follow this process. Cleanliness is next to godliness. Conditional life means that the mind is covered with dirty things, and this is our disease. When we are in the lower modes of tamo-guna and rajo-guna, these dirty things are very prominent. One has to raise himself to the mode of sattva (goodness) by the process of sankirtana and sravana. One has to hear krsna-katha. Krsna is within everyone's heart. The individual soul is part and parcel of Krsna, and Krsna wants the individual soul to turn to Him. Unfortunately the conditioned soul is attached to material enjoyment, and this is the cause of his bondage to birth, death, old age and disease. He is so foolish that he does not take into consideration that these miseries are repeated. He is like an ass that belongs to a washerman who loads him down with heavy clothes. For a few morsels of grass, the ass has to carry heavy loads all day, although not a single piece of clothing belongs to him. This is the way of the karmis. They may become big multimillionaires, but they are just like asses, working hard day and night. Regardless of how much money they may have, their stomachs can only hold so much. And they require only six feet of space to sleep. Nonetheless, these big karmis are thinking themselves very important. They think, "Without me, all the members of my nation will die. Let me work day and night to the point of death." People are thinking, "I belong to this family, this nation, this community. I have this duty or that duty," and so on. people do not know that these are all false designations.

Sri Caitanya Mahaprabhu therefore enjoins, jivera `svarupa' haya--krsnera `nitya-dasa': our actual position is that of eternal servants of Krsna. We are mistakenly thinking that we are servants of a family or nation, but this is due to ignorance, tamo-guna. However, we can attain the platform of sattva-guna by following the instructions given in Bhagavad-gita. Hearing krsna-katha, topics about Krsna, clears all the

dirty things from the mind. Also, if we chant and dance, these dirty things will be wiped away. The mind is the cause of bondage, and the mind is the cause of liberation. When it is dirty, it brings about bondage. In conditional life, we take birth, remain for some time, and enjoy or suffer. But really there is no question of enjoyment. There is only suffering. When we die, we have to give up the body and then take on another body. We immediately enter the womb of another mother, stay for nine months or so, and then come out. Then a new chapter of life begins. This is conditioned life, and it goes on again and again and again. In this way we undergo the tribulations of birth, old age, disease and death. The dogs and cats cannot understand this process, but we can understand it in human life through the Vedic literatures. If we don't take advantage of these literatures, all our education is for nothing.

People actually waste their time talking politics, sociology, anthropology, and so on. They read many literatures that do not glorify the Supreme Lord Hari, and thus they waste their time. This Krsna consciousness movement is giving everyone a chance to become pious. punya-sravana-kirtanah. It is not necessary to give money or bathe in the Ganges. There are many pious activities and many processes recommended in the sastras for becoming pious. However, in Kali-yuga people have lost all their stamina. They are so sinful that there is no question of becoming pious through all these prescribed methods. The only means is hearing about Krsna and chanting His names. Krsna has given us ears to hear and a tongue to speak. We can hear from a realized soul and thus perfect our lives. In this way we are given a chance to purify ourselves. Unless we are purified, we cannot become devotees. Human life is meant for purification. Unfortunately in this age people are not interested in Krsna, and they suffer through material existence one life after another after another. In one life they may be very opulent. Then they don't care about the next life. They think, "Let me eat, drink and be merry." This is going on all over the world, but the sastras say that people are making mistakes in this way. Nunam pramattah kurute vikarmah (SB. 5.5.4): people have become mad with sense gratification, and therefore they engage in all sorts of forbidden things. Karma means regulated work, and vikarma means just the opposite--unlawful, forbidden activities. The word akarma means that one is not affected by the results of work. As stated in Bhagavad-gita (3.9):

yajnarthat karmano 'nyatra
loko 'yam karma-bandhanah
tad-artham karma kaunteya
mukta-sangah samacara

"Work done as a sacrifice for Visnu has to be performed, otherwise work binds one to this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain unattached and free from bondage."

When people are in the modes of passion and ignorance, they perform vikarma. They do not care for their future lives, and they are habituated to eating anything and everything, just like hogs. They do not care for the sastric injunctions, and they are totally irresponsible. They are just like street boys who have no education and do not care for anything. Such urchins do whatever they like, for their

fathers and mothers do not care for them. Life in ignorance, tamo-guna, is such a careless life. People simply act unlawfully, not considering the results of their actions. They act for sense gratification, and actually they take pleasure in committing sins. In Calcutta I have seen people taking pleasure in cutting the throats of chickens and laughing when the chicken jumps and flaps about. Sometimes in Western countries students are taken to slaughterhouses just to see how the cows are butchered. In this age, people take pleasure in committing all kinds of sins. They have no brains to see that this body is temporary and full of suffering. They are completely in the mode of darkness, just like the animals they slaughter. There may be many animals in a pasture, and if one takes an animal aside and cuts its throat, the other animals will simply stand, look, and continue eating grass. They do not realize that the next time they may be slaughtered. The people in Kali-yuga are in the same situation, but the Krsna consciousness movement is trying to give these rascals a little sense. We are saying, "Don't remain animals. Become human beings." In the words of Caitanya Mahaprabhu:

krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-dukhka

"Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy (maya) gives him all kinds of misery in his material existence. (Cc. Madhya 20.1 17) When one forgets his relationship with Krsna, he acts in a very foolish way, and maya gives him one misery after another. It is also stated:

maya-mugdha jivera nahi svatah krsna jnana
jivere krpaya kaila krsna veda-purana

"The conditioned soul cannot revive his Krsna consciousness by his own effort. But out of causeless mercy, Lord Krsna compiled the Vedic literature and its supplements, the Puranas." (Cc. Madhya 20.122)

The Vedic literatures--the Vedanta, Upanisads, Ramayana, Mahabharata and many others--should be utilized if we wish to become free from the contamination of tamo-guna and rajo-guna. The whole world is revolving due to kama and lobha. Kama means "lustful desire," and lobha means "greed." people cannot have enough sex or money, and because of this, their hearts are filled with contaminations, which have to be cleansed by hearing, repeating and chanting. Human life is meant to get rid of anarthas, unwanted things, but where is the university or college where this science of purification is taught? The only institution is this Krsna consciousness society. Krsna is within the heart, and the contaminations are also there, but Krsna will help us cleanse them. Nasta-prayesv abhadresu nityam bhagavata-sevaya (SB. 1.2.18). We must regularly hear Srimad-Bhagavatam and chant Hare Krsna; these are the two processes recommended by Caitanya Mahaprabhu. Haridasa Thakura was chanting three hundred thousand holy names a day, but we have fixed the number at sixteen rounds. Nonetheless, we are so unfortunate and fallen that we cannot even perform them. We should not waste our time reading and talking nonsense, but should engage in the study of Srimad-Bhagavatam. Our time is very valuable, and we should not waste it. Canakya Pandita has said: ayusah ksana eko 'pi na labhyah svarna-

kotibhih. We may live for a hundred years, but not one moment of these hundred years can be returned, not even if we are prepared to pay millions of dollars. We cannot add a moment, nor can we get a moment back. If time is money, we should just consider how much money we have lost. However, time is even more precious because it cannot be regained. Therefore not a single moment should be lost. Human life should be utilized only for chanting and reading Vedic literatures. The International Society for Krishna Consciousness is publishing many books so that people can utilize their time properly by reading them and make their lives successful. Not only should we read Srimad-Bhagavatam, but we should also serve the person bhagavata, one whose life is nothing but Srimad-Bhagavatam. Nityam bhagavata-sevaya. By this process we can attain the stage of bhagavad-bhakti, but first we must get rid of all these anarthas, unwanted things. Presently we are wasting our time thinking, "This is my country. This is my nation. This is my body and my family," and so on. Nityam bhagavata-sevaya. We can vanquish all these false conceptions when we come to the platform of sattva-guna. Then we will not be disturbed by tamo-guna or rajo-guna, nor by kama or lobha (lust and greed). This is the vasudeva platform. Om namo bhagavate vasudevaya.

Lord Kapiladeva, in the next verse, points out the results that follow the successful completion of this purificatory process.

TEXT 17

tada purusa atmanam
kevalam prakrteh param
nirantaram svayam-jyotir
animanam akhanditam

TRANSLATION

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

PURPORT

In the state of pure consciousness, or Krsna consciousness, one can see himself as a minute particle nondifferent from the Supreme Lord. As stated in Bhagavad-gita, the jiva, or the individual soul, is eternally part and parcel of the Supreme Lord. Just as the sun's rays are minute particles of the brilliant sun, so a living entity is a minute particle of the Supreme Spirit. The individual soul and the Supreme Lord are not separated as in material differentiation. The individual soul is a particle from the very beginning. One should not think that because the individual soul is a particle, it is fragmented from the whole spirit. Mayavada philosophy enunciates that the whole spirit exists, but a part of it, which is called the jiva, is entrapped by illusion. This philosophy, however, is unacceptable because spirit cannot be divided like a fragment of matter. That part, the jiva, is eternally a part. As long as the Supreme Spirit exists, His part and parcel also exists. As long as the sun exists, the molecules of the sun's rays also exist.

The jiva particle is estimated in the Vedic literature to be one ten-thousandth the size of the upper portion of a hair. He is therefore infinitesimal. The Supreme Spirit is infinite, but the living entity, or individual soul, is infinitesimal, although he is not different in quality from the Supreme Spirit.

Two words in this verse are to be particularly noted. One is nirantaram, which means "nondifferent" or "of the same quality." The individual soul is also expressed here as animanam. Animanam means "infinitesimal." The Supreme Spirit is all-pervading, but the very small spirit is the individual soul. Akhanditam means not exactly "fragmented" but "constitutionally always infinitesimal." No one can separate the molecular parts of the sunshine from the sun, but at the same time the molecular part of the sunshine is not as expansive as the sun itself. Similarly, the living entity, by his constitutional position, is qualitatively the same as the Supreme Spirit, but he is infinitesimal.

Self-realization means seeing one's proper identity as the infinitesimal jiva. At the present moment, we are seeing the body, but this is not our proper identity. We have no vision of the real person occupying the body. The first lesson we receive from Bhagavad-gita (2.13) informs us that the body and the owner of the body are different. When we can understand that we are not the body, that is the beginning of self-realization, and that is called the brahma-bhuta stage. Aham brahmasmi. I am not this material body, but spirit soul. And what are the characteristics of the jiva, the soul? First of all, he is animanam, very minute, infinitesimal. We are also jyoti, effulgent, like God, but God is brahma-jyoti, allpervading and infinite. According to the Mayavada theory, we are the same as that brahmajyoti. Mayavadis give the example of a pot and the sky. Outside the pot there is sky, and within the pot there is sky. The separation is only due to the wall of the pot. When the pot is broken, the inside and outside become one. However, this example does not properly apply to the soul, as it is described in Bhagavad-gita (2.24):

acchedyo 'yam adahyo 'yam
akledyo 'sosya eva ca
nityah sarva-gatah sthanur
acalo 'yam sanatanah

"This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, all-pervading, unchangeable, immovable and eternally the same." The Soul cannot be cut in pieces or segmented. This means that the soul is eternally, perpetually minute. We are the eternal parts and parcels of Sri Krsna. As Sri Krsna Himself states in Bhagavad-gita (15.7):

mamaivamso jiva-loke
jiva-bhutah sanatanah

"The living entities in the conditioned world are My eternal, fragmental parts." The word sanatana means "eternal," and the word amsa means "particles." God, Krsna, is very great. No one is equal to Him or greater than Him. It is said that God is great, but we do not actually realize how great God is. He is so great that millions of universes are emanating from the pores of His body.

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

"The Brahmas and other lords of the mundane worlds appear from the pores of the Maha-Visnu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, for Maha-Visnu is a portion of His plenary portion." (Brahma-samhita 5.48)

Millions of universes emanate from the breathing of the Maha-Visnu. In the Tenth Chapter of Bhagavad-gita, Krsna gives Arjuna some indication of His infinite glory, and He concludes His descriptions with the following statement (Bg. 10.42):

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe."

This universe (jagat) is situated on the strength of one part of Krsna's yogic powers. In this way we must understand the greatness of God and our own identity as minute particles. It is stated in the puranas that the individual soul is one ten-thousandth part of the tip of a hair. If we could somehow divide the tip of a hair into ten thousand parts, we might begin to understand how the soul is invisible. Self-realization means knowing our identity as small particles. The small particle of spirit soul is within every one of us, but it is not possible to see with material eyes. There is no instrument existing in the material universe by which one can actually see the soul. Because of our inability to perceive the soul, we say it is nirakara, formless. We cannot even calculate its dimension (akara). Although we cannot calculate it, it is there nonetheless. The living entity has full form. There are small microbes and insects we can barely see, but they have an anatomy consisting of many working parts. Within a small insect there is also the spirit soul, and that spirit soul also exists within the elephant and other big animals.

When we actually realize our identity as Brahman, our life becomes successful. Presently we are identifying with the body, but as long as we do so, we are no better than cats and dogs, although we may have a considerable amount of scientific knowledge. Conditioned souls consider the body to be the self, and because of this the jivas identify themselves as American, Indian, brahmana, ksatriya, man, woman, elephant and so forth. Thinking in these bodily terms, people consider their wives and children to be theirs and the land of their birth to be worshipable. Thinking thus, people are willing to fight and die for their country. presently everyone is laboring under this delusion, but in order to understand our spiritual identity, we must find the proper guru.

Realizing our identity means realizing that we are Krsna's eternal parts and parcels, that we are very minute, infinitesimal, and that we

have a perpetual and eternal relationship with Krsna, just as a part has its relationship to the whole. At no time can we be as great as Krsna, although we are the same qualitatively. No one is equal to God, and no one is greater than Him. If someone claims to be God, he has to prove that no one is equal to him and that no one is greater. If he can do this, he is God. This is a very simple definition. Brahma-samhita (5.1) also verifies this statement: isvarah paramah krsnah. The word isvara means "controller," and the word parama means "supreme." We small living entities are controllers to a degree. We can control, at times, our family members, wives, children and so forth. Or we can control our office, factory, country or whatever. There are small controllers and larger controllers. If we go to Brahma, we see that he is controlling the entire universe, but he is not the supreme controller. It is stated in the sastras that Brahma, the greatest living being within this universe, is also meditating in order to learn how to control. Tene brahma hrdaya adi-kavaye (SB. 1.1.1).

First of all, Brahma learned to control the universe; then he became qualified as Brahma. Although he was born Brahma, he still had to be educated. If he was the first living being in the universe, who educated him? Krsna. Sri Krsna says in Bhagavad-gita (10.2), aham adir hi devanam: "I am the source of the demigods."

The original demigods are Brahma, Visnu and Siva. Lord Krsna is Visnu, but He is the instructor of Brahma and Siva. Therefore it is said that Lord Krsna is the source of all the demigods.

We should not foolishly claim that we are as great as the Supreme God. We should understand that we are like sparks of the original fire. The spark is also fire, but if it falls from the original flame, it will go out. One should not think that because he is qualitatively one with God, he is God, the supreme controller. It is very fashionable nowadays to claim to have become Narayana, God. The Mayavadis address one another as Narayana, and thus everyone supposedly becomes Narayana. In this way we are overcrowded with Narayanas here and there. But how can everyone become Narayana? Narayana is one, and the sastras warn:

yas tu narayanam devam
brahma-rudradi-devataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

"Whoever thinks Lord Visnu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned." If one compares Narayana to the demigods, he simply reveals his lack of intelligence. It is also fashionable to speak of daridra-narayana, poor Narayana, claiming that the poor man in the street is Narayana. But what is this nonsense? Narayana is the exalted Supreme Personality of Godhead. Even Sankaracarya says: narayanah paro 'vyaktat. Narayana is beyond this universe. Avyaktad anda-sambhavah: the entire universe is a product of this avyakta. We should not compare Narayana to anyone, what to speak of the poor man in the street (daridra). This is all foolishness. Narayana is Laksmipati, the husband and controller of the goddess of fortune. How, then, can He be daridra? This is all due to misunderstanding. Therefore the sastras warn that if one thinks that the demigods are equal to Narayana, one is a pasandi, an atheist. We should not think that because we have become

liberated, we have attained the position of Narayana. By severe austerity and penance one may elevate himself to the position of Brahman, but this is not the position of parabrahman. Aruhya krcchrena param padam tatah (SB. 10.2.32). Although one rises to the platform of Brahman, one again falls down to the material position if he neglects to worship the lotus feet of Krsna. One may rise to the Brahma effulgence, but because there is no shelter there one will return to the material atmosphere. One may go to Brahmaloaka, the highest planet in the material sky, but one's position there is temporary. However, in the paravyoma, the spiritual sky, there are many spiritual planets, called Vaikunthalokas. There are millions of these gigantic planets, and unless we take shelter of one of them, we will fall down again into the material atmosphere.

It is not sufficient to rise to the platform of Brahman. Brahman is sat (being), and a partial realization of the Absolute Truth. We are actually after ananda. Sac-cid-ananda: cit means "knowledge," and that is also partial. We must add ananda (bliss) in order to have complete realization. If we simply fly in the sky, we can't have ananda. We have to descend to an airport at some time or another. If we simply rise to the Brahman effulgence, we do not experience ananda. Ananda is experienced when we enter the spiritual planets, where Narayana, Krsna, is present. paras tasmāt tu bhavo 'nyo 'vyakto 'vyaktat sanatanah (Bg. 8.20). We have to enter the eternal planets and associate with the Supreme Personality of Godhead in order to be happy. If we do not attain this position, we will return to the material world. And how can this position be attained? We simply have to try to understand Krsna. Why does He come? What is His business? What is His form?

The purpose of this Krsna consciousness movement is to teach people how to understand Krsna. If one is fortunate in understanding Him, one's life is successful. As long as we have lusty desires and greed, we cannot come to this understanding. The bhakti-yoga process is the process of purification whereby we can become free from kama and lobha, lust and greed, and the influence of the lower gunas, tamo-guna and rajo-guna, ignorance and passion. As soon as we engage in devotional service, we immediately become freed from the influence of the gunas. Because we are not expert in approaching the Supreme Lord, we have to follow the principles of bhakti-yoga enunciated by the acaryas. When a boy goes to school, he has to follow the rules and regulations, but after a while he becomes accustomed to them and does not have to be taught. In other words, he learns automatically to come to school at a certain time, take his seat and study nicely. Similarly, in this Krsna consciousness movement, we have certain rules and regulations. We must rise early in the morning for mangala-arati, chant sixteen rounds of Hare Krsna daily, and execute all the functions of bhakti-yoga. In this way, we become attached to rendering service to Krsna, and we become practiced in this science. When we attain this stage, we immediately become self-realized.

Chapter Ten

Spiritual Attachment and Material Detachment

TEXT 18

jnana-vairagya-yuktena
bhakti-yuktena catmana
paripasyaty udasinam
prakrtim ca hataujasam

TRANSLATION

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

PURPORT

As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of material nature, or illusory energy, can act on the weaker, or conditioned, soul but not on the liberated soul. Self-realization is the position of the liberated state. One understands his constitutional position by knowledge and vairagya, renunciation. Without knowledge, one cannot have realization. The realization that one is the infinitesimal part and parcel of the Supreme Spirit makes one unattached to material, conditional life. That is the beginning of devotional service. Unless one is liberated from material contamination, one cannot engage in the devotional service of the Lord. In this verse, therefore, it is stated, jnana-vairagya-yuktena: when one is in full knowledge of one's constitutional position and is in the renounced order of life, detached from material attraction, then, by pure devotional service, bhakti-yuktena, he can engage himself as a loving servant of the Lord. paripasyati means that he can see everything in its right perspective. Then the influence of material nature becomes almost nil. This is also confirmed in Bhagavad-gita. Brahma-bhuta prasanna: when one is self-realized he becomes happy and free from the influence of material nature, and at that time he is freed from lamentation and hankering. The Lord states that position as mad-bhaktim labhate param, the real beginning of devotional service. Similarly, it is confirmed in the Narada-pancaratra that when the senses are purified, they can then be engaged in the devotional service of the Lord. One who is attached to material contamination cannot be a devotee.

In the conditional state, we are influenced by material nature. We have already discussed how we are conditioned by the three modes of material nature--ignorance, passion and goodness. Goodness is superior to ignorance and passion because from the platform of goodness we can come to understand Krsna and thereby transcend the modes altogether. In this age, people are generally influenced by the lower modes, the modes of ignorance and passion. In these modes, we are not able to serve Krsna. It is our constitutional position to serve someone, but when we do not serve Krsna, we serve maya. In any case, we cannot become master. Who can say that he is a master, that he is not serving anyone? We may serve our family, society, country, business, automobile or whatever. If one cannot find anything to serve, he goes and buys a cat or dog and

serves it. Why is this? It is because service is our nature. We are simply lacking the knowledge of where to direct the service. Service is meant to be rendered to Krsna. In the material world we are serving our lusty desires, not Krsna, and we are deriving no pleasure from this. We are also serving in an office or in some employment in order to get some money. In this case, we are serving money, not the person. Thus in the material world we serve the senses and money. In any case, service is there. We must serve.

Actually the only master is Krsna. Ekale isvara krsna, ara saba bhrtya (Cc. Adi 5.142). All the demigods, human beings, animals, trees and everything else are servants. Self-realization is realizing that one is the eternal servant of Krsna and that one's duty is to serve Him. Selfrealization is not thinking aham brahmasmi, "I have become Brahman, Bhagavan." How can we become Bhagavan? If we are Bhagavan, we are actually the supreme powerful one. If this is the case, why are we in a miserable condition? Why are we under the influence of maya? Does Bhagavan come under the influence of maya? No. Krsna says specifically in Bhagavad-gita that prakrti, maya, is working under His directions. Maya is the maidservant of Krsna, and if we are the servants of ma-ya-, how can we be Krsna, Bhagavan? When we come to our spiritual senses, we can understand that we are erroneously engaged in maya's service and that our duty is to engage in Krsna's service. That is self-realization. As stated here: jnana-vairagya-yuktena. Real understanding is knowing oneself to be the servant of Krsna, no one else. Because we are under illusion, we are serving kama, lobha, moha, matsarya--lust and greed--without benefit and without pleasure. Kamadinam kati na katidha palita durnidesa: "There is no limit to the unwanted orders of lusty desires." (Bhakti-rasamrta-sindhu 3.2.25) When we come to the understanding that our pleasure lies in serving Krsna only, we have attained jnana-vairagya. Therefore in Srimad-Bhagavatam (1.2.7) it is stated:

vasudeve bhagavati
bhakti-yogah p rayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Supreme Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." If one engages in the service of Vasudeva, Krsna, this knowledge comes, and one becomes a mahatma. A mahatma is one who realizes that Krsna is everything. He does not defy Krsna or try to become Krsna. One who does so is not a mahatma but a duratma, a rascal. What is the position and knowledge of a mahatma? Krsna states:

mahatmanas tu mam partha
daivim prakrtim asritah
bhajanty ananya-manaso
jnatva bhutadim avyayam

"O son of Prtha, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible." (Bg. 9.13)

A mahatma cannot be manufactured. He is under the daiviprakṛti, the divine nature. There are two kinds of prakṛti--para prakṛti and apara prakṛti. Apara prakṛti is the material world, and daivi prakṛti is the spiritual world. As soon as one understands that he is uselessly serving maya in the material world in the form of society, friends, country and so forth, one reaches the stage called jnana, knowledge. As soon as one attains this knowledge, he reaches the brahma-bhuta stage, Brahman realization, and he becomes prasannatma, happy. One may ask, "Why should I serve Kṛṣṇa?" We have already explained that being a part means serving the whole. The whole is Kṛṣṇa, and the individuals are meant for Kṛṣṇa's satisfaction. Isavasyam idam sarvam.

There are many isvaras, controllers, but the supreme isvara is Kṛṣṇa. As soon as one attains this realization, he has attained perfect knowledge, and he renders service in bhakti-yoga. Foolish people say that bhakti is meant for ajnanis, unintelligent people, but this is not the case. In Bhagavad-gita Kṛṣṇa indicates that after many births, the jnani, the man in knowledge, surrenders unto Him.

As long as we do not understand Kṛṣṇa, Vasudeva, we should understand that we are still fools. We may advertise ourselves as very great jnanis, learned personalities, but we are actually fools. That is the sastric conclusion. If we are actually jnanis, we should surrender unto Kṛṣṇa.

There are many dharmas, or activities. Some are pious and some impious, but Kṛṣṇa tells us to give up both. Arjuna was thinking that it was impious to fight with his relatives, but Kṛṣṇa was insisting that he fight. How could Arjuna act impiously? He could not, because Kṛṣṇa's service is transcendental to pious and impious activity. At midnight, when the gopis heard the sound of Kṛṣṇa's flute, they ran to the forest to join Him. According to the sastras, it is immoral for young girls to go see a young boy in a forest in the dead of night. But this was not an impious activity because the gopis did this for Kṛṣṇa. Caitanya Mahaprabhu, who was so strict that no woman could even come near Him to offer respects, actually said: ramya kacid upasana vraja-vadhu-vargena ya kalpita. "What could be more wonderful than that worship conceived by the gopis?" Although it actually appeared immoral for the gopis to dance with Kṛṣṇa, Caitanya Mahaprabhu states that their relation with Kṛṣṇa is the highest form of worship. This is actually transcendental knowledge. One becomes transcendental to all pious and impious activities when one serves Kṛṣṇa. After all, piety and impiety are within the material modes. Kṛṣṇa's service is transcendental to good and bad, pious and impious. Bhakti-yoga begins when jnana and vairagya are complete. Jnana is knowledge, and vairagya is detachment from matter and engagement of the mind in spirit. Both of these are automatically attained when we engage in devotional service to Kṛṣṇa.

TEXT 19

na yujyamanaya bhaktya
bhagavaty akhilatmani
sadrso 'sti sivah pantha
yoginam brahma-siddhaye

TRANSLATION

Perfection in self-realization cannot be attained by any kind of yogi unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

PURPORT

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. Na yujyamanaya means "without being dovetailed." When there is devotional service, the question arises where to offer that service. Devotional service is to be offered to the Supreme personality of Godhead, who is the Supersoul of everything, for that is the only reliable path of self-realization, or Brahman realization. The word brahma-siddhaye means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are aham brahmasmi. Brahma-siddhi means that one should know that he is not matter; he is pure soul. There are different kinds of yogis, but every yogi is supposed to have attained self-realization, or Brahman realization. It is clearly stated here that unless one is fully engaged in the devotional service of the Supreme Personality of Godhead, one cannot easily approach the path of brahma-siddhi.

In the beginning of the Second Chapter of Srimad-Bhagavatam it is stated that when one engages in the devotional service of Vasudeva, spiritual knowledge and renunciation of the material world are automatically manifest. Thus a devotee does not have to strive separately for renunciation or knowledge. Devotional service itself is so powerful that by one's service, everything is revealed. It is stated here, sivah pantha: this is the only auspicious path for self-realization. The path of devotional service is the most confidential means for attaining Brahman realization. That perfection in Brahman realization is attained through the auspicious path of devotional service indicates that the so-called Brahman realization, or realization of the brahmajyoti effulgence, is not brahma-siddhi. Beyond that brahmajyoti there is the Supreme personality of Godhead. In the Upanisads a devotee prays to the Lord to kindly put aside the effulgence, brahmajyoti, so that the devotee may see within the brahmajyoti the actual eternal form of the Lord. Unless one attains realization of the transcendental form of the Lord, there is no question of bhakti. Bhakti necessitates the existence of the recipient of devotional service and the devotee who renders devotional service. Brahma-siddhi through devotional service is realization of the Supreme personality of Godhead. The understanding of the effulgent rays of the body of the Supreme Godhead is not the perfect stage of brahma-siddhi, or Brahman realization. Nor is the realization of the Paramatma feature of the Supreme Person perfect because Bhagavan, the Supreme personality of Godhead, is akhilatma--He is the Supersoul. One who realizes the Supreme Personality realizes the other features, namely the Paramatma feature and the Brahman feature, and that total realization is brahma-siddhi.

As stated before, the word yoga means "to connect." Brahma-siddhaye means "self-realization," and aham brahmasmi means "I am spirit soul." Actually, realizing oneself to be spirit is not sufficient. One has to progress further. One's fever may be cured, but one must also regain his

strength and appetite in order to be totally cured. Then one can have a normal, healthy life, free of disease. Similarly, simply realizing that one is spirit soul is not sufficient. One has to engage in spiritual activity, and that spiritual activity is bhakti. Mayavadi philosophers think that it is sufficient to stop all material activity, and the Buddhist philosophers advocate nirvana, cessation of material life. Neither give more information. Actually we are suffering due to this material combination, and that is a fact. This body is composed of earth, water, fire, air, ether, mind, intelligence and ego. The Buddhists and Mayavadis advocate the annihilation of the components. They say, "Let the earth go to earth, let the water go to water, let the fire go to fire and become zero." If we dismantle the house of the material body and become zero, we attain nirvana. Nirvana means the cessation of pleasure and pain. The Mayavadis and Buddhists claim that if we fill an empty pitcher, the water will make some sound as long as the pitcher is not completely filled. When the pitcher is filled, there will no longer be any sound. Thus they claim that all the Vedic mantras and hymns stop when one is completely Brahman-realized. In other words, the Buddhists and Mayavadis claim that the material world is false, mithya, and that we should somehow or other make it zero. However, simply realizing Brahman, realizing one's identity as spirit soul, is insufficient. We must realize that Bhagavan is everywhere:

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters the existence of every universe and every atomic particle and thus unlimitedly manifests His infinite energy all over the material creation." (Brahma-samhita 5.35)

Sri Bhagavan is not alone. He is not only localized, but is everywhere. Although Krsna has a particular place, He is everywhere. It is not that because Krsna is in one place, He cannot be in others. Since we are conditioned, when we sit in our office we cannot be at home. Krsna is not like this. Goloka eva nivasaty akhilatma-bhutih. Krsna is always in Goloka Vrndavana, yet He is andantara-stha-paramanu-cayantara-stham. He is within every atom of this universe. This universe is existing due to the Garbhodakasayi Visnu. There is not only one universe, but there are many millions, and they are all working very nicely because the Garbhodakasayi Visnu is present. We should not think that all these planets are floating in space without any arrangement having been made. There is definitely an arrangement.

In order to be completely free of the material modes, one has to come not only to the platform of jnana and vairagya, but to bhakti also. When we mention bhakti, some people say, "I render bhakti to my wife. I love her very much and take care of her. If I do not see her, I become mad." Thus people have bhakti for their family, country, goddess Durga, other demigods and so on. However, that kind of bhakti will not do. Therefore it is said, bhaktir bhagavati. Bhakti must be rendered unto the Supreme. It is not that one should render bhakti unto an imitation Bhagavan. If one says that he is Bhagavan, we should ask, "Are you present in everyone's heart? Can you tell me what I am thinking now?" If

one is Bhagavan, he must be akhilaatma. If one is isvara, he must be present in everyone's heart. Krsna is present in everyone's heart (sarvasya caham hradi sannivistah). All this should be scrutinizingly studied. It is not that one should accept this rascal or that rascal as Bhagavan. Nor should one render bhakti to this demigod or that demigod, to one's family, country, society, wife, cat, dog or whatever. All this is not really bhakti but imitation bhakti. It is actually lustful desire. If we can develop bhakti for Krsna, Krsna consciousness, our lives will be successful. Actually there is no alternative. As stated in this verse, sadrs'o 'sti sivah pantha. Parabrahman is Krsna, and brahma-siddhaye means understanding our relationship with Krsna. It is all right for one to understand oneself as Brahman (aham brahmasmi), but what is our relationship with the Parabrahman? There are always two: Brahman and Parabrahman, atma and Paramatma, isvara and Paramesvara, the individual living being and the supreme living being, nitya and nityanam, cetanas and cetananam. There are always two present, and two means a relationship. We should therefore understand our relationship with the Supreme, with Parabrahman. Understanding that relationship is brahma-siddhaye.

We are qualitatively one with Parabrahman, but parabrahman is very great whereas we are very small. Parabrahman is one (kaivalya). There is no alternative and no duplicate. There is no one equal to Him or greater than Him. That is the meaning of kaivalya. Human life is meant for inquiring about Parabrahman and one's relationship with Him. Unfortunately, people are not asking questions about Parabrahman. Everyone is asking about the news and the morning paper, and everyone is concerned with going to the market and purchasing so many goods for cheaper prices. All this is going on in human society and in cat and dog society also.

This world is full of darkness and ignorance, but Krsna consciousness is transcendental to this material world. In Krsna consciousness, there is no darkness but simply light. If we try to qnd things at night, it becomes very difficult; however, in the daytime, there is no difficulty. The sastras enjoin that we leave this darkness and come to light. This light is given by the guru.

om ajnana timirandhasya
jnananjana-salakaya
caksur unmilitam yena
tasmai sri-gurave namah

"I was born in the darkest ignorance, and my spiritual master opened my eyes with the torch of knowledge. I offer my respectful obeisances unto him."

It is the guru's business to give light by knowledge. The guru has completely assimilated the Vedic essence of life. Sruti, knowledge, is received by hearing. It is not experimental. We cannot understand that which is beyond our sense perception by experiment. We cannot understand who our father is by experimental knowledge. One cannot say, "Let me find out who my father is by experiment." Our father was existing before we were existing, and it is not possible to understand by experimental knowledge that this or that man is my father. The real authority is the mother; therefore Vedic knowledge has been likened to the mother and the puranas to the sisters. We should understand from the Vedas what

ultimate knowledge really is. The ultimate knowable objective is Krsna, and simply by understanding Krsna, we can understand everything. We do not have to understand things separately. Krsna is within our hearts. He is not far away; rather, He is everywhere. If Krsna sees that we are attached to Him, He becomes our friend. He is a friend to everyone, but He is especially a friend to His devotees. As Krsna Himself says in Bhagavad-gita (10.11):

tesam evanukampartham
aham ajnanajam tamah
nasayamy atma- bhava-stho
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."

Jnana is there, it is simply covered with the curtain of ignorance. Light is there, and darkness is there, but when we are in darkness we cannot see things as they are. Krsna says that as one devotes himself to rendering service, He Himself dispels the darkness of ignorance. If we actually want to become perfect in this life, we only need to engage in devotional service to the Supreme Personality of Godhead, Bhagavan. It is not that Bhagavan is difficult to find. Bhagavan is within the heart. Isvarah sarva bhutanam hrd-dese 'rjuna tisthati (Bg. 18.61). That is the real Bhagavan, within the hearts of all. That Bhagavan is always active. He instructed Brahma, the lord of the universe, and Brahma, having received Krsna's instructions, created the entire universe. Krsna will also give instructions to us if we simply take to devotional service.

TEXT 20

prasangam ajaram pasam
atmanah kavayo viduh
sa eva sadhusu krto
moksa-dvaram apavrtam

TRANSLATION

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to self-realized devotees, opens the door of liberation.

PURPORT

Here it is clearly stated that attachment for one thing is the cause of bondage in conditioned life, and the same attachment, when applied to something else, opens the door of liberation. Attachment cannot be killed; it has simply to be transferred. Attachment for material things is called material consciousness, and attachment for Krsna or His devotee is called Krsna consciousness. Consciousness, therefore, is the platform of attachment. It is clearly stated here that when we simply purify the consciousness from material consciousness to Krsna consciousness, we attain liberation. Despite the statement that one should give up attachment, desirelessness is not possible for a

living entity. A living entity, by constitution, has the propensity to be attached to something. We see that if someone has no object of attachment, if he has no children, he transfers his attachment to cats and dogs. This indicates that the propensity for attachment cannot be stopped; rather, it must be utilized for the best purpose. Our attachment for material things perpetuates our conditional state, but the same attachment, when transferred to the Supreme personality of Godhead or His devotee, is the source of liberation.

Here it is recommended that attachment should be transferred to the self-realized devotees, the sadhus. And who is a sadhu? A sadhu is not just an ordinary man with a saffron robe or long beard. A sadhu is described in Bhagavad-gita as one who unflinchingly engages in devotional service. Even though one is found not to be following the strict rules and regulations of devotional service, if one simply has unflinching faith in Krsna, the Supreme Person, he is understood to be a sadhu. Sadhur eva sa mantavyah. A sadhu is a strict follower of devotional service. It is recommended here that if one at all wants to realize Brahman, or spiritual perfection, his attachment should be transferred to the sadhu, or devotee. Lord Caitanya also confirmed this. Lava-matra sadhu-sange sarva-siddhi haya: simply by a moment's association with a sadhu, one can attain perfection.

Mahatma is a synonym of sadhu. It is said that service to a mahatma-, or elevated devotee of the Lord, is dvaram ahur vimukteh, the royal road of liberation. Mahat-sevam dvaram ahur vimuktes tamo-dvaram yositam sangi-sangam (SB. 5.5.2). Rendering service to the materialists has the opposite effect. If anyone offers service to a gross materialist, or a person engaged only in sense enjoyment, then by association with such a person the door to hell is opened. The same principle is confirmed here. Attachment to a devotee is attachment to the service of the Lord because if one associates with a sadhu, the sadhu will teach one how to become a devotee, a worshiper and a sincere servitor of the Lord. These are the gifts of a sadhu. If we want to associate with a sadhu, we cannot expect him to give us instructions on how to improve our material condition, but he will instruct us how to cut the knot of the contamination of material attraction and how to elevate ourselves in devotional service. That is the result of associating with a sadhu. Kapila Muni first of all instructs that the path of liberation begins with such association.

According to Sri Caitanya Mahaprabhu:

`sadhu-sanga', `sadhu-sanga'--sarva-sastre kaya
lava-matra sadhu-sange sarva-siddhi haya

"The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success." (Cc. Madhya 22.54)

It is said that man is a social animal, and, according to our association, we can mold our character. Businessmen associate with one another to develop their business capabilities. There are many different types of association, and association brings about bondage to a particular thing. If one associates with materialistic people, one's bondage to sense gratification tightens. Woman is the symbol of sense gratification; therefore anything dealing with sense gratification is called yosit-sanga. This material world is filled with yosit-sanga

because everyone is interested in sense gratification. As stated in Bhagavad-gita (2.44):

bhogaisvarya-prasaktanam
tayapahrta-cetasam
vyavasayatmika buddhih
samadhau na vidhiyate

"In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place." The word bhoga means "sense gratification." Bhogaisvarya: Those who are overly attached to opulence and sense gratification cannot understand spiritual life, and they are very slow to take to it. At the present moment people are manda, very slow. They do not take this Krsna consciousness movement very seriously because they have been taught by modern civilization simply to enjoy life for sense gratification. In the Western countries, especially, there are many implements for sense gratification. There are even machines for shaving, although formerly an ordinary razor would do. Now, thanks to the machine, one does not even have to move his hand. So this is considered progress. However, we learn from the sastras that human life is not meant for sense enjoyment but for tapasya. That is Vedic civilization. First of all, one must be trained in the brahmachari system and learn how to deny the senses. A brahmachari should be trained in tapasya, not in enjoyment. Formerly, brahmacharis would have to go from door to door to beg alms for the asrama, and they were trained from the very beginning to address every woman as mother.

Presently, people are in such a miserable condition that they are saying, "Let us die. Let us die." However, Krsna in Bhagavad-gita says, "Why should you die?" People want to die in order to put an end to the threefold miseries of material nature, but who is making research on how to stop death? From Bhagavad-gita we learn that death is not really natural for us. It is artificially imposed upon us, and we have to become deathless again. That is the perfection of human life, but no one cares about it. We have become so dull that we cannot avoid birth, old age, disease and death. We are actually experiencing them because we are not alert. For this reason, when Sanatana Gosvami approached Caitanya Mahaprabhu, he said, "My dear Lord, somehow or other You have dragged me to Your lotus feet. I am now asking You what my actual position is. Why am I forced to suffer the threefold miseries of material life?" No one is interested in inquiring about this matter. Moksa, liberation, means getting free from the threefold miseries of life as well as birth, old age, disease and death. Sometimes, when people are a little interested, they take to a path that is not even approved, or they invent something. But nothing need be invented. By this Krsna consciousness process, everyone can be elevated. Everyone can be delivered, regardless of his situation or culture. We have spread this Krsna consciousness movement throughout the world, and people are becoming happy because of it.

According to Bhagavad-gita (9.32), anyone can take shelter of Krsna. Krsna never denies anyone, and similarly, Krsna's devotee never denies anyone. That is this Krsna consciousness movement. We tell everyone, "Yes, you are welcome. Take this education and spiritual life and become a devotee of Krsna." Sometimes we are criticized because of

this, but Krsna specifically says in Bhagavad-gita that even those who are lowborn can take shelter of Him and become elevated for liberation. What, then, to speak of pious people born in brahminical families? Unfortunately, in this age people born in rich or brahminical families often don't care for spiritual realization. They misuse their chance and exhaust the results of their pious activities. Society needs first-class sadhus in order to improve. If everyone is a sudra and debauchee, how can society be peaceful? Therefore in order to organize society, Krsna recommends the varnasrama-dharma. There must be ideal brahmanas, ksatriyas, vaisyas and sudras. However, no one cares about this now.

One may ask, "What is a sadhu?" A sadhu is one who serves Krsna and engages in Krsna consciousness without reservation. In Bhagavad-gita (9.30), Sri Krsna says:

api cet suduracaro
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."

It is the sadhu's business to be very tolerant. When one becomes a devotee, many people become one's enemy, because in this age people are asuric, demoniac. Even one's father may turn into an enemy like Hiranyakasipu, the father of Prahlada Maharaja. Prahlada was only five years old and was chanting Hare Krsna, but his father was prepared to kill him because he was a devotee. Hiranyakasipu was saying, "Why are you chanting Hare Krsna? Why are you speaking of a separate God? I am God." That is the meaning of asuric, demoniac. Rascals who claim to be God themselves are simply demons. Although Prahlada's father was insisting that he was God, Prahlada Maharaja could not accept this. He simply accepted his father as an asura, and consequently there was a quarrel between them. When Hiranyakasipu asked Prahlada Maharaja, "What is the best thing you have learned from your teachers?" Prahlada replied, "O best of the asuras, as far as I can understand, because we have accepted this material body, we have to accept death. But this is not the object of human life. Human life is meant for moksa, liberation." Unfortunately, foolish people do not understand this. Krsna says, mrtyuh sarva-haras caham: "I am death, and I will take away everything you possess." (Bg. 10.34) Hiranyakasipu was such a powerful demon that even the demigods were afraid of him, but Krsna took everything away in a second. Hiranyakasipu was looking for security, and he was thinking, "I will not die in this way, and I will not die in that way." But he did not think that he would be killed by the Lord in the form of Nrsimha. However intelligent we may be, and however much we may try to cheat Krsna, Krsna is always more intelligent. When mother Yasoda tried to bind Krsna with a rope, she found that the rope was always two inches too short. Our intelligence is like that. We want to cheat God and surpass Him, but this is not possible. People think themselves very advanced in knowledge, but actually, due to their pride, their knowledge is taken away by maya. Krsna actually takes the knowledge away from atheistic, demoniac people like Hiranyakasipu. Atheists do not know that

Krsna's intelligence is always at least two inches greater than anyone else's.

In material life, we simply struggle for existence. We want to exist, and we do not want to die. Nor do we want to undergo the pains of birth, catch diseases or grow old. There are so many miseries in material life that we do not want, but they are forced upon us. Unfortunately, we are not intelligent enough to make a solution to all these problems. We should be inquiring like Sanatana Gosvami about how to put an end to them all. Instead, we are working in such a way that we have to accept another material body. We are experiencing the difficulties arising from this material body, but we are not working in a way to become free. This Krsna consciousness movement is giving information on how to become liberated.

Those who are mahatmas are always engaged in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Bhajana is the chanting of Hare Krsna. If we serve a mahatma like Haridasa Thakura, who was always engaged in chanting Hare Krsna, our path of liberation is opened. However, if we associate with materialistic people, who are simply mad for sense gratification, we take the way of darkness. Tamo-dvaram yositam sangi-sangam. The Vedas enjoin that we not remain in darkness but that we go to the light. We have accepted a body, but we will not be allowed to remain in that body permanently. We will have to give it up and accept another, and then another and another. What is this business? The material world is in such darkness, and people are taking on one body after another. The Krsna consciousness movement is therefore here to give enlightenment and liberation, and it is offering not only the simplest process of chanting Hare Krsna but also the most sublime philosophy.

Chapter Eleven

The Symptoms of a Sadhu

TEXT 21

titiksavah karunikah
suhrdah sarva-dehinam
ajata-satravah santah
sadhavah sadhu-bhusanah

TRANSLATION

The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

PURPORT

A sadhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service; that is his mercy. He knows that without devotional service, human life is spoiled.

A devotee travels all over the country, from door to door, preaching, "Be Krsna conscious. Be a devotee of Lord Krsna. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for selfrealization, or Krsna consciousness." These are the preachings of a sadhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality toward all fallen souls. One of his qualifications, therefore, is karunika, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sadhu has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They don't like it; that is their disease. The sadhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridasa Thakura was caned in twenty-two marketplaces, and Lord Caitanya's principal assistant, Nityananda, was violently attacked by Jagai and Madhai. But still they were tolerant because their mission was to deliver fallen souls. A sadhu is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. The word sarva-dehinam refers to all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities as well. The devotee of the Lord is merciful to everyone--cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Sivananda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendently. There are many instances where a dog got salvation by association with a sadhu, because a sadhu engages in the highest philanthropic activities for the benediction of all living entities. Yet although a sadhu is not inimical toward anyone, the world is so ungrateful that even a sadhu has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A sadhu behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than a sadhu in relieving a conditioned soul. A sadhu is calm, and he quietly and peacefully follows the principles of scripture. A sadhu is also one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the sastras instruct us to obey the orders of the Personality of Godhead. A sadhu, therefore, is a follower of the scriptural injunctions and a devotee of the Lord. All good characteristics are prominent in a devotee, and he develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no good qualifications or good characteristics according to the standard of transcendental realization.

There are 8,400,000 life forms according to the padma purana, and the atma is the same in all of them. The sadhu can understand this, as Bhagavad-gita (5.18) indicates:

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake 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]."

It is not that a brahmana is the same as a dog, but that the brahmana is a spirit soul, and the dog is also a spirit soul. We are conditioned according to our different bodies, which are given by superior forces. Yamaraja offers the living entity a body according to his karma. Karmana daiva-netrena. We have already discussed the point that bodies are awarded according to one's qualifications. If we acquire the qualities of a brahmana and work as a brahmana, we become a brahmana. If we act as a dog and do the work of a dog, we become a dog. Nor should one think that simply because one is born as a brahmana, one is automatically a brahmana. There are characteristics mentioned in Bhagavad-gita by which one can tell to which caste one belongs. Sridhara Svami has also noted that birth is not everything. One has to acquire the qualities. Whatever body we may have, our position is temporary. We cannot remain in any position indefinitely. We may think that at present we are Americans and are very happy, and that's all right. We may chalk out our plans for continued happiness, but nature will not allow us to stay indefinitely. As soon as nature calls, we die and give up our post. Then we have to take the post of a dog, a cat, a demigod, a human being or whatever. We are now given a most exalted life form, that of a human being, but if we do not act accordingly, we have to take a lower body. This is karmana daiva-netrena.

We should therefore be very careful in this human form that our aim is to become devotees of Lord Krsna. That is the path of liberation. Previously, great personalities in India used to go to the forest in order to meditate to stop the repetition of birth and death. That is the highest occupation for man, and actually every man is meant for that. Unless we conquer repeated birth and death, we simply waste our lives like animals--eating, sleeping, defending and mating. People in this age especially cannot distinguish between animal life and human life. They think the difference is that animals sleep in the street and human beings sleep in nice apartments. However, the sastras do not define civilization in this way. Whether one sleeps in the street or in an apartment, the activity is the same. A dog may eat out of a garbage can, and a human being may eat on a golden plate, but this does not mean that they are engaged in different activities. In either case, both the dog and the man are taking food into their bodies. A dog may have sex in the street, and a human being may have sex in a very nice bed in a secluded place, but that does not change the activity. People are thinking that advancement of civilization means improving eating, sleeping, mating and defending, but actually these activities have nothing to do with civilization. They simply tighten our bondage to material life.

Human life is meant for yajna, sacrifice for the satisfaction of the Supreme Person. We may perfect our activities, but our success lies in satisfying Krsna by our talents. Presently we may be attached to material activity, but we should transfer that attachment to a sadhu. Then our lives will be successful. Presently we are attached to money, women, nice houses, country, society, friends, family and so forth. This attachment is called arjanam pasu. The word pasu means "rope." When we are bound with a rope, we are helpless, and now we are bound by the

gunas, or the three modes of material nature. The word guna also means "rope." We cannot free ourselves, for we are conditioned. We cannot move freely without the sanction of the supreme authority. It is generally said that not a blade of grass moves without God's sanction. Similarly, we cannot do anything without the supervision of a superior authority.

It is not that God has to take personal supervision of this. *parasya saktir vividhaiva sruyate... na tasya karyam karanam ca vidyate:* in the Svetasvatara Upanisad (6.8), it is thus stated that the Supreme Lord does not have to act personally. He has many agents to perform everything for Him. We are so controlled that we are not even free to blink our eyes. We may be moving our hands very freely, but at any moment they can be immediately paralyzed. Presently I am claiming, "This is my hand." But what is this? The hand could be paralyzed immediately. This is conditioned life, and how can we improve it? Our business is to become liberated from all this conditioning. How is this possible? *Sa eva sadhusu krto moksa-dvaram apavrtam* (SB. 3.25.20). We have to turn our attachment from material things to a sadhu. `Sadhu-sanga', `sadhu-sanga'--sarva-sastre kaya: this is the advice of Sri Caitanya Mahaprabhu. All sastras advise us to associate with a sadhu. Even Canakya Pandita, the great politician, recommended: *tyaja durjana-samsargam bhaja sadhu-samagamam*. One Vaisnava householder asked Caitanya Mahaprabhu what the duty of a householder is, and Sri Caitanya Mahaprabhu immediately replied, *asat-sanga-tyaga--ei vaisnava-acara:* "Don't associate with nondevotees, but search out a sadhu." (Cc. Madhya 22.87)

At the present moment it is very difficult to avoid the company of asadhus, those who are not sadhus. It is very difficult to find a sadhu for association. We have therefore started this Krsna consciousness movement to create an association of sadhus so that people may take advantage and become liberated. There is no other purpose for this society.

Krsna states in Bhagavad-gita (6.47) that the first-class sadhu is one who is always thinking of Him. This process is not very difficult. We should always think of Krsna, but how is this possible? We think of our business, our dog, our family, our lovable object and so many other things. We have to think of something; without thinking, we cannot remain. We simply have to divert our thoughts to Krsna. It is the sadhu's business to teach this, and one can learn this in the association of a sadhu. Actually a sadhu will not teach anything else. *Adau sraddha tatah sadhu-sangah* (Bhakti-rasamrta-sindhu 1.4.15). This is the way to make spiritual advancement. One has to associate with a sadhu. Often the sadhu's task is a thankless one, but he has to be tolerant. Despite all the trouble a sadhu may encounter, he is very merciful upon fallen conditioned souls. He sees that people are suffering due to a lack of Krsna consciousness, and because he is always thinking of the welfare of others, he is *suhrt*. Other people are always envious, but the sadhu is always thinking how to save others from the clutches of maya. A sadhu is kind not only to human beings but to cats, dogs, trees, plants and insects; he will hesitate even to kill one mosquito. He does not simply think, "I shall just take care of my brother." He looks on all living beings as his brothers because Krsna says that He is the father of all living entities.

Because a sadhu lives in this way, he does not create enemies. If there are enemies, they become enemies out of their own character, not

out of any provocation on the part of a sadhu. A sadhu simply teaches, "My dear human being, my dear friend, just surrender to Krsna." Enemies arise due to man's envious nature. Canakya Pandita says that there are two envious animals--serpents and men. Although you may be faultless, either may kill you. Of the two, Canakya pandita says that the envious man is more dangerous because a serpent can be subdued by chanting a mantra or by some herbs, but an envious man cannot be so subdued. In Kali-yuga, practically everyone is envious, but we have to tolerate this.

Envious people create many impediments to the Krsna consciousness movement, but we have to tolerate them. There is no alternative. One must be peaceful and depend on Krsna in all circumstances. These are the ornaments of a sadhu. We should find a sadhu and associate with him. Then our path of liberation will be open.

In the next verse, Lord Kapila further explains the activities of a sadhu.

TEXT 22

mayy ananyena bhavena
bhaktim kurvanti ye drdham
mat-krte tyakta-karmanas
tyakta-svajana-bandhavah

TRANSLATION

Such a sadhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

PURPORT

A person in the renounced order of life, a sannyasi, is also called a sadhu because he renounces everything--his home, his comfort, his friends, his relatives and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A sannyasi is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, bhaktim kurvanti ye drdham. A person who seriously engages in the service of the Lord and is in the renounced order of life is a sadhu. A sadhu is one who has given up all responsibility to society, family and worldly humanitarianism, simply for the service of the Lord. As soon as he takes his birth in the world, a person has many responsibilities and obligations--to the public, demigods, great sages, general living beings, parents, forefathers and many others. When he gives up all these obligations for the service of the Supreme Lord, he is not punished for his renunciation. But if for sense gratification a person renounces these obligations, he is punished by the law of nature.

Krsna and all the sastras say that our only obligation is to the Supreme Personality of Godhead. If we take to His service, we are no longer obliged to anyone. We are free. How is this possible? By almighty God's power. A man may be condemned to death, but if a president or a

king excuses him, he is saved. Krsna's final instruction in Bhagavad-gita is to surrender everything to Him. We can sacrifice our life, wealth and intelligence, and this is called yajna. Everyone has some intelligence, and everyone uses his intelligence in one way or another. Generally people use their intelligence in trying to gratify their senses, but even an ant can do this. We should try to gratify not our senses but Krsna's senses. Then we become perfect.

We have to learn this purificatory process from a sadhu. Inasmuch as we try to gratify our senses, we become attached to the material world. We may render service to the sadhu or to Krsna. The sadhu is the representative of Krsna. He will never say, "Serve me," but will say, "Serve Krsna." Therefore we have to approach Krsna through the sadhu. This is confirmed by the Vaisnava acarya Narottama dasa Thakura: chadiya vaisnava-seva nistara payeche keba. We cannot directly approach Krsna; we have to go through the transparent via media, Krsna's representative.

Those who are after material concessions go to different demigods. They take something from Siva, Durga, Kali, Ganesa, Surya and whomever. However, it was the goddess Parvati who asked Lord Siva, "What is the best type of worship?" Lord Siva advised, aradhananam sarvesam visnor aradhanam param (Padma Purana). "My dear Parvati, of all kinds of worship, worship of Lord Visnu is the best." Then he added: tasmāt parataram devi tadiyanam samarcanam. "And even better than the worship of Lord Visnu is the worship of a Vaisnava, a devotee."

Spiritual life begins with the association of a devotee, a sadhu. One cannot progress an inch without the mercy of a sadhu. Prahlada Maharaja has also indicated this:

naisam matis tavad urukramanghrim
sprsaty anarthapagamo yad-arthah
mahiyasam pada-rajo-'bhisekam
niskincananam na vrnita yavat

"Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination." (SB. 7.5.32) Hiranyakasipu asked Prahlada Maharaja, "My dear son Prahlada, how have you become so advanced in Krsna consciousness?" Although Hiranyakasipu was a demon, he was nonetheless inquisitive. Prahlada Maharaja replied, "My dear father, O best of the asuras, one can receive Krsna consciousness only from the instructions of a guru. One cannot attain it simply by speculating. Ordinary men do not know that their ultimate destination is to return to Visnu." In the material world, people are always hoping for something. They hope against hope, yet their hopes will never be fulfilled. People are trying to become happy by adjusting the external energy, but they do not know that happiness cannot be achieved without approaching God. People are thinking, "I must first of all see to my own interest." That's all right, but what is that interest? That they do not know. People are thinking that by adjusting the material energy they will be happy, and everyone is trying this individually, collectively or nationally. In any case, it is not possible. People will ultimately be frustrated. Why attempt a process

that will ultimately meet with frustration? It is therefore said: adanta-gobhir visatam tamisram punah punas carvita-carvananam (SB. 7.5.30). People are being baffled in so many ways because they cannot control their senses. Their only possibility of rescue is Krsna. Therefore in this verse it is said: mayy ananyena bhavena bhaktim kurvanti ye drdham.

Prahlada Maharaja simply thought of Krsna. Because of this, he had to undergo a great deal of trouble given by his father. Material nature will not give us freedom very easily. If we become strong enough to try to capture the lotus feet of Krsna, maya will try to keep us under her clutches. However, if one gives up everything for Krsna's sake, maya can have no effect. The most excellent example of this is the gopis. They gave up everything--family, prestige and honor--just to follow Krsna. That is the highest perfection, but that is not possible for ordinary living entities. We should, however, follow the Gosvamis in their determination to worship Krsna.

Sanatana Gosvami was an important minister in the government of Hussain Shah, but he gave up everything to follow Sri Caitanya Mahaprabhu. He adopted the life of a mendicant and lived under a different tree every night. One may ask, "After giving up material enjoyment, how can one live?" The Gosvamis lived by dipping into the ocean of the transcendental loving affairs between Krsna and the gopis. Since that was their asset, they could live very peacefully. We cannot simply give up everything. We will become mad if we try to give up everything without having staunch faith in Krsna. Yet if we find Krsna's association, we can easily give up our opulent positions--our family, business and everything. However, that requires sadhu-sanga, association with a sadhu, a devotee. When we associate with a devotee, the day will eventually come when we can give up everything and become liberated persons, fit to return home, back to Godhead.

presently we are attached to material enjoyment, and Krsna even gives us a chance to gratify our senses. He lets us enjoy ourselves to the fullest extent because we have come to this material world to enjoy sense gratification. However, this is called maya, illusion. It is not really enjoyment, but simply struggle. When one realizes that he is simply struggling life after life, that there is actually no real enjoyment in the material world, one becomes a devotee of Krsna. That realization requires knowledge, and that knowledge can be acquired by association with a sadhu, a devotee.

Freedom from this struggle with material existence is further explained by Lord Kapila in the next verse.

TEXT 23

mad-asrayah katha mrstah
srnvanti kathayanti ca
tapanti vividhas tapa
naitan mad-gata-cetasah

TRANSLATION

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sadhus do not suffer from material miseries

because they are always filled with thoughts of My pastimes and activities.

PURPORT

There are multifarious miseries in material existence--those pertaining to the body and the mind, those imposed by other living entities and those imposed by natural disturbances. But a sadhu is not disturbed by such miserable conditions because his mind is always filled with Krsna consciousness, and thus he does not like to talk about anything but the activities of the Lord. Maharaja Ambarisa did not speak of anything but the pastimes of the Lord. Vacamsi vaikuntha-gunanuvarnane. He engaged his words only in glorification of the Supreme Personality of Godhead. Ordinary conditioned souls, being forgetful of the activities of the Lord, are always full of anxieties and material tribulations. On the other hand, since the devotees always engage in the topics of the Lord, they are forgetful of the miseries of material existence. Thus they differ from other living entities, who are simply suffering.

There is no one in the world materially engaged who can boldly say, "I am not suffering." I challenge anyone to say this. Everyone in the material world is suffering in some way or another. If not, why are so many drugs being advertised? On the television they are always advertising tranquilizers and pain killers, and in America and in other Western countries they are so advanced that there are dozens of tablets for various pains. Therefore there must be some suffering. Actually, anyone who has a material body has to accept suffering. There are three types of suffering in the material world: adhyatmika, adhibhautika and adhidaivika. Adhyatmika refers to the body and mind. Today I have a headache or some pain in my back, or my mind is not very quiet. These are sufferings called adhyatmika. There are other forms of suffering called adhibhautika, which are sufferings imposed by other living entities. Apart from this, there are sufferings called adhidaivika, over which we have no control whatsoever. These are caused by the demigods or acts of nature, and include famine, pestilence, flood, excessive heat or excessive cold, earthquakes, fire and so on. Nonetheless, we are thinking that we are very happy within this material world, although in addition to these threefold miseries there is also birth, old age, disease and death. So where is our happiness? Because we are under the spell of maya, we are thinking that our position is very secure. We are thinking, "Let us enjoy life," but what kind of enjoyment is this? Obviously we have to tolerate suffering. One of the characteristics of a sadhu is tolerance. Everyone is tolerant to a degree, but a sadhu's tolerance and an ordinary man's tolerance are different. This is because a sadhu knows that he is not the body. According to a Bengali Vaisnava song: deha-smrti nahi yara samsara-bandhana kahah tara.

If we properly understand that we are not the body, although we may suffer, we will not feel the suffering as acutely. For instance, if one thinks, "This is my car," and is very attached to it, he suffers more when it is wrecked than a person who thinks, "It can be repaired, or I can leave it." It is a question of mental absorption. Because he is more like an animal, a materialist suffers more. The devotee, on the other hand, takes Krsna's advice in Bhagavad-gita (2.14):

matra-sparsas tu kaunteya
sitosna-sukha-duhkha-dah
agamapayino 'nityas
tams titiksasva bharata

"O son of Kunti, the nonpermanent appearance of happiness and distress and their disappearance in due course are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed."

In summer we suffer, and in winter we suffer. In the summer, fire brings suffering, and in the winter the same fire is pleasing. Similarly, in the winter, water is suffering, but in the summer it is pleasing. The water and the fire are the same, but sometimes they are pleasing, sometimes they are not. This is due to the touch of the skin. We all have some "skin disease," which is the body, and therefore we are suffering. Because we have become such rascals, we are thinking, "I am this body." According to the Ayur-vedic system, the body is composed of three material elements: kapha-pitta-vayu. The more we are in the bodily conception, the more we suffer.

Presently so many "ism's" are being developed according to the bodily conception--nationalism, communism, socialism, communalism and so on. In Calcutta during the 1947 Hindu-Muslim riots, there was more suffering because everyone was thinking, "I am a Hindu" or "I am a Muslim." But, if one is advanced in Krsna consciousness, he will not fight according to such conceptions, A Krsna conscious person knows that he is neither Hindu nor Muslim but the eternal servant of Krsna. Because people are being educated to become more body conscious, their sufferings are increasing. If we reduce the bodily conception, suffering will also be reduced. Those who are Krsna conscious, who are always thinking of Krsna within their minds and within their hearts, are not suffering as much because they know that whatever they might suffer is due to Krsna's desire. Therefore they welcome suffering. For instance, when Krsna was leaving, Queen Kunti said, "My dear Krsna, when we were in a dangerous situation, You were always present as our friend and adviser. Now we are well situated with our kingdom, and now You are leaving for Dvaraka. This is not good. It is better that we again suffer so that we can always remember You." Thus the devotee sometimes welcomes suffering as an opportunity to remember Krsna constantly. When a devotee suffers, he thinks, "This is due to my past misdeeds. Actually I should be suffering a great deal, but due to Krsna's grace I am suffering just a little. After all, suffering and enjoyment are in the mind." In this way, a devotee is not greatly affected by suffering, and this is the difference between a devotee and a nondevotee.

Prahlada Maharaja, a five-year-old boy, had to undergo a great deal of suffering at the hands of his father, who was torturing him for being a devotee. The boy was trampled by elephants, thrown from a mountain, placed in burning oil and thrown into a snake pit, yet he was silent during this whole ordeal. Similarly, Haridasa Thakura, a Muhammadan by birth, was a very great devotee and was always chanting Hare Krsna. That was his only fault. However, the Muslim Kazi called him forth and said, "You are a Muhammadan, born in a great Muhammadan family, yet you are chanting this Hindu Hare Krsna mantra. What is this?" Haridasa Thakura mildly replied, "My dear sir, there are many Hindus who have become

Muhammadans. Suppose I have become a Hindu? What is wrong with this?" The Kazi became very angry and ordered Haridasa Thakura to be whipped in twenty-two bazaars. This essentially meant that he was to be beaten to death, but because he was such a great devotee he did not actually feel the pain. Although a devotee may sometimes have to suffer, he tolerates the suffering. At the same time, he is very kind to conditioned souls and tries to elevate them to Krsna consciousness. This is one of the primary features of a devotee's life. People are always putting a sadhu into difficulties, but he does not give up his job, which is to spread Krsna consciousness so that others may become happy. It was Prahlada Maharaja who said: "My Lord, I am not suffering, for I know the art of being happy." How is this? "Simply by hearing about You and chanting about You I am happy." This is the business of a devotee--hearing and chanting about the Lord. This is sravanam kirtanam visnoh smaranam. Now this sravanam kirtanam is taking place all over the world through the Krsna consciousness movement.

Even in ordinary life it is possible for the mind to be absorbed in such a way that even a surgical operation may not disturb a man. Years ago, when Stalin had to undergo a surgical operation, he refused the use of chloroform. If this is possible even in an ordinary materialistic life, what to speak of spiritual life? One's mind should always be absorbed in Krsna consciousness, in thinking of Krsna. It is Krsna's injunction, "Always think of Me." The European and American youths in the Krsna consciousness movement have been accustomed to many bad habits since birth, but now they have given these up. Many people think that it is impossible to live without illicit sex, intoxication, meat-eating and gambling. One famous Marquess told one of my Godbrothers, "Please make me a brahmana." My Godbrother said, "Yes, it is not a very difficult thing. Simply give up these bad habits--intoxication, illicit sex, meateating and gambling. Then you can become a brahmana." The Marquess then said, "Impossible! This is our life." Actually we have seen that in Western countries older men cannot give up these habits, and because of this they are suffering, yet many young boys and girls have given them up, and there is no suffering. This is due to Krsna consciousness.

This process is open to everyone. Everyone has heard of the Bhagavad-gita. We can attain perfection simply by following the instructions given in this book. It is not necessary to abandon our responsibilities. Maharaja Ambarisa was a great emperor administering to his kingdom, yet at the same time he spoke only of Krsna. Caitanya Mahaprabhu requested that His devotees only talk about Krsna. If we simply talk about Krsna and hear about Him, the stage will come when we will no longer suffer. This is called anandamayo 'bhyasat in the Vedanta-sutra. The living entity and Krsna are both anandamaya, transcendently blissful. On that platform, there is no possibility of material suffering. It is not a question of displaying some magical feats. The greatest magic is freedom from suffering, and this is the freedom of a devotee. When we feel pleasure from hearing about Krsna and talking about Him, we should know that we are making progress on the path of perfection. At that time, material suffering will not be felt at all. This is the practical effect of rendering devotional service, which Lord Kapila is pointing out to His mother.

ta ete sadhavah sadhvi
sarva-sanga-vivarjtah
sangas tesv atha te prarthyah
sanga-dosa-hara hi te

TRANSLATION

O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

PURPORT

Kapila Muni herein advises His mother, Devahuti, that if she wants to be free from material attachment, she should increase her attachment for the sadhus, or devotees who are completely freed from all material attachment. In Bhagavad-gita (15.5) it is stated, nirmana-moha jita-sanga-dosah. This refers to one who is completely freed from the puffed up condition of material possessiveness. A person may be materially very rich or respectable, but if he at all wants to transfer himself to the spiritual kingdom, back home, back to Godhead, he has to be freed from material possessiveness because that is a false position.

The word moha used here means the false understanding that one is rich or poor. In this material world, the conception that one is very rich or very poor--or any such consciousness in connection with material existence--is false, because this body itself is temporary. A pure soul who is prepared to be freed from this material entanglement must first be free from the association of the three modes of nature. Our consciousness at the present moment is polluted because of association with the three modes of nature; therefore in Bhagavad-gita the same principle is stated. It is advised, jita-sanga-dosah: one should be freed from the contaminated association of the three modes. Here also, in the Srimad-Bhagavatam, this is confirmed: a pure devotee, who is preparing to transfer himself to the spiritual kingdom, is also freed from the association of the three modes. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile and scientific associations in human society established to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone wishes to become free from this material contamination, he has to seek the association of devotees, wherein Krsna consciousness is exclusively cultured.

Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence, even though he appears to be in the material world. How is it possible? A cat carries her kittens in her mouth, and when she kills a rat, she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are sadhus, or devotees engaged in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those

who are not devotees in Krsna consciousness actually feel the miseries of material existence. One should therefore give up the association of materialistic persons and seek the association of those engaged in Krsna consciousness. By such association one will be benefited by spiritual advancement. By their words and instructions, one will be able to cut off his attachment to material existence.

In this Kali-yuga, the present age, the dangerous modes of rajo-guna and tamo-guna, passion and ignorance, are especially prominent. Practically everyone in this age is contaminated by lusty desire, greed and ignorance. It is said in the sastras that in this age of Kali, sattva-guna, the mode of goodness, is practically nonexistent.

The Fourteenth Chapter of Bhagavad-gita nicely explains how one can free oneself of contamination by the material modes. Now Kapiladeva advises, "Mother, if you want to get rid of the contamination of material nature, you should associate with a sadhu." Attachment to the material modes brings about our bondage. If we want to be free from this bondage, we have to transfer our attachment to a sadhu.

Actually everyone is attached to something. No one can say that he is free from attachment. The Mayavada and Buddhist philosophies tell us to become detached, but this in itself is not possible. A child is attached to playing in so many ways, but gradually his attachments should be transferred to reading and going to school to acquire an education. It is a question not of stopping attachment but of transferring it. If one simply tries to put an end to attachment, he will become mad. Something must be given in the place of attachment. For instance, we tell our disciples to stop eating meat, but how is this meat-eating stopped? In the place of meat, we are supplying kacauris, rasagulla and many other palatable things. In this way, detachment is possible. First of all, nullify the inferior attachment, and then supply a better attachment. There is no question of forcing a living entity. This must be done gradually. A child may have some attachment, but by the system of replacing attachment, his attachment is overturned. Similarly, our consciousness has somehow or other become contaminated. Now it has to be purified. Then Krsna consciousness will automatically arise and awaken.

Krsna consciousness is our original consciousness, but somehow or other it has become covered by material attachment. The question is how to give up material attachment and become attached to Krsna. The process is sadhu-sanga, association with a sadhu. We have many attachments in this material world, but we cannot make these attachments void. We simply have to purify them. Some say that if the eye is diseased, it should be plucked out, but that is not treatment. Treatment is removing the disease. Somehow or other there is a cataract, and if the cataract is removed, one's eyesight will be revived. We have many desires, but we have to divert these desires to Krsna's service. For instance, we may be very attached to making money; therefore Krsna says, "Yes, go ahead and conduct your business. There is no harm. Simply give Me the results." As stated in Bhagavad-gita (9.27):

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."

This is the beginning of bhakti-yoga. If we conduct business and earn money, we should spend it for Krsna. This is a form of bhakti. Another vivid example is Arjuna, who was a fighter. By fighting, he became a devotee. He did not become a devotee by chanting Hare Krsna but by fighting in the Battle of Kuruksetra. Krsna advised him to fight, but because Arjuna was a Vaisnava, in the beginning he was unwilling. A Vaisnava does not like to kill anything, but if Krsna orders him, he must fight. He does not fight out of his own will, because a Vaisnava's natural instinct is not to do harm to anyone. However, when a Vaisnava knows that Krsna wants a particular thing done, he does not care for his own considerations. In any case, everyone has some particular type of duty, an occupation. If we perform our occupation in the worship of Krsna, our life will be perfect. This is also the instruction given in Srimad-Bhagavatam (1.2.13):

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

"O best of the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."

Formerly, the varnasrama-dharma was prominent, and everyone had a particular duty according to his position in society. Now the occupational duties have expanded, but it doesn't matter whether one is an engineer, a doctor or whatever. Simply try to serve Krsna by the results of work. That is bhakti. It is not the philosophy of this Krsna consciousness movement to disengage people from their activities. One should engage in his occupation, but one should never forget Krsna. Krsna advises us to always become Krsna conscious, and we should always think that we are acting for Krsna. Of course, we should work by the order of Krsna or His representative, not whimsically. If we perform some nonsensical action and think, "I am doing this for Krsna," that will not be accepted. The work must be verified by Krsna's acceptance or by the acceptance of Krsna's representative. Arjuna did not fight without Krsna's order; therefore we must receive our orders also. We may say, "I cannot find Krsna. How can I follow His order?" It is the role of the sadhu to impart Krsna's orders. Since Krsna's representative is the sadhu, Kapiladeva advises His mother to associate with sadhus.

We have described the symptoms of a sadhu, and we have stated that a sadhu should be accepted by his characteristics. It is not that we accept anyone who comes along and says, "I am a sadhu." The characteristics of a sadhu have to be present. Similarly, it is not that anyone is accepted who comes along and says, "I am an incarnation of God." There are characteristics of God given in the sastras. Sadhu-sanga, association with a sadhu, is very essential in Krsna consciousness. People are suffering due to contamination by tamo-guna and rajo-guna. The sadhu teaches one how to remain purely in sattva-guna by truthfulness, cleanliness, mind control, sense control, simplicity,

tolerance, and full faith and knowledge. These are some of the characteristics of sattva-guna.

Instead of thinking, "Unless I have a drink, I will go mad," one should think, "Unless I associate with a sadhu, I will go mad." When we can think in this way, we will become liberated. Caitanya Mahaprabhu has stated that He wants every village in the entire world to be a center for Krsna consciousness so that people can take advantage of sadhus and in turn become sadhus. This is the mission of this Krsna consciousness movement. We simply have to voluntarily undergo some penance in the beginning. It may be a little painful in the beginning to refrain from illicit sex, intoxication, meat-eating and gambling, but one has to be tolerant. To be cured of a disease, we may have to agree to undergo some surgical operation. Although the operation may be very painful, we have to tolerate it. This is called titiksavah. At the same time, we have to be karunikah--that is, we have to take compassion upon fallen souls by going from town to town to enlighten others in Krsna consciousness. This is a sadhu's duty. Those who are preachers are superior to those who go to the Himalayas to meditate. It is good to go to the Himalayas to meditate for one's personal benefit, but those who undergo many difficulties in order to preach are superior. They are actually fighting for Krsna's sake, and they are certainly more compassionate. Those sadhus who leave Vrndavana to go fight in the world, to spread Krsna consciousness, are superior sadhus. This is the opinion of Krsna in Bhagavad-gita (18.68-69):

ya idam paramam guhyam
mad-bhakteshv abhidhasyati
bhaktim mayi param krtva
mam evaisyaty asamsayah
kascin me priya-krttamah
bhavita na ca me tasmad
anyah priyataro bhuvi

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me. There is no servant in this world more dear to Me than he, nor will there ever be one more dear."

If we want to be quickly recognized by Krsna, we should become preachers. This is also the message of Sri Caitanya Mahaprabhu. It is not that one should remain in India; rather, one should travel all over the world to preach Krsna consciousness. The sadhu is suhrt; he is the wellwisher of everyone. This does not mean that he is a well-wisher for an Indian nationalist or whatever. No, he is a well-wisher even of cats and dogs. A devotee even wishes to benefit cats and dogs by giving them prasada. Once, when devotees from Bengal were going to see Caitanya Mahaprabhu, a dog began to follow them, and the leader of the party, Sivananda Sena, was giving prasada to the dog. When they had to cross a river, the boatman would not take the dog, but Sivananda Sena paid him more money and said, "Please take this dog. He is a Vaisnava, for he has joined our company. How can we leave him behind?" Caitanya Mahaprabhu Himself actually threw some of His food to the dog, and in this way the dog attained Vaikuntha.

Not only is a sadhu everyone's well-wisher, but he is not an enemy of anyone. He is also santa, peaceful. These are the preliminary

characteristics of a sadhu. He is also attached to no one but Krsna. Mayy anyanya bhavena. These are the external and internal symptoms of a devotee. A devotee also respects the demigods because he knows their position in relation to Krsna. In Brahma-samhita (5.44), the goddess Durga is worshiped as the external energy, or potency, of Krsna.

srsti-sthiti-pralaya-sadhana-saktir eka
chayeva yasya bhuvanani bibharti durga
icchanurupam api yasya ca cestate sa
govindam adi-purusam tam aham bhajami

"The external potency, maya, who is of the nature of the shadow of the cit, spiritual, potency, is worshiped by all people as Durga, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durga conducts herself."

The goddess Durga is so powerful that she can create, maintain and annihilate. However, she cannot act independent of Krsna. She is like a shadow of Krsna. A sadhu knows that prakrti, nature, is working under Krsna's direction. Similarly, a policeman knows that he is not working independently but under government orders. This knowledge is required in order that the policeman, who has some power, will not think that he has become God. No, God is not so cheap. God has multienergies, and one of these energies is Durga. It is not that she is all and all, for there are many millions of Durgas, just as there are many millions of Sivas and millions of universes. Although there are millions of demigods, God is one. It is not that there are a million Gods. Of course, God can expand in millions of forms, but that is different. A devotee offers respects to the demigods as the assistants of the Supreme Personality of Godhead, not as the supreme power. One who does not know God as He is considers the demigods to be supreme. Such people are less intelligent. A devotee offers respects to the demigods, but he knows that the Supreme Lord is Krsna. Krsnas tu bhagavan svayam. Actually a sadhu, a Vaisnava, offers respects to everyone, and he is ready to give up relatives and everything else for Krsna's sake. A sadhu simply takes pleasure in hearing about Krsna and talking about Him.

There are many pastimes enacted by Krsna. He fights and kills demons, and He performs His pastimes with the gopis. He plays as a cowherd boy in Vrndavana and as King of Dvaraka. There are many books about Krsna, krsna-katha, and this Krsna consciousness movement has already published many of them. Apart from Bhagavad-gita, which is spoken by Krsna, we can read these other books. In this way, one can learn the art of becoming a sadhu. Simply by hearing about Krsna and speaking about Him, we will be immediately relieved from the suffering of this material condition.

As stated in this verse:

ta ete sadhavah sadhvi
sarva-sanga-vivarjtah

These symptoms are visible when one no longer has material attachment. A sadhu does not think himself Hindu, Muslim, Christian, American, Indian or whatever. A sadhu simply thinks, "I am the servant of Krsna." Sri Caitanya Mahaprabhu has said, "I am not a brahmana,

ksatriya, vaisya, sudra, brahmacari or whatever. I am simply the servant of the servant of the servant of Krsna." One need only learn this process in order to render the best service to humanity.

Chapter Twelve

Association with the Supreme Lord Through Hearing

TEXT 25-26

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj josnad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

bhaktya puman jata-viraga aindriyad
drsta-srutan mad-racananucintaya
cittasya yatto grahane yoga-yukto
yatisyate rjubhir yoga-margaih

TRANSLATION

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Krsna consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

PURPORT

The process of advancing in Krsna consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Krsna conscious and who engage in devotional service. Without such association one cannot advance. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without such association one cannot understand the activities of the Lord. Generally, people are convinced of the impersonal feature of the Absolute Truth. Because they do not associate with devotees, they cannot understand that the Absolute Truth can be a person and have personal activities. This is a very difficult subject matter, and unless one has personal understanding of the Absolute Truth, there is no meaning to devotion. Service or devotion cannot be offered to anything impersonal. Service must be offered to a

person. Nondevotees cannot appreciate Krsna consciousness by reading the Srimad-Bhagavatam or any other Vedic literature wherein the activities of the Lord are described; they think that these activities are fictional, because spiritual life is not explained to them in the proper mood. To understand the personal activities of the Lord, one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, the path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord--how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord's pastimes are enacted. There are full literatures describing these activities, especially Bhagavad-gita, Brahma-samhita and Srimad-Bhagavatam. The sincere devotee who associates with devotees gets the opportunity to hear and contemplate these subjects, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they are no longer attracted to temporary so-called happiness. That is the position of one who is yoga-yukta. One who is fixed in mystic power is not disturbed by the allurements of this world or that world; he is interested in spiritual understanding. This is very easily attained by the easiest process, bhakti-yoga. Rjubhir yoga-margaih. A very suitable word used here is rjubhih, or "very easy." There are different processes of yoga-marga, attaining yoga perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try this process of Krsna consciousness and reach the highest perfection.

Sat means "existence," and asat means "that which does not exist," that which is temporary. The material world is asat; therefore the Vedas enjoin: asato ma sad gama: "Do not remain within this material world." Those who are interested in materialistic life are also called asat. When asked how a Vaisnava behaves, Caitanya Mahaprabhu replied, asat-sanga-tyaga--ei vaisnava-acara: "A devotee first of all avoids the company of asat, those who are materially interested." (Cc. Madhya 22.87) We have established this Krsna consciousness movement in order to avoid asat-sanga, association with those who are interested in material things. Because we are associating with Krsna, we do not wish to talk about anything but Krsna. Everyone is interested in this business or that, and we are exclusively interested in our Krsna consciousness business. Those who are asat are very much attached to sense gratification, and the culmination of sense gratification is sex.

In addition, Sri Sanatana Gosvami in his Hari-bhakti-vilasa recommends that one should not hear Bhagavad-gita, the puranas, the

Srimad-Bhagavatam or any hari-katha from anyone who is not a Vaisnava in his actions. That means that we should not hear these Vedic literatures from the Mayavadis, who actually do not accept Krsna as the Supreme Personality of Godhead. How can one not accept Krsna as the Supreme Lord and yet dare to speak on Bhagavad-gita? We will never derive any benefit from listening to the commentaries of such people. Bhagavad-gita and Srimad-Bhagavatam should be heard from the devotees. We can hear Bhagavad-gita from Mayavadis for hundreds of years and yet never understand Krsna. It is therefore forbidden for Vaisnavas to hear talks given by Mayavadis.

Hari-katha, talks about Sri Hari, or Krsna, are amrta, nectar. If one hears them from the right source, he attains amrta (so 'mrtatvaya kalpate). Mrta means "birth and death," and amrta means "the cessation of birth and death." Spiritual life means putting an end to birth, old age, disease and death. Getting amrta, nectar, means getting relief from birth and death, and that is the real aim of spiritual life. Lord Krsna says in Bhagavad-gita (7.16) that spiritual life begins when one is pious:

catur-vidha bhajante mam
janah sukrtino 'rjuna
arto jijnasur arthartha
jnani ca bharatarsabha

"O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me--the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

If we actually want to become pious and develop our devotional life, we have to associate unflinchingly with a sadhu. Then we can acquire some taste for Krsna. When we discuss Krsna with a sadhu, the discussion becomes very pleasing, and we develop some taste, which is called rasa, or mellow. Rasa is the enjoyment we derive from drinking something very nice when we are thirsty. Krsna has instructed us to think of Him when drinking water. This is not very difficult. Krsna also tells us to think of Him when we see sunlight in the morning. Why do we say, "Can you show me God?" God is showing us Himself. Why do we close our eyes to try to see Him? He says, "I am this, and I am that." It is not that suddenly we can expect to see God, but we can become qualified to see God through the association of a sadhu. Presently many people are interested in receiving degrees from big universities, but education without God consciousness is simply an expansion of maya's influence. Because knowledge is taken away by illusion, the universities are simply presenting impediments on the path of God consciousness. The living entity is already illusioned when he comes into the material world, and so-called advanced education simply increases his illusion. Trying to become happy in this temporary, material life, the living entity has forgotten that he is the eternal servant of Krsna. Even if one becomes happy in this temporary life, his happiness is an illusion because no one is allowed to stay and enjoy his happiness. These points have to be understood in the association of devotees. A devotee knows everything because he has seen the Supreme Absolute Truth, Krsna.

What is the goal of vedanta-darsana? Veda means "knowledge," and anta means "ultimate." What is that ultimate knowledge? In Bhagavad-gita (15.15) Sri Krsna says:

vedais ca samair aham eva vedyo
vedanta-krd veda-vid eva caham

"By all the Vedas, I am to be known; indeed, I am the compiler of Vedanta, and I am the knower of the Vedas."

If we listen to Krsna and understand what and who He is, we can actually understand Vedanta. If we do not understand Krsna but advertise ourselves as Vedantists, we are just being illusioned. Without understanding Krsna, one is actually a mudha, a fool. People do not know it, but actually anyone in the material world is more or less a mudha. We are all mudhas, for unless we are mudhas, we do not come into the material world. From Brahma down to the smallest ant, we are all mudhas of different degrees. In order to become really learned, we have to associate with devotees. Then we can actually relish krsna-katha. When discussed among devotees, krsna-katha is pleasing to the heart and ear. This requires a little training, and this training is given by the devotees. We should follow the devotees in their practical daily life, in their routine work and behavior. Cultivation means practice, and the great acaryas have given a routine we can cultivate. For instance, The Nectar of Devotion by Srila Rupa Gosvami deals with the cultivation of devotional service, and this book, which we have translated, has been very well received in European and American universities. Bhakti-rasamrta-sindhu, The Nectar of Devotion, is the actual science of bhakti. Bhakti is not sentiment; it is a great science, and we have to learn it scientifically. It is not that we have to wait for another life to cultivate devotional service. We can read The Nectar of Devotion, live with devotees, rise early in the morning to attend mangala-arati, study Vedic literature, take prasada and preach Krsna consciousness.

Maya is very strong, and to begin devotional service is to declare war against maya. Some of the devotees in this Krsna consciousness movement may fall down, but whatever is done sincerely is to their permanent credit. This is confirmed in Bhagavad-gita. If one renders a little devotional service, he does not fall down into the lower species but again attains a human form. There are 8,400,000 species, but the fallen devotee is guaranteed a human life. If one becomes Krsna conscious, he is assured of a good birth in the next life. However, if one completes his Krsna consciousness in this life, he will not take birth again but will go to Krsna. This is what is actually wanted. Why take the chance of being born into a rich family or a brahmana family? Actually, such a birth is quite risky because there is really no guarantee. Generally, those who are rich don't care at all for Krsna consciousness, and those who are born in brahmana families generally become puffed-up, thinking, "I am a brahmana. I am born in a very high family." Thinking this brings about their falldown. It is said that pride precedes a fall. A Vaisnava is by nature very humble.

These are the chances one takes when one becomes a human being. Krsna is personally advising us to take up the opportunities offered by the Krsna consciousness movement. We should take them and not run the risk of committing spiritual suicide.

This is the process for understanding the Absolute Truth, the Supreme Person, the Supreme Being. In the Absolute, there are no contradictions. Krsna's name, form, activities, paraphernalia and attributes are identical with Krsna. This is the meaning of absolute.

There is no difference between Krsna's form and Krsna. Krsna's hands and Krsna's legs are nondifferent. In the material world, there is a difference between our left hand and our right hand, between the nose and the ear, but these dualities do not exist in Krsna. This is the meaning of absolute. As stated in Brahma-samhita (5.32):

angani yasya sakalendriya-vrttimanti
pasyanti panti kalayanti ciram jaganti
ananda-cinmaya-sad- ujjvala-vigrahasya
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth and substantiality, and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses, in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane." The different parts of our bodies serve different purposes, but any limb of Krsna's body can serve any purpose. Krsna can eat through His eyes, or Krsna can go somewhere simply by thinking. The Absolute is advaita. There is no duality in the Absolute. Everything is one.

Our material disease lies in wanting to satisfy our senses. We have stated before that advancement of civilization means advancement of sense gratification, but bhakti means just the opposite. As long as we are interested in sense gratification, there is no question of bhakti. We have to reduce our tendency for sense gratification and increase our devotional activities. We have also stated that material bondage means accepting one body and creating another. Krsna, through nature, will give us full facility to enjoy our senses. Presently in the Western countries it has become fashionable to run around naked. Therefore nature will give these people an opportunity to stand naked like trees for many years. Why are we receiving different bodies? Because we have different tendencies for sense gratification. We actually have to come to detest sense gratification before our spiritual life begins. This is made possible through bhakti. Although Krsna is beyond our vision, He has agreed to be seen by us through the arca-vigraha, the Deity. We should not think that the Deity is made of stone. Even if it is stone, we should think that Krsna has made Himself visible before us like a stone because we cannot see beyond stone. That is Krsna's mercy. Because our eyes and other senses are imperfect, we cannot see Krsna present everywhere in His original spiritual form. Because we are imperfect, we see the difference between things spiritual and material, but Krsna, being absolute, knows no such distinctions. He can become spiritual or material, however He likes, and it does not make any difference to Him. Being almighty and omnipotent, Krsna can change matter into spirit and spirit into matter. Therefore we should not think, as the atheists do, that we are worshiping idols. Even if it is an idol, it is still Krsna. That is the absolute nature of Krsna. Even if we think that the Deity is a stone, or a piece of metal or some wood, He is still Krsna. The understanding of this requires bhakti on our part. If we are a little thoughtful and philosophical, and if we are at all inclined toward bhakti, we can understand that Krsna is present in stone.

Actually, nothing is different from Krsna because everything is Krsna's energy. The Mayavadi philosophers say that since everything is

God, the personality of Krsna is finished. But actually Krsna is Krsna, and at the same time He is everything. We can understand this by bhakti, but not by any other process. When a bhakta sees a tree, he sees Krsna. As explained in Caitanya-caritamra (Madhya 8.274):

sthavara jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti

The advanced devotee does not see living entities as moving and not moving. He sees Krsna. This is also stated in the Brahma-samhita (5.38):

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti

Because his eyes are always smeared with the ointment of devotion, the devotee always sees Krsna and nothing else. He sees Krsna and Krsna's energy everywhere. For instance, if you love your child, when you see your child's shoe, you immediately see your child. Or if you see your child's toy, you immediately see your child and hear his voice. Similarly, if we have actually developed love of Krsna, nothing exists but Krsna. When our love for Krsna is actually developed, whatever we see, we will see Krsna.

Unless one is advanced in krsna-prema, love of Krsna, he cannot see or understand. By the blunt material senses, we cannot even understand the name of Krsna. People are always asking, "Why are these people chanting Hare Krsna?" They cannot understand, although Krsna realization begins with the name. The name of Krsna and Krsna are nondifferent, but we cannot realize this intellectually. We have to practice chanting Hare Krsna to realize it. When we actually advance in devotional service and chant the Hare Krsna maha-mantra offenselessly, we will realize that Krsna and His name are nondifferent. Thus krsna-bhakti begins with the tongue, for we can utilize the tongue to chant, and to taste krsna-prasada. In this way we can become a Krsna bhakta.

When we see the Deity of Krsna in the temple, we should think that the Deity is Krsna. In this way Krsna has agreed to be seen by us and even dressed by us. However, if we think of Krsna's virat-rupa, His universal form, what can we do? How can we dress the virat-rupa? His many heads cover the sky, and we cannot even conceive of Him. Krsna can become bigger than the biggest and smaller than the smallest. Therefore this verse states: bhaktya puman jata-viraga aindriyat. The more we serve Krsna, give Him things to eat and dress Him nicely, the less we become interested in our own bodies. In the material world everyone is very busy dressing himself very nicely in order to be sexually attractive, but if we try to dress Krsna nicely, we will forget our own material dress. If we feed Krsna nice food, we will forget to satisfy our own tongue by going to this or that restaurant.

Krsna was teaching Bhagavad-gita, and Arjuna was seeing Him face to face, but seeing Krsna and reading Bhagavad-gita are the same. Some people say that Arjuna was fortunate to have seen Krsna face to face and take instructions from Him, but Krsna can be seen immediately, provided one has the eyes to see. There is the example in Caitanya-caritamrta of a brahmana in South India who was reading Bhagavad-gita, although he was illiterate. The people in the neighborhood knew that he was illiterate, and they made jokes, asking him, "Well, how is it you are reading

Bhagavad-gita?" One day Caitanya Mahaprabhu happened to be in a temple nearby, and He could understand that this man was a devotee. He therefore approached him and asked, "My dear brahmana, what are you reading?" The brahmana replied, "I am reading Bhagavad-gita, or, rather, I am trying to read Bhagavad-gita. I happen to be illiterate, but my guru-maharaja has said that I must read the eighteen chapters of Bhagavad-gita daily. I am simply trying to carry out his order, and therefore I am opening and closing the pages." Caitanya Mahaprabhu then said, "I see that you are crying sometimes. Why is this?" The brahmana replied, "Yes, I am crying because when I take up this book, I see a picture of Krsna driving Arjuna's chariot. Sri Krsna is so kind that He has accepted the position of a servant to His devotee. Therefore when I see this picture, I weep." Lord Caitanya Mahaprabhu then immediately embraced the brahmana and said, "You have actually read Bhagavad-gita."

It is not that a wealth of education is required. One does not even have to understand the language. The only ingredient needed is bhakti, love. If one becomes a pure bhakta, he will forget all material sense enjoyment. Being a bhakta doesn't simply mean wearing tilaka and robes. One is not a bhakta if he has a taste for material sense enjoyment. A true bhakta wants to satisfy not his senses but the senses of Krsna. That is the spiritual world. In the spiritual world, Vrndavana, everyone--mother Yasoda, Nanda Maharaja, Srimati Radharani, the gopis, the cowherd boys, Sridama, Sudama, the land, the water, the trees, the birds--all are trying to satisfy Krsna. That is the real meaning of Vrndavana. When Krsna left Vrndavana for Mathura, everyone in Vrndavana fell dead out of separation from Him. Similarly, we can always live in Vrndavana, in Vaikuntha, if we are mad after Krsna. This is the teaching of Caitanya Mahaprabhu, and He illustrated this by His very life. When He was in Jagannatha Puri, He was always mad after Krsna day and night. The last twelve years of His life were passed in madness. Sometimes He threw Himself into the ocean, and He wandered about like a madman. Of course, this is not possible for ordinary living entities. However, if we become bhaktas, we will find intelligence behind everything in the creation. If we take a flower and see its constitution, how it is made and how its colors are displayed and how it comes into existence, we can see Krsna. We can see how Krsna has created such a beautiful thing so intelligently. We should not consider like rascals that such a thing has come into being automatically. Fools cannot see, but those who are intelligent can see that the hand of the Supreme Lord is in everything within the creation. *Isavasyam idam sarvam.*

Actually, nothing comes about automatically. Everything comes about through the intelligence of Krsna, through His fine and accurate powers. If we paint a picture of a flower, we have to arrange many facets, and still the picture will not be absolutely perfect. Yet the flower created by Krsna has come out perfectly. What rascal can say that there is no brain behind it? Krsna specifically says that we should not think that prakrti, nature, is working automatically. He says, "Nature is working under My direction." One simply has to develop the eyes to see how these things are going on. This is possible if we engage the senses in the service of Krsna. We first of all must engage the tongue in chanting Hare Krsna and in eating bhagavat-prasada. Nothing else is required. Therefore the Krsna consciousness movement is distributing prasada and engaging people in chanting the Hare Krsna maha-mantra.

TEXT 27

asevayayam prakrter gunanam
jnanena vairagya-vijrmbhitena
yogena mayy arpitaya ca bhaktya
mam pratyag-atmanam ihavarundhe

TRANSLATION

Thus by not engaging in the service of the modes of material nature but by developing Krsna consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

PURPORT

When one engages in the nine different processes of bhakti-yoga enunciated in authoritative scriptures, such as hearing (sravanam), chanting (kirtanam), remembering, worshiping, praying and offering personal service--either in one of them or two or three or all of them--he naturally has no opportunity to engage in the service of the three modes of material nature. Unless one has good engagements in spiritual service, it is not possible to become detached from material service. Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution. These are undoubtedly good works in the sense that they are pious activities, and the performer may get some opportunities for sense gratification, either in this life or in the next. Devotional service, however, is beyond the boundary of sense gratification. It is a completely spiritual activity. When one engages in the spiritual activities of devotional service, he does not engage in sense gratificatory activities. Krsna conscious activities are performed not blindly but with the perfect understanding of knowledge and renunciation. This kind of yoga practice, in which the mind is always fixed upon the Supreme personality of Godhead in devotion, results in liberation in this very life. The person who performs such acts gets in touch with the Supreme personality of Godhead. Lord Caitanya, therefore, approved the process of hearing from realized devotees about the pastimes of the Lord. It does not matter to what mundane category the audience belongs. If one meekly and submissively hears about the activities of the Lord from a realized soul, he will be able to conquer the Supreme personality of Godhead, who is unconquerable by any other process. Hearing and associating with devotees are the most important functions for self-realization.

In Goloka Vrndavana, the living entities are serving Krsna as friends, cowherd boys, gopis, lovers, fathers, mothers and so on. Even the trees, water, flowers, land, calves and cows serve Krsna in Goloka Vrndavana. This is also our business, but somehow or other we do not like to serve Krsna; therefore we have been put into the service of maya, in the three modes of material nature. When a criminal does not like to obey the laws of the state, he is placed into prison and forced to abide by the laws. Our constitutional position is to render service to Krsna as His part and parcel, and as soon as we refuse to render Him

service, maya is immediately there to capture us and say, "Serve me." It is not our nature to become master. Even if we become master, we will not be happy, because that is artificial. For instance, if the hand thinks, "Oh, now I have some nice sweets. Now I can eat," the hand will ultimately be frustrated. It is the duty and nature of the hand to place the food in the mouth. In this way the hand is nourished; otherwise everything is spoiled. Similarly, we are part and parcel of Krsna, and our business is to satisfy Krsna. From the Vedas we understand that Cod, who is one, has become many. We are the many parts and parcels of Krsna. Svamsas are His personal expansions, and we are His differential expansions, vibhinnamsas. In any case, all expansions are meant to serve Krsna. This is explained in the Caitanya-caritamrta (Adi5.142): ekale isvara krsna, ara saba bhrtya. "Lord Krsna alone is the supreme controller, and all others are His servants."

It is our natural propensity to enjoy ourselves with Krsna. As stated before, Krsna is ananda-maya, and, being part and parcel of Krsna, we are also ananda-maya. Now we are seeking ananda (bliss) in different atmospheres. Because we have a little independence, we have decided to go to the prison house of material nature and try to serve our senses instead of Krsna. Now we have to learn how to forget to serve this material nature, and that process is bhakti-marga, the path of devotional service. When we come to the understanding that we are actually no one's servant but Krsna's, we attain self-realization. We must come to this understanding not by sentiment but by real knowledge. After many births and deaths, when one realizes that vasudevah sarvam iti--Vasudeva is all--he surrenders unto Krsna. This is real knowledge--jnana and vairagya, knowledge and detachment from material things.

Once one engages fully in Krsna's service, he comes to the brahma-bhuta platform. Presently we are on the maya-bhuta platform, identifying ourselves with maya and working according to the modes of material nature. However, when one comes to the realization that he is spirit (aham brahmasmi), he will immediately become happy.

Under the modes of material nature, we are being carried away by the waves of material nature, and we have no control over where we are going. Bhaktivinoda Thakura has stated: mayara vase, yaccha bhese" khaccha habudubu, bhair. We are like straws on the waves of the ocean, and we are fully under the control of the waves. Atheists shudder when they think that there is a next life, because their lives are sinful and they fear punishment in the next. There is a Bengali proverb about a person who thought, "I have committed so many sinful acts that Yamaraja will come and punish me. How can I avoid him?" Thinking about this some time, he decided, "Let me smear my body with stool. Then Yamaraja will not touch me." However, this is simply foolishness. We are under the control of maya, material nature, and it is not possible to avoid it. We have become infected by the disease of material nature, and no artificial means will save us. There is no way out other than surrender to Krsna. Krsna says that He will save us, even though we are very sinful.

If we turn our attention to Krsna's service, to bhakti-yoga, we can force ourselves to give up all anarthas, unwanted things. We should get up early in the morning and engage ourselves in the service of Krsna; then gradually we will forget the service of maya. Bhakti-yoga is so strong that if we engage in it, maya's service will automatically be negated. This is called vairagya.

Krsna is the original purusa, the original spirit, the original person. Everything has come from Krsna, and therefore He is purana, the oldest. No one is older than Krsna, but He is always young. That is Bhagavan. He is adi, the original source, the cause of all causes. Yet we never see Krsna as an old man. He is always fresh and youthful. Although Krsna was a great-grandfather at the Battle of Kuruksetra, He did not appear any older than a young man of twenty. Krsna is always a young boy, and those living entities in the spiritual universe also have spiritual bodies the same as Krsna's. In the Sixth Canto of Srimad-Bhagavatam we read that when the Vaikuntha-dutas came to take Ajamila, they were fourhanded and very beautiful. In the spiritual world, there are four-handed living entities, and they are all nitya-mukta, eternally liberated.

Unfortunately, we are now prisoners in this material world, and we presently have material bodies. These bodies are changing. Sometimes they are young and sometimes old. However, if we become Krsna conscious, we will not get another material body after leaving this body. We will go home, back to Godhead, and attain our original, spiritual body, which is the same kind of beautiful body that Krsna, Narayana, has. We should take this opportunity to become devotees of Krsna by following the processes of bhakti-yoga--sravanam kirtanam visnoh smaranam. pada-sevanam arcanam. We can take one or all of the nine processes of devotional service and make our lives successful. Caitanya Mahaprabhu has prescribed the most important process--sravanam. We need only hear, and that will make our lives successful.

"Teachings of Lord Kapila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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Chapter Thirteen

Perfect Knowledge Through Surrender

TEXT 28

devahutir uvaca
kacit tvayy ucita bhaktih
kidrsi mama gocara
yaya padam te nirvanam
anjanvasnava aham

TRANSLATION

On hearing this statement of the Lord, Devahuti inquired: What kind of devotional service is worth developing and practicing to help me easily and immediately attain the service of Your lotus feet?

PURPORT

It is stated in Bhagavad-gita that no one is barred from rendering service to the Lord. Whether one is a woman or a laborer or a merchant, if he engages himself in the devotional service of the Lord, he is promoted to the highest perfectional state and goes back home, back to Godhead. The devotional service most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master. Therefore in order to become free from the miseries of material nature, one should approach a bona fide spiritual master inquisitively and submissively. When Arjuna submitted to Krsna, he said, "My dear Krsna, now I no longer care to talk to You as a friend because friendly talks will not benefit me now." Generally we talk to a friend just to spend time, but when we approach a spiritual master, we should be submissive. Friends approach one another on an equal basis, but this is not the way to approach a spiritual master. Unless one is submissive, one cannot accept sublime instructions. Arjuna teaches us submission by giving up his friendly relationship with Krsna, the Supreme Personality of Godhead. He says, "I have now become Your disciple. Please instruct me."

We can speculate for many births, for many years, and yet not be able to understand the ultimate goal of life. Therefore the sastras all advise that we search out a guru. The word guru means "heavy" or "weighty." One who has much knowledge is heavy with knowledge. One should consider the bona fide guru in this way, and one should not think, "I know everything. Who can teach me?" No one can say such a thing, for everyone needs instruction.

According to the Vedic system, a child is sent to a guru-kula to learn spiritual knowledge from the very beginning. When a child goes to a guru-kula, he becomes a brahmacari and works like a menial servant. He may be the son of a great brahmana or a great king; it doesn't matter. When one goes to a guru-kula, he immediately becomes the menial servant of the guru. If the guru orders him to perform some lowly service, he is

prepared to do it. This is the business of a brahmacari. Even Krsna went to a guru-kula to teach us. There was no need for Krsna, the Supreme Personality of Godhead, to go to a guru-kula, but He did this simply to set an example. Caitanya Mahaprabhu also accepted a guru.

Prakasananda Sarasvati was a very learned scholar, and he knew that Caitanya Mahaprabhu was also a great scholar, yet he criticized Caitanya Mahaprabhu for chanting and dancing, for Prakasananda Sarasvati felt that a sannyasi should devote his entire attention to the reading of Vedanta. He therefore considered Caitanya Mahaprabhu a sentimentalist, not a bona fide sannyasi. Prakasananda Sarasvati inquired, "Why aren't you reading Vedanta-sutra? Why are you chanting and dancing?" Caitanya Mahaprabhu replied:

prabhu kahe--suna, sripada, ihara karana
guru more murkha dekhi 'karila sasana

"Actually, I am not very learned, and my guru has stated that I am fool number one. He said that because of this I cannot possibly read Vedanta-sutra, for Vedanta-sutra is not meant for an ordinary person. My guru therefore advised me to chant this Hare Krsna maha-mantra, and now I am doing this and getting the results." (Cc. Adi 7.71)

At the present moment in Kali-yuga, people are not well educated. They are simply engaged in earning money to fill the belly. Vedanta philosophy is not meant for an ordinary person, nor even for an ordinary learned person. It requires great knowledge of Sanskrit and philosophy. Of course Caitanya Mahaprabhu, being the Supreme Personality of Godhead, knew all things, but at that moment He had assumed the role of an ordinary person in order to instruct an illiterate, ignorant society. In this age people are not even interested in reading Vedanta-sutra. People are so badly infected by the influence of maya that they do not even care to understand that there is life after death or that there are 8,400,000 life forms. Sometimes if people hear that by acting in such a way they will become a tree, a dog, a cat, an insect or even a human being, they say that they do not even care to know this. Sometimes they say, "Never mind if I become a dog. What's wrong with that? I will simply forget everything." Many university students in the Western countries speak this way. They have become so ignorant that they are described as manda. previously, in India, the brahmanas were interested in understanding Brahman. Athato brahma jijnasa. However, at the present moment everyone is a sudra, and no one is interested in understanding Brahman. People are simply interested in getting more money and going to the cinemas.

Human life is meant for understanding our situation, and we should take instructions from Bhagavad-gita. Arjuna is personally teaching us by accepting Krsna as his guru. He asks Krsna to become his spiritual master and teach him. The lessons given by Sri Krsna are not simply meant for Arjuna but for everyone. Krsna tells us in Bhagavad-gita that we should search out a guru. The first guru is Sri Krsna Himself, and whoever represents Sri Krsna is also a guru. If I am a businessman, and someone goes to canvass for my business and take orders for me, he is my representative. If he simply says that he is my representative and yet takes some orders but uses the money for something else, he is not really my representative.

Krsna's representative does not say, "I have become Krsna." Such a person is neither a representative nor a guru. He is simply a cheater. Krsna's representative is one who canvasses for Krsna. Krsna says, "Give up everything and surrender unto Me." Krsna's representative says, "Give up everything and simply surrender unto Krsna." This is certainly not very difficult to understand. Anyone can become Krsna's representative. Nonetheless, for the past two hundred years, many yogis and svamis have gone to foreign countries, but no one has spoken about Krsna. They have simply presented a hodgepodge of Indian philosophy. No one has actually presented Vedic culture as it is.

We should read Bhagavad-gita as it is and understand the philosophy as Arjuna understood it. Arjuna was a friend of Krsna's. He was sitting with Krsna and speaking to Him as a friend speaks to a friend. In the Eleventh Chapter, after having seen the universal form, Arjuna tells Krsna: "I have in the past addressed You as 'O Krsna,' 'O Yadava,' 'O my friend,' without knowing Your glories. Please forgive whatever I may have done in madness or in love."

Arjuna understood that although Krsna was his friend, He was the Supreme Personality of Godhead and therefore the proper person to be his guru. He therefore told Krsna at the beginning of Bhagavad-gita (2.7), *sisyas te 'ham sadhi mam tvam prapannam*: "Now I am Your disciple and a soul surrendered unto You. Please instruct me."

These are the instructions we get from Bhagavad-gita, and whoever reads Bhagavad-gita has to accept Krsna as the guru. We have to render service to a guru and surrender ourselves. It is not that one should accept just any person as a guru. The guru must be the representative of Krsna; then one can surrender oneself. Surrender means that one will accept whatever the guru says. It is not that one thinks, "I do not care for my guru's order. Still I am a disciple." That is not actually accepting a guru. Of course, it has become a fashion to accept a guru in this way, but this will not help anyone. As soon as Krsna became Arjuna's guru, Krsna immediately chastised him. Sri Krsna told him:

*asocyan anvasocas tvam
prajna-vadams ca bhasase
gatasun agatasums ca
nanusocanti panditah*

"While speaking learned words, you are mourning for what is not worthy of grief. Those who are wise lament neither for the living nor the dead." (Bg. 2.11)

In this way Krsna essentially told Arjuna that he was fool number one for lamenting for those things for which one should not lament. Arjuna was lamenting for the body, thinking that it was horrible that his relatives would be killed in war. This was not the proper subject matter for him to be contemplating. The real subject matter for a wise man to contemplate is the salvation of the soul. Therefore Sri Krsna first explained the distinction between the body and the soul.

This Krsna consciousness movement is also concerned with the soul, and therefore we have used the word "consciousness" because consciousness belongs to the soul. Consciousness is the symptom of the soul's presence. Because the soul is in the body, the body feels pleasure and pain. When the soul leaves the body, the body can be hacked to pieces, and yet it will not protest. This is because the

consciousness is gone. We feel pleasure and pain because consciousness is present, and Krsna advises us that it is this consciousness that is eternal, not the body. We have to purify our consciousness in order to understand that consciousness is eternal. If we can do this, our lives will be successful. At the time of death, our consciousness carries us into another body. There are the mind, the intelligence and the ego, which constitute the subtle body, and there is also the spirit soul, which is even more subtle. We know that we possess a mind, although we cannot see it. Nor can we see the intelligence, the ego or the soul. We can only see the gross material body, and when this gross material body ends, we say that everything is finished. In order to understand these things, we have to approach a guru, just as Arjuna approached Sri Krsna.

Sri Krsna told Arjuna in very gentlemanly language that he was not a learned man. In essence, He said, "You are not a pandita. Just try to understand that the real life is the life of the soul." Vedic education means taking care of the soul. Presently the soul is encaged, embodied, entangled in material affairs. The soul is suffering, and it is to our benefit to rescue him from these material clutches. This is real education. To receive this education, one has to approach a proper guru. The guru is there--Krsna. The guru is also there as Kapiladeva, the incarnation of Krsna. Krsna informs us that He is the owner of the body, and He has explained this in many different ways. He has stated that the soul can never be cut to pieces, burned by fire, moistened by water nor withered by the wind. Matter interacts with matter, but the soul does not belong to the material world. This means that the soul is above material action and reaction. In the material world even iron and stone can be melted, but the laws of material nature do not apply to the spirit soul.

To understand these subjects, we should be careful to approach Krsna's representative. We should not approach a bogus guru, who is like a blind man trying to lead other blind men. We must go to one who has open eyes, to one who has seen the Absolute Truth. The Absolute Truth is there, just as the sun is there for everyone to see. The sun does not hide, but a person can try to hide from the sun by closing his door. One must open the door in order to see the sun. Similarly, Krsna is there, God is there, and we have to come to Krsna and take the lessons of Bhagavad-gita to learn who and what God is. Rascals will not do this, but will simply manufacture some philosophy or other. There is actually no difficulty because Krsna's instructions are there, and Krsna Himself is there. Krsna is so kind that He says, "All right, if you cannot understand Me in this way, just see Me in water. Come on, if you do not understand Me in that way, just see Me in the sunshine." Is this very difficult? There is nothing difficult about it, but we are very obstinate. Maya is also very strong, and as soon as we try to accept Krsna as the Supreme Lord, maya will whisper in our ear, "No, no. There are many gods. Why are you accepting Krsna?" However, the sastras say, *krsnas tu bhagavan svayam... isvarah paramah krsnah*. "Krsna is the Supreme Personality of Godhead." We should take our lessons from the acaryas and the sastras. At least in India there are many great acaryas--Ramanujacarya, Madhvacarya, Visnusvami, and even Sankaracarya and Guru Nanak. All of these have accepted Krsna as the Supreme Personality of Godhead. Why, then, should we reject Him? Why should we accept a competitor? We should not simply engage in mental speculation but should accept Krsna in full consciousness and be happy. This is made possible

by the help of the guru; therefore Devahuti is further questioning her son, Kapiladeva.

TEXT 29

yo yogo bhagavad-bano
nirvanatmams tvayoditah
kidrsah kati cangani
yatas tattvavabodhanam

TRANSLATION

The mystic yoga system, as you have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?

PURPORT

There are different kinds of mystic yoga systems aiming for different phases of the Absolute Truth. The jnana-yoga system aims at the impersonal Brahman effulgence, and the hatha-yoga system aims at the localized personal aspect, the Paramatma feature of the Absolute Truth, whereas bhakti-yoga, or devotional service, which is executed in nine different ways, headed by hearing and chanting, aims at complete realization of the Supreme Lord. There are different methods of selfrealization. But here Devahuti especially refers to the bhakti-yoga system, which has already been primarily explained by the Lord. The different processes of the bhakti-yoga system are hearing, chanting, remembering, offering prayers, worshiping the Lord in the temple, accepting service to Him, carrying out His orders, making friends with Him and ultimately surrendering everything for His service.

The word nirvanatman is very significant in this verse. Unless one accepts the process of devotional service, one cannot end the continuation of material existence. As far as jnanis are concerned, they are interested in jnana-yoga, but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again to the material world. Therefore, jnana-yoga does not actually end material existence. Similarly, regarding the hatha-yoga system, which aims at the localized aspect of the Lord, Paramatma, it has been experienced that many yogis, such as Visvamitra, fall down. But bhakti-yogis, once approaching the Supreme Personality of Godhead, never come back to this material world, as confirmed in the Bhagavad-gita. *Yad gatva na nivartante*: upon going, one never comes back. *Tyaktva deham punar janma naiti*: after giving up this body, he never comes back again to accept a material body. Nirvana does not finish the existence of the soul. The soul is everexisting. Therefore nirvana means to end one's material existence, and to end material existence means to go back home, back to Godhead.

Sometimes it is asked how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is elevated to the Vaikuntha planets and is directly in touch with the Supreme Personality of Godhead, he is prone to fall down, either from the impersonal Brahman realization or from an ecstatic trance of

meditation. Another word in this verse, bhagavad-banah, is very significant. Banah means "arrow." The bhakti-yoga system is just like an arrow aiming up to the Supreme Personality of Godhead. The bhakti-yoga system never urges one toward the impersonal Brahman effulgence or to the point of Paramatma realization. This banah, or arrow, is so sharp and swift that it goes directly to the Supreme Personality of Godhead, penetrating the regions of impersonal Brahman and localized Paramatma.

We must understand the Supreme Person, tattvatah, in truth. Generally people are not interested in knowing about God or their relationship with Him. However, the entire Vedic instruction is for this purpose. First of all we have to know God, then we have to know our relationship with God. The next step is acting on the basis of that relationship. Krsna states that out of many millions of people, one may be interested in knowing the purpose of life. Human life is meant for this end, and if one does not come to this understanding, he is no better than an animal. We not only have to understand God and our relationship with Him but also how to act in that relationship. In this way we can perfect our lives. When one is a siddha, one understands himself--that is, one understands, aham brahmasmi: "I am not this body." This is Brahman realization, the brahma-bhuta platform. When one attains this stage, he becomes very happy. However, we must progress beyond this and come to the platform of bhakti-yoga. On that platform, there is variety and ananda, bliss. As stated previously, we are seeking spiritual variety, and if we do not enter the spiritual world, we will again fall down into the material atmosphere.

The varieties of the spiritual world are mentioned in the Brahma-samhita (5.29-30):

cintamani prakara-sadmasu kalpa-vrksa
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami
venum kvanantam aravinda-dalayataksam
barhavatamsam asitambuda-sundarangam
kandarpa-koti-kamaniya-visesa-sobham
govindam adi-purusam tam aham bhajami

"I worship Govinda, the primeval Lord, the first progenitor, who is tending the cows, yielding all desires, in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with great reverence and affection by hundreds and thousands of goddesses of fortune.

"I worship Govinda, the primeval Lord, who is adept in playing on His flute, with blooming eyes like lotus petals, with head decked with peacock's feather, with the figure of beauty tinged with the hue of blue clouds, and His unique loveliness charming millions of Cupids."

We should not consider Krsna's form to be imagined by some artist. He is described in the Vedas as venum kvanantam aravinda-dalayatak-sam. He plays a flute, and His eyes are like the petals of a lotus flower. He wears a peacock feather, and His complexion is very beautiful, like a dark cloud. He is so beautiful that He attracts many hundreds of thousands of Cupids (kandarpa-koti-kamaniya-visesa-sobham). These are descriptions of Govinda found in the sastras.

In the material world we are simply chewing the chewed, throwing it away, picking it up and then chewing it again. Spiritual variety is not like this. Spiritual variety is anandambudhi-wardhanam: it is constantly increasing. It is even greater than the ocean, because the ocean does not increase. The shores of the ocean are set; they have certain limits. However, the ocean of bliss is constantly increasing. The more we enter into that spiritual bliss, the more we become joyful.

The young people in the Hare Krsna movement chant the Hare Krsna mantra all the time. If this mantra were material, how long would they chant it? It is not possible to chant a material name for very long because the chanting would become hackneyed and very tiresome. No one could be satisfied simply by chanting Hare Krsna unless Hare Krsna itself were spiritual. We may chant, "Mr. John, Mr. John, Mr. John," but after an hour we will be fed up. However, the more we become spiritually advanced, the more bliss we will derive from chanting Hare Krsna.

We can experience ananda perfectly in the association of Krsna. We can associate with Krsna as a servant, a friend, a father, a mother or a conjugal lover. There are five basic rasas--santa, dasya, sakhya, vatsalya and madhurya. In this material world, we experience the same rasas, or relationships. We are related to someone as a father, a son, a lover, a beloved, a master, a servant or whatever. These are perverted reflections of the relationship with Krsna found in the spiritual world. Today in the material world I may be relishing my love for my son, but tomorrow my son may be my greatest enemy. There is no eternity in this kind of love. Or, if my son does not become my enemy, he may die. Today I may love some man or woman, but tomorrow we may break up. All of this is due to the defects of the material world. However, in the spiritual world these relationships never break up. They simply increase and increase, and this is called perfection.

Krsna is very fond of tending surabhi cows, but the Mayavadis cannot understand this. They say, "What is this Krsna?" Even Lord Brahma was bewildered. He said, "How is it that this Krsna, this boy of Vrndavana, is being worshiped? He is called the Supreme Personality of Godhead. How is that?" Lord Indra was also bewildered. Therefore if we do not wish to be bewildered we have to understand Krsna in truth from Krsna Himself or His bona fide representative.

The activities of Krsna are not ordinary but divine. If we can understand this, we immediately become liberated. We need only understand the pastimes of Krsna with the gopis. These pastimes are not ordinary. In the material world, a young man wants to dance with many young girls, but Krsna's dancing with the gopis is different. Because people cannot understand Krsna, when they hear about Krsna's dancing with the gopis, they take this as some kind of concession, and say, "Now let us dance with young girls." In this way they go to hell. Therefore we have to learn from the proper person about Krsna's activities. We should not immediately try to understand Krsna's dealings with the gopis, for they are very confidential. These dealings are given in the Tenth Canto of Srimad-Bhagavatam, and this indicates that we have to understand Krsna as He is by first reading the preceding nine cantos. When we have understood these nine cantos, we can go on to the tenth. In this way we can understand that Krsna's activities are not ordinary but divine, and we can immediately become liberated.

We may either hear about Krsna, chant His names, worship Him or offer prayers. In any case, we should work under the directions of our

spiritual master or Sri Krsna Himself. For instance, Hanuman simply carried out Lord Ramacandra's orders. Hanuman apparently had no education, and he was not capable of teaching Vedanta, but he simply carried out the orders of Lord Ramacandra and attained perfection. Arjuna, on the other hand, took Krsna as his most intimate friend. Arjuna was not a Vedantist but a fighter, a warrior. He had no time to study Vedanta because he had to deal with war and politics, but still he was the greatest devotee. People may say, "Oh, Arjuna was not a Vedantist, nor even a brahmana or a sannyasi. How could Krsna accept him as a devotee?" Nonetheless, in Bhagavad-gita (4.3), Krsna says that Arjuna is His very dear friend and devotee: bhakto 'si me sakha ceti. If one becomes a devotee, there is no material impediment.

Actually bhakti should be automatic and spontaneous. There should be no motive in serving Krsna, but even if there is a motive, service rendered unto Krsna is good. Even if one approaches Krsna with some ulterior motive, one is considered pious. For instance, Dhruva Maharaja initially worshiped Krsna with a motive, but after attaining perfection in devotional service, his ulterior motive vanished. When he actually saw Krsna, he said, "I do not want anything from You. I don't want any benediction other than Your service." After hearing about the many transcendental qualities of Krsna, if we somehow or other become attracted to Krsna consciousness, our lives will be successful. Tasmāt kenapy upayena manah krsne nivesayet: "Somehow or other we have to attach our minds to Krsna consciousness." (SB. 7.1.32) Then Krsna will help us and give us intelligence from within, as He indicates in Bhagavad-gita (10.10):

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." This is actual buddhi-yoga. Bhakti-yoga means buddhi-yoga, because one who is highly intelligent decides to take to Krsna consciousness. In this way, one can perfect his life by engaging in devotional service under the directions of the sastras and the spiritual master. Devahuti understands this and is thus submitting to her son just as Arjuna submitted to Sri Krsna on the battlefield.

TEXT 30

tad etan me vijanihi
yathaham manda-dhir hare
sukham buddhyeya durbodham
yosa bhavad-anugrahat

TRANSLATION

My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am

not very intelligent, I can understand it and thereby feel transcendental happiness.

PURPORT

Knowledge of the Absolute Truth is not very easily understood by ordinary, less intelligent men; but if the spiritual master is kind enough to the disciple, however unintelligent he may be, then by the divine grace of the spiritual master everything is revealed. Visvanatha Cakravarti Thakura therefore says, *yasya prasada*, by the mercy of the spiritual master, the mercy of the Supreme Personality of Godhead, *bhagavat-prasada*, is revealed. Devahuti requested her great son to be merciful toward her because she was a less intelligent woman and also His mother. By the grace of Kapiladeva it was quite possible for her to understand the Absolute Truth, even though the subject matter is very difficult for ordinary persons, especially women.

In this verse Devahuti shows us the process for understanding transcendental subject matters. It is not by challenge but by submission. The entire bhakti process is a process of submission. That is also Caitanya Mahaprabhu's teaching:

trnad api sunicena
taror iva sahisnuna
amanina manadena
kirtaniyah sada harih
(Siksastaka 3)

If one is interested in advancing in chanting Hare Krsna, Caitanya Mahaprabhu advises that one be humbler than the grass and more tolerant than the trees. One should not be very proud of his intelligence but should give all respect to others. In this way, one can chant Hare Krsna offenselessly. Although Devahuti was the mother of Kapiladeva, she presented herself as a humble woman. It was not that she considered herself superior because she was His mother.

We have to please the spiritual master by service, and the entire bhakti process depends on the attitude of service. The transcendental nature of Krsna is not possible to understand with our blunt material senses. Krsna's name, form, qualities and pastimes are all *divya*, divine. Our present material senses have to be purified by engagement in the Lord's service, and our first engagement begins with the tongue. It is with the tongue that we can chant the transcendental names of the Lord. This is not very difficult, and this path is open to everyone--even women, *vaisyas* and *sudras*. After describing all the faults of Kali-yuga, *Srimad-Bhagavatam* (12.3.51) states:

kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

"There is one special advantage about this age of Kali-yuga, and that is that people can attain liberation and return home, back to Godhead, simply by chanting the Hare Krsna maha-mantra." Sri Caitanya Mahaprabhu said:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

"Chant Hare Krsna, chant Hare Krsna. There is no other way, no other way at all in Kali-yuga."

We should try to avoid the ten offenses in chanting the holy name, but anyone who chants Hare Krsna sincerely is purified. Ceto-darpana-marjanam bhava-maha-davagni-nirvapanam (Siksastaka 1). This is the easiest process by which the mirror of the mind can be cleansed. If Krsna sees that someone is sincerely chanting Hare Krsna, He will help. He is within everyone, and He can understand whether one is sincere or not. Krsna helps a sincere devotee internally and externally. Internally He helps as paramatma by giving intelligence from within. Dadami buddhi-yogam tam. Externally He helps as His representative, the spiritual master. Therefore Caitanya Mahaprabhu says: guru-krsna-prasade paya bhakti-lata-bija. "By the grace of Krsna, one gets a bona fide guru, and by the grace of the guru, one gets Krsna." (Cc. Madhya 19.151) Thus the sastras have given us a very easy way to appreciate our transcendental life. That is the Krsna consciousness movement.

Devahuti has submissively accepted her son as her guru. She wants to understand Krsna perfectly, by the grace of Kapiladeva. It is very important to receive the causeless mercy of Krsna and the spiritual master. By Krsna's mercy, we receive a spiritual master, and by the spiritual master's mercy, we receive Krsna.

Srila Visvanatha Cakravati Thakura has greatly stressed the mercy of the guru, and it is an actual fact that if we satisfy the guru by our service, he will give us his blessings. This is a very great opportunity, for the guru is the confidential servant of Krsna. The guru never claims that he is Krsna, although he is worshiped as Krsna: saksad dharitvena samasta-sastrair uktas tatha bhavyata eva sadbhih (Gurv-astaka 7).

All the sastras describe the guru as being on an equal basis with Krsna, for he is the representative of Krsna. Therefore he is worshiped as Krsna. Being the most confidential servant of Krsna, the guru is very dear to Krsna; therefore if he recommends someone to Krsna, Krsna accepts the person. The guru is the confidential servant of Krsna because he canvasses from door to door, saying, "Please become Krsna conscious and surrender unto Krsna." Krsna tells Arjuna that such a person is very dear to Him. The bona fide guru tells people to surrender not unto him but unto Krsna. Thus one has to surrender unto Krsna through the via media of the guru, not directly. This is the process. The guru does not accept respect from his disciple for his personal self but conveys this respect to Krsna. If we cannot receive the mercy of the guru, Krsna is very difficult to approach directly.

It is stated in Bhagavad-gita that knowledge of Krsna is received through the parampara, the disciplic succession. Evam parampara-praptam. The guru offers the same respects to his guru, and his guru offers respects to his, and so it goes all the way to Krsna. Thus the mercy of Krsna comes down through the parampara system, and the respect offered to Krsna is offered up through the parampara system. One has to learn to approach the Supreme Personality of Godhead in this way. Thus if we want

to approach God, we have to take shelter of the guru in the beginning. Devahuti is begging the mercy of Kapiladeva in order to understand the way to approach Krsna. She approaches Him very humbly saying, "My dear Kapila, You are the Supreme Personality of Godhead, but I am a woman, and my intelligence is not very sharp. Nonetheless, I want to understand these sublime transcendental subjects from You. It is possible by Your mercy."

The process of approaching and understanding the Supreme Personality of Godhead was also discussed between Ramananda Raya and Caitanya Mahaprabhu. First, Ramananda Raya explained the process in terms of varnasrama-dharma. He said first of all that human life is meant for approaching Lord Visnu through the rules and regulations governing varnasrama-dharma. Caitanya Mahaprabhu replied that it is very difficult in this age to execute the rules and regulations of varnasrama-dharma. It is very difficult to be a brahmana in this age, and it is practically impossible to revive the old varnasrama-dharma culture. Caitanya Mahaprabhu therefore said that this method is not very practical. Caitanya Mahaprabhu has been called by Srila Rupa Gosvami "the most munificent avatara" because He distributes love of Krsna free of charge. First of all, we cannot even understand Krsna; therefore there is no question of loving Him. If we do not understand someone, how can we love him? The love is very far away, but Caitanya Mahaprabhu is so kind that He distributes krsna-prema, love of Krsna, to whomever will take it. In His life, Caitanya Mahaprabhu cried for Krsna and showed how one should be mad after Him.

yugayitam nimesena
caksusa pravrsayitam
sunyayitam jagat sarvam
govinda-virahena me

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." (Siksastaka 7)

Without Krsna, one should see everything as vacant. This is Radharani's frame of mind, but this is not possible for an ordinary living being. It was possible for Caitanya Mahaprabhu and a few devotees, His immediate disciples like the six Gosvamis, who were following in His footsteps. They worshiped Krsna in separation and sought Krsna everywhere.

he radhe vraja-devike ca lalite he nanda-suno kutah
sri-govardhana-kalpa-padapa-tale kalindi-vanye kutah
ghosantav iti sarvato vraja-pure khedair maha-vihvalau
vande rupa-sanatanau raghu-yugau sri jiva-gopalakau

"I offer my respectful obeisances to the six Gosvamis, namely Sri Rupa Gosvami, Sri Sanatana Gosvami, Sri Raghunatha Bhatta Gosvami, Sri Raghunatha dasa Gosvami, Sri Jiva Gosvami and Sri Gopala Bhatta Gosvami, who were chanting very loudly everywhere in Vrndavana, shouting, `Queen of Vrndavana, Radharani! O Lalita! O son of Nanda Maharaja! Where are you all now? Are you just on the hill of Govardhana, or are you under

the trees on the bank of the Yamuna? Where are you?' These were their moods in executing Krsna consciousness." (Sad-gosvamy-astaka 8)

The Gosvamis never said, "We have seen Krsna." This is the recommended process--worship in separation. We should awaken our lost Krsna consciousness in this way and become mad after Krsna in our separation from Him. This is called krsna-prema, and this love was distributed by Caitanya Mahaprabhu. We should not try to understand Krsna by our small knowledge. Since we are imperfect, how can we speculate on Krsna? There are many people like jnanis and theosophists who try to understand the Absolute Truth by speculation, but this is not possible.

athapi te deva padambuja-dvaya
prasada-lesanugrhita eva hi
janati tattvam bhagavan-mahimno
na canya eko pi ciram vicinvan

"My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years." (SB. 10.14.29) Even if one speculates for many years, he cannot understand Krsna. One has to receive the mercy of Krsna through the spiritual master, and this is the path recommended by Sri Caitanya Mahaprabhu. Sthane-sthitah sruti-gatah tanu-van-manobhih (SB. 10.14.3). Another name for Krsna is Ajita. No one can conquer Krsna, but Krsna can be conquered by His devotee. One should be submissive and say, "Krsna, I am very poor. I have no means to understand You. Please be merciful upon me. Please allow me to understand You and surrender." This is wanted. Krsna is very merciful, and when He sees that someone has surrendered, He will help from within.

Chapter Fourteen

Bhakti as Ultimate Liberation

TEXT 31

maitreya uvaca
viditvartham kapilo matur ittham
jata-sneho yatra tanvabhijatah
tattvamnyam yat pravadanti sankhyam
provaca vai bhakti-vitana-yogam

TRANSLATION

Sri Maitreya said: After hearing His mother's statement, Kapila could understand her purpose, and He became compassionate toward her because of having been born from her body. He then described the Sankhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

PURPORT

The philosophy propounded by the atheist Kapila is an analysis of the material elements and is very much appreciated by Western philosophers. The sankhya-yoga explained by Lord Kapiladeva, the son of Devahuti, is practically unknown in the West. The sankhya-yoga propounded herein is actually bhakti. It is stated here that the proper way to receive this knowledge is by disciplic succession, not by philosophical speculation. Speculation is an improper way to understand the Absolute Truth. Generally Western philosophers try to understand the Absolute Truth by the ascending process of mental speculation. This is the process of inductive logic. The other process is the descending process, and this is the parampara process. By this method, knowledge descends from a higher source.

In Bhagavad-gita, many yoga systems are explained, but the bhakti-yoga system is considered highest of all. Ultimately, all yogas end in bhakti-yoga. The ultimate conclusion of jnana-yoga and hatha-yoga is bhakti-yoga. In the Sixth Chapter of Bhagavad-gita, the hatha-yoga system of meditation is explained, and Arjuna, who was highly elevated, said that he could not concentrate his mind in this way. If the hatha-yoga system was so difficult five thousand years ago for a person so elevated that he was Krsna's friend, how is it possible today? Arjuna frankly said that this system of yoga was impossible to execute because the mind is as difficult to control as the wind.

The hatha-yoga system is basically meant for those who are overly attached to the body; otherwise, the preferred yoga is sankhya-yoga or bhakti-yoga. When Arjuna told Sri Krsna that the hatha-yoga system was too difficult to execute, the Lord pacified him by saying that the firstclass yogi is one "who is always thinking of Me." (Bg. 6.47) Arjuna did not know anything but Krsna, and Arjuna requested that Krsna be present on his side in the battle. When Duryodhana approached Krsna with Arjuna and requested Him to take sides, Krsna said, "I have eighteen military divisions. These divisions will take one side, and I personally will take another. However, I will not fight in this battle." At first Arjuna thought it wise to take the eighteen divisions with their many thousands of elephants and horses, but then he considered that if he simply had Krsna on his side, that would be sufficient. He would not need ordinary soldiers. Duryodhana, on the other hand, decided to take Krsna's soldiers. Thus in order to pacify Arjuna, Krsna told him not to worry, although he could not execute the astanga-yoga system.

"The first-class yogi is he who always thinks of Me." One should always remember that Krsna is within his heart and think of Him. This is the proper system of meditation. If we always chant the Hare Krsna mahamantra, we will always remember Krsna, and immediately the form of Krsna will be awakened within our hearts. The process of always thinking of Krsna is the process of Krsna consciousness. The first-class yogi is he who is always conscious of Krsna. One can be conscious of Krsna by hearing about Him submissively.

We have to accept Krsna through the disciplic succession. There are four sampradayas, disciplic successions. One comes from Lord Brahma (the Brahma-sampradaya), and another comes from Laksmi, the goddess of fortune, (the Sri-sampradaya). There are also the Kumara-sampradaya and the Rudra-sampradaya. At the present moment, the Brahma sampradaya is

represented by the Madhva-sampradaya, and we belong to the Madhva-gaudiya-sampradaya. Our original sampradaya stems from Madhvacarya. In that sampradaya there was Madhavendra Puri, and Madhavendra Puri's disciple was Sri Isvara Puri. Sri Isvara Puri's disciple was Lord Caitanya Mahaprabhu. Thus we are coming in the disciplic succession from Sri Caitanya Mahaprabhu, and therefore our sampradaya is called the Madhva-gaudiya-sampradaya. It is not that we have manufactured a sampradaya; rather, our sampradaya stems from Lord Brahma. There is also the Ramanuja-sampradaya, which comes from the Sri-sampradaya, and there is the Visnusvami-sampradaya, which comes from the Rudra-sampradaya. The Nimbaditya-sampradaya comes from the Kumara-sampradaya. If we do not belong to any sampradaya, our conclusion is fruitless. It is not that one should think, "I am a big scholar, and I can interpret Bhagavad-gita in my own way. All these sampradayas are useless." We cannot manufacture our own comments. There are many commentaries made in this way, and they are all useless. They have no effect. We have to accept the philosophy as it was contemplated by Lord Brahma, Narada, Madhvacarya, Madhavendra Puri and Isvara Puri. These great acaryas are beyond the imperfections of so-called scholars. Mundane scientists and philosophers use the words "perhaps" and "maybe" because they cannot arrive at a proper conclusion. They are simply speculating, and mental speculation cannot be perfect.

Bhakti-yoga is at the top of the stairs of all the yogas. The first step is karma-yoga, and then jnana-yoga and dhyana-yoga, but the ultimate is bhakti-yoga. Everyone is trying to reach the ultimate Absolute Truth, but the other yogas end in partial understanding. The understanding derived from bhakti-yoga is complete, and even if partially executed, it has potency. It is also recommended by the great mahajanas like Lord Brahma, Lord Siva and Kapiladeva. Since the path of perfection is very difficult to understand, the sastras recommend that we follow the mahajanas, who are thus described in Srimad-Bhagavatam (6.3.20):

svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam

Another name for Lord Brahma is Svayambhu because he was born from a lotus flower emanating from the navel of Lord Visnu. Since he was not born of a father and mother, he is therefore called Svayambhu. Narada Muni is also a mahajana, and Sambhu is Lord Siva. Kumara refers to the four Kumaras--Sanaka, Sanandana, Sanatana and Sanat-kumara. There are twelve authorities following the Sankhya philosophy, or bhakti-yoga, and these include Lord Brahma, Lord Siva, Kapiladeva, Manu, Bhismadeva, Janaka Maharaja, Sukadeva Gosvami and prahlada Maharaja. If we simply accept one of these mahajanas, we will be successful in understanding the Absolute Truth, but if we try to understand the Absolute Truth by logic and argument, we will ultimately be frustrated. One philosopher may be a better logician than another, and one philosophical argument may counteract another, but this process goes on and on. It is simply a useless waste of time. Even if we approach Vedic scriptures, there are difficulties. There are so many scriptures--Yajur Veda, Rg Veda, Sama Veda, Atharva Veda, the Upanisads, the puranas, Brahma-sutra, Ramayana, Mahabharata and so forth. Different people read them and arrive at

different conclusions. There are also the Bible and the Koran. According to so many different men, there are so many interpretations. One philosopher defeats another philosopher on the basis of scripture. It is even stated that one cannot become a rsi, a philosopher, unless one propounds a different system of philosophy. Nasav rsir yasya matam na bhinnam. Thus the truth of spiritual life is very complicated and difficult to understand. The conclusion is that one should follow one of these twelve mahajanas in order to be successful. Krsna is the original mahajana, and He instructed Lord Brahma. Lord Brahma is also a mahajana. Actually, Krsna instructed everyone in Bhagavad-gita, and thus everyone has learned from Krsna.

In Srimad-Bhagavatam (1.1.1) it is also stated: tene brahma hrda ya adi-kavaye. Thus Krsna gives His personal instructions just as Kapiladeva gave His personal instructions. There is no contradiction between Krsna's philosophy in Bhagavad-gita and Kapiladeva's philosophy. We need only receive the transcendental knowledge through the mahajanas, and the results will be beneficial. Kapiladeva explained this Sankhya philosophy to His mother, and although He had a natural affection for His mother, we should not think that Devahuti was an ordinary woman. She was very submissive, and when Kapiladeva saw this, He became very compassionate. He saw that she was eager to know about the Absolute Truth, and He considered that, after all, He had received His body from her. Therefore He concluded that He should try to give her the ultimate conclusion of philosophical knowledge, which is this Sankhya philosophy.

TEXT 32

sri-bhagavan uvaca
 devanam guna-linganam
 anusravika karmanam
 sattva evaika-manaso
 vrttih svabhaviki tu ya
 animitta bhagavati
 bhaktih siddher gariyasi

TRANSLATION

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that spirit of service is engaged in devotion to the Personality of Godhead, without any motive, that is far better than salvation.

PURPORT

The senses of the living entity are always engaged in some occupation, either in activities prescribed in the Vedic injunctions or in material activities. The natural inclination of the senses is to work for something, and the mind is the center of the senses. The mind is actually the leader of the senses; therefore it is called sattva. Similarly, the leader of all the demigods who are engaged in the

activities of this material world--in managing the sun, moon, etc.--is the Supreme Personality of Godhead.

It is stated in the Vedic literature that the demigods are digereent limbs of the universal body of the Supreme Personality of Godhead. Our senses are also controlled by different demigods; our senses are representations of various demigods, and the mind is the representation of the Supreme Personality of Godhead. The senses, led by the mind, act under the influence of the demigods. When the service is ultimately aimed at the Supreme Personality of Godhead, the senses are in their natural position. The Lord is called Hrsikesa, for He is actually the proprietor and ultimate master of the senses. The senses and the mind are naturally inclined to work, but when they are materially contaminated, they work for some material benefit or for the service of the demigods, although actually they are meant to serve the Supreme Personality of Godhead. The senses are called hrsika, and the Supreme Personality of Godhead is called Hrsikesa. Indirectly, all the senses are naturally inclined to serve the Supreme Lord. That is called bhakti.

Kapiladeva said that in devotional service the senses, without desire for material profit or other selfish motives, are engaged in the service of the Supreme Personality of Godhead. That spirit of service is far better than siddhi, salvation. Bhakti, the inclination to serve the Supreme Personality of Godhead, is in a transcendental position far superior to mukti, or liberation. Thus bhakti is the stage after liberation. Unless one is liberated, one cannot engage the senses in the service of the Lord. When the senses are engaged either in material activities of sense gratification or in the activities of the Vedic injunctions, there is some motive, but when the same senses are engaged in the service of the Lord without ulterior motive, that is called animitta and is the natural inclination of the mind. The conclusion is that when the mind, undeviated either by Vedic injunctions or by material activities, is fully engaged in Krsna consciousness, or devotional service to the Supreme Personality of Godhead, one is situated far above mere liberation from material entanglement.

Bhakti, devotional service, is transcendental even to mukti, liberation. Generally people are concerned with dharma, artha, kama and moksa. In the beginning, there is dharma (religion), then artha (economic development), kama (sense gratification), then moksa (merging into the Supreme One). However, bhakti is above all these. Mukti is not very important for a bhakta. In the words of Bilvamangala Thakura: muktiḥ svayam mukulitanjali sevate 'smat. "Mukti herself is standing with folded hands, waiting to serve the devotee." (Krsna-karnamṛta 107) This is the experience of Bilvamangala Thakura, who was a very rich South Indian brahmana. Due to bad association, Bilvamangala Thakura became a very staunch prostitute hunter, and he spent all his money on a prostitute named Cintamani. One night, during a terrible rainstorm, Bilvamangala went to see Cintamani, but the prostitute was thinking, "Surely tonight Bilvamangala will not come. This is a terrible storm." Nonetheless, Bilvamangala came, despite all difficulties. Somehow he managed to cross the raging river, and when he saw the gates of Cintamani's house closed, he somehow managed to jump over them. Despite all the dangers, he reached Cintamani's house, and the prostitute, being very astonished, said, "How is it you have come tonight? Oh, you are so attracted to this skin! If you just had this much attraction for Krsna, it would certainly be to your benefit." Bilvamangala then immediately

left the prostitute's house and went to Vrndavana. The fact was that in his previous life he had executed devotional service up to bhava-bhakti. Thus the prostitute Cintamani actually became his guru. While in Vrndavana, Bilvamangala Thakura wrote a book named Krsna-kamamrta, which has been recommended by Sri Caitanya Mahaprabhu. In that book, Bilvamangala Thakura writes: "If we have devotion fixed on You, My Lord Bhagavan, then we can easily see Your divine form as kaisora-murti, a young boy."

Another name for Krsna is Kaisora. The word kaisora refers to the age before marriage--that is, it refers to a boy between the ages of eleven and sixteen. Sri Krsna is always kaisora-murti. By devotional service, one can see the kaisora-murti of Krsna very easily.

When Bilvamangala Thakura was going to Vrndavana, he was still attracted to women. One night he stayed at the house of a very rich merchant, and the merchant's wife told her husband that Bilvamangala Thakura was attracted to her. She asked her husband what to do, and the merchant simply said, "Serve him." Finally Bilvamangala Thakura came to his senses, and he thought, "These eyes are my enemies." When the beautiful woman approached him, Bilvamangala Thakura said, "Mother, please give me the pins out of your hair. I am very mad after the beauty of women. So let me pluck out my eyes." In this way, he blinded himself. Although he could not see, in Vrndavana he was supplied milk by Krsna Himself. Thus he personally realized Krsna through bhakti and wrote of his personal experience. He wrote, "Mukti is not a very important thing. She is always at my service with folded hands, saying, 'My dear sir, what can I do for you?' " Thus a devotee is not very anxious for mukti because he is already liberated. If a man has a million dollars, why should he hanker after ten rupees?

Bhakti should be animitta, without motive. Actually Krsna can fulfill all of our wishes without difficulty because He is almighty and full of all opulences. If we want material happiness from Krsna, it is certainly not difficult for Him to grant it. He can also give us mukti, liberation, but it is foolishness to ask anything from Krsna except bhakti. Srila Bhaktisiddhanta Sarasvati Thakura used to say that asking God for mukti or anything else other than bhakti is like going to a rich man and asking for ashes. There is another story, about an old woman who was carrying a bundle of dry wood through the forest. Somehow or other the bundle, which was very heavy, fell to the ground. The old woman became very disturbed, and thought, "Who will help put this bundle back on my head?" She then began to call on God, saying, "God help me." Suddenly God appeared and said, "What do you want?" She said, "please help me put this bundle back on my head." So this is our foolishness. When God comes to give us some benediction, we simply ask Him to load us down again with all these material bundles. We ask Him for more material things, for a happy family, for a large amount of money, for a new car or whatever.

Caitanya Mahaprabhu teaches us that we should only beg God for His service life after life. This is the actual meaning of the Hare Krsna maha-mantra. When we are chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama, Rama, Hare Hare, we are actually addressing God and His energy, Hara. Hara is Krsna's internal potency, Srimati Radharani or Laksmi. Jaya radhe! This is daivi prakrti, and the devotees take shelter of the daivi prakrti, Srimati Radharani. Thus the Vaisnavas worship Radha-Krsna, Laksmi-Narayana and Sita-Rama. In the

beginning of the Hare Krsna maha-mantra we first address the internal energy of Krsna, Hare. Thus we say, "O Radharani! O Hare! O energy of the Lord!" When we address someone in this way, he usually says, "Yes, what do you want?" The answer is, "Please engage me in Your service." This should be our prayer. We should not say, "O energy of the Lord, O Krsna, please give me money. Please give me a beautiful wife. Please give me many followers. Please give me some prestigious position. Please give me the presidency." These are all material hankerings, which should be avoided. Lord Buddha advocated that we give up all material desires. It is not possible to become desireless, but it is possible to give up material desires. It is the nature of the living entity to desire; it is not possible to be desireless. If one is desireless, he is dead. Desirelessness means purifying one's desire, and desire is purified when we only desire the service of Krsna.

Lord Caitanya Mahaprabhu teaches:

na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth." (Siksastaka 4) He requests Lord Krsna's service birth after birth. It is not that He is seeking salvation; rather, He simply wants to serve Krsna one life after another. The devotees are not anxious to merge into the existence of the Supreme. The Buddhist philosophy advocates nirvana, the negation of all material desires. Buddha does not offer more than this. Sankaracarya gives a little more, saying that we should become desireless in this material world and then enter into the Brahman effulgence. This is called brahma-nirvana. According to the Vaisnava philosophy, however, we should negate material desires and be situated on the Brahman platform, but in addition we should engage in the devotional service of the Lord. This is called bhakti. Mayavadi philosophers cannot understand this, but Krsna says that this devotional service is on the transcendental platform.

The Sankhya philosophy of the atheist Kapila, which is a material philosophy, is simply the study of the twenty-four elements. However, the real Sankhya philosophy, propounded by Kapiladeva, is transcendental to the twenty-four elements and material activity. Thus in this Sankhya philosophy, which is actually bhakti-yoga, there is no desire for material benefits. On the material platform, a person works for his own personal sense gratification or for some expanded sense gratification. One may work for himself, family, wife, children, society, community, nation or humanity at large. This is simply expanded sense gratification. Whether one steals for himself, family, community or whatever, the fact remains that he is a thief. It is said that when Alexander the Great arrested a common thief, the thief told Alexander, "What is the difference between us? I am a small plunderer, and you are a great plunderer." Being very sensible, Alexander released him, saying, "Yes, there is no difference." Regardless whether the sense gratification is for oneself, one's family, one's nation or whatever, it

is, after all, sense gratification. The quality changes only when we work for the sense gratification of Krsna.

It is noteworthy that Bhagavad-gita or Srimad-Bhagavatam never states that krsna uvaca ("Krsna says") or kapiladeva uvaca ("Kapiladeva says"). Rather, it states bhagavan uvaca ("the Supreme Personality of Godhead says"). This means that the version is perfect. If we receive knowledge from an ordinary man, there will be many defects. An ordinary person is subject to illusion, and he also has the tendency to cheat. Although an ordinary person may be a very advanced scholar, he does not possess perfect knowledge. Perfection is something totally different from what we find in the material world. Perfection means that there is no mistake, no illusion, no cheating, no imperfection. Therefore it is stated bhagavan uvaca, for Bhagavan is all-perfect. We should therefore take knowledge from Bhagavan or from one who speaks according to the version of Bhagavan.

The Krsna consciousness movement is based on this principle. We are not presenting anything that we ourselves could manufacture. Whatever we manufacture is sure to be defective or deficient. What is the value of my philosophy? What is the value of my thought? Generally, people say, "In my opinion," thinking that "my opinion" really means something. People do not think, "I am simply a rascal." People value their opinion, thinking it something very big. Everyone in this material world has imperfect senses; therefore whatever knowledge has been gathered through the senses is necessarily imperfect. As we have stressed over and over, we have to receive knowledge from the disciplic succession. Knowledge has to be received from Bhagavan, the perfect one. If we simply follow this system, we can become a guru for the whole world. The devotee never thinks that he is a great bhakta. Krsnadasa Kaviraja Gosvami, the author of Caitanya-caritamrta, has stated, purisera kita haite muni se laghista: "I am lower than the worms in stool." (Adi5.205) This is the Vaisnava conception. A Vaisnava is by nature very humble. He never says, "I am the Supreme; I have become God." Krsna says, "I am God. Worship Me." The Vaisnava says, "Krsna is God. Worship Krsna." It is not difficult to become a guru, provided that we repeat what Krsna says. Whatever Krsna states in Bhagavad-gita is dharma. Bharmas is one. It cannot be different. Dharma means abiding by the orders of God. However, if we do not know God or His orders, we can only set about manufacturing some rubbish and fighting among ourselves. This is not dharma but philosophical speculation. All of this speculation and manufactured dharma has been kicked out of Srimad-Bhagavatam because it is all cheating. Bhagavata-dharma is not cheating, for it is related to the Supreme Lord. Bhakti can be applied only to Bhagavan, and if there is no Bhagavan, there is no bhakti. If Bhagavan is zero, where is bhakti? Bhakti is the transaction between Bhagavan and the bhakta. Bhagavan is there, and the bhaktas are there, and the bhaktas address Bhagavan, feed Bhagavan, chant Bhagavan's names, invoke people to hear about Bhagavan, publish books about Bhagavan and worship Bhagavan, and in this way they are constantly absorbed in Bhagavan. This is the process of bhakti.

TEXT 33

jarayatya asu ya kosam
nigirnam analo yatha

TRANSLATION

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

PURPORT

Bhakti is in a far higher position than mukti because a person's endeavor for liberation from the material encagement is automatically realized in devotional service. If the digestive power is sufficient, then whatever we eat will be digested by the fire in the stomach. Similarly, a devotee doesn't have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of liberation because to engage in the service of the Lord is to liberate oneself from material entanglement.

For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. Bhakti, therefore, is far better than mukti or the impersonalist position. The impersonalists undergo severe penances and austerities to attain mukti, but the bhakta, simply by engaging in the bhakti process, especially in chanting Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, immediately develops control over the tongue by chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, all other senses are controlled automatically. Sense control is the perfection of the yoga principle, and one's liberation begins immediately as soon as he engages in the service of the Lord. It is confirmed by Kapiladeva that bhakti, or devotional service, is gariyasi, more glorious than siddhi, liberation.

It is stated in this verse that bhakti dissolves the subtle body. The spirit soul has two coverings--subtle and gross. The gross body is composed of earth, water, fire, air and ether. The subtle body is composed of mind, intelligence and ego. Of the eight material elements, five are gross and three are subtle. We cannot see the subtle, and the soul is even more subtle. Anyone with eyes can see the body, but not everyone can perceive the soul, the actual person. When we understand that the soul, or the person, has left the body, we cry, "Oh, my friend has left." We can perceive that the body is there, but something is obviously missing. Thus one's friend is actually different from the body. At the present moment when we say, "This is my friend," we refer to the body, but that is simply the vision of an animal. Animals think, "This is my dog friend, and this is my mother dog." They cannot see beyond the gross body. Similarly, we cannot see the soul, and if we cannot see the minute soul, how can we hope to see God with these blunt eyes? We cannot actually see one another. How, then, can we hope to see God? It is stated: atah sri-krsna-namadi na bhaved grahyam indriyaih. "Material senses cannot appreciate Krsna's holy name, form, qualities and pastimes."

Our present senses are incapable of seeing God. Generally, at death we can understand that something has gone. We understand that what we were seeing was not actually our friend but a lump of matter. This is knowledge. However, one who understands before death that the body is simply a lump of matter is called a wise man. He sees the soul through

the eyes of knowledge. Those who are on the gross platform, who are like animals, can see neither the soul nor Bhagavan. The karmis, the gross fruitive workers, do not understand the distinction between the body and the soul. Out of many millions of karmis, there may be one jnani, one wise man who can understand. The jnani knows that he is not the body, and out of many millions of jnanis, one may be actually liberated. The Mayavadis think that because they are spirit soul, they are one with the Supreme. Being equal in quality does not mean that one is the Supreme Soul. Because the Mayavadis think that they have become one with Narayana, they address one another as Narayana. They say, "You are Narayana, I am Narayana, everyone is Narayana." From this misconception, the idea of daridra-narayana (poor Narayana) arises. The devotees fully engaged in the service of the lotus feet of the Supreme Lord do not think in this way. They think, "If I am one with the Supreme, how is it I have fallen into this condition?" They know that a drop of seawater is one in quality with the vast ocean, but they also know that a drop of water is never equal to the ocean itself.

Sometimes the Mayavadis worship Lord Visnu, but they do not actually believe in the form of Lord Visnu. They consider His image to be some imaginary form to utilize as a means for self-realization. Mayavadis say that the Absolute Truth has no rupa, no form, but it is stated: isvarah paramah krsnah sac-cid-ananda-vigrahah. "Krsna, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body."

The word vigraha refers to the supreme form, but the Mayavadis do not understand this. There are also many so-called Vaisnavas who worship Lord Visnu with an aim of becoming one with the Supreme. They sometimes give the example of a drop of water merging into the great ocean itself. This is simply nonsense. The ocean is a combination of countless molecules of water, and it is impossible for one molecule to merge into the totality. The sunshine is a combination of countless trillions of small shining particles, and each particle has its individual identity as an atom. Because we do not have the eyes to see the small atomic divisions, we think that they are one, but actually they are not homogeneous. Similarly, although we are very small particles of the Supreme Personality of Godhead, we all have different identities. In Bhagavad-gita (2.12) Sri Krsna says:

na tv evaham jatu nasam
na tvam neme janadhipah
na caiva na bhavisyamah
sarve vayam atah param

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

Krsna never says that He, Arjuna, and all the soldiers shall eventually become one. Rather, He says that everyone will retain his own individuality.

Those who have complete knowledge never think that in the future they will become one with the Supreme. They simply want to remain in their constitutional position as part and parcel of Krsna. Although we are now covered by the material body, the material body can be easily dissolved by the process of bhakti-yoga. If we are strong in bhakti-

yoga, we actually no longer have a material body but a spiritual one. We are free.

When we are baffled, we want to become the husband of goddess Laksmi. The husband of goddess Laksmi is Narayana, God Himself. In this material world, we are hankering after Laksmi, the goddess of fortune, but we are frustrated in our attempts. We think, "Now let me become the husband of Laksmi." Actually, no one can enjoy Laksmi but Narayana. Even exalted demigods like Lord Brahma and Lord Siva are inferior to Lord Narayana, but we are so foolish that we are thinking of assuming Narayana's position, or making Narayana into daridra-narayana, the poor man in the street. The sastras never equalize Narayana with anyone, not even Lord Brahma or Lord Siva, what to speak of foolish rascals.

One may ask why Narayana has created us, why it is we are part and parcel of Narayana. Eko bahu-syam. Why has Narayana become many? He has created us for enjoyment. Anandamayo 'bhyasat. He has created us in the same way a gentleman accepts a wife. If one takes on a wife, he will beget children. A man takes on the responsibility of maintaining a wife and children because he thinks that through them he will enjoy life. In the material world we see that during the evening a man tries to enjoy life with his wife, children and friends. Therefore he takes on so many responsibilities. This is supposed to be ananda, bliss, but because it takes place in the material world, the ananda is converted into something distasteful. However, we can enjoy this ananda when we are with our Supreme Father, Krsna. We are all children of the Supreme Father, and in Bhagavad-gita (14.4) Krsna claims all species of life as His children:

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita

"It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father."

The Supreme Father, Sri Krsna, has created us for His enjoyment, not to create distress. Although we are Krsna's children, we have given up our Supreme Father because we wish to enjoy ourselves independently. Consequently we are suffering. If a rich man's son gives up his home to try to enjoy life independently, he simply suffers. It is to our benefit to return home, back to Godhead, to enjoy ourselves with our original father, Krsna. This will give us happiness. Krsna is full of all opulence. He possesses in totality wealth, strength, beauty, fame, knowledge and renunciation. He possesses everything in unlimited quantity. If we return to our original father, we can enjoy ourselves with Him unlimitedly. It is not that we can enjoy ourselves independent of Krsna. Nor can we say that to enjoy ourselves we have to become one with Krsna. In the material world, our father gives us our birth, and we are an entity separate from him. If we are suffering, do we say, "My dear father, I am suffering. Will you please once again make me one with you?" Is this a very good proposal? A father says, "I have begotten you separately to enjoy yourself. You remain separate, and I remain separate, and in this way we will enjoy. Now you are asking to become one with me. What is this nonsense?"

The Mayavadis want to become one with the Supreme because they are suffering in the material world. Krsna has created us to enjoy ourselves in His company, but due to our desire for independent enjoyment, we are not doing that. Consequently we are suffering in this material world, and because we are suffering we are thinking of becoming one with our father. It is maya's business to try to build up the living entity, to puff him up, and maya's last snare is to make the living entity think that he can become one with God. Mayavadis think that becoming one with the Supreme is the highest perfection, but this is not perfection because our original constitutional position is to enjoy the company of Krsna. Friends sit together in a room and enjoy one another's company. What enjoyment can one have by himself? Variety is the mother of enjoyment, and real enjoyment is being in Krsna's company. Therefore devotees never desire to become one with the Supreme. It is Caitanya Mahaprabhu who says:

mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"My dear Lord, I do not want to put an end to the process of birth and death. I am not anxious for mukhti. Let Me go ahead and take one birth after another. It doesn't matter. Simply let Me engage in Your service birth after birth." (Siksastaka 4) This is real ananda. Unless we are fully qualified devotees, we cannot enter into the Vaikuntha planets. We have to live outside in the brahmajyoti. If we desire this, Krsna will give us the opportunity. After all, Krsna is everything. He is brahmajyoti and Paramatma also. If we want to become one with the Supreme, we will be allowed to live outside the Vaikuntha planets, in the brahmajyoti. However, that position is not eternal. As we have explained before, we cannot live eternally in the brahmajyoti because we want variety. Without variety, there is no enjoyment.

In all conditions, the pure devotee is liberated. He may engage in some occupation or business, but he is always thinking of how to serve Krsna, and in this way he is automatically liberated. It is not that he thinks of becoming one with the Supreme and attaining liberation. Rather, his liberation lies in his personal relationship with the Supreme Lord Himself.

Chapter Fifteen

Meditation on the Lord's Transcendental Form

TEXT 34

naikatmatam me sprhayanti kecin
mat-pada-sevabhirata mad-ihah
ye 'nyonyato bhagavatah prasajya
sabhajayante mama paurusani

TRANSLATION

A pure devotee who is attached to the activities of devotional service and who always engages in the service of My lotus feet never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

PURPORT

There are five kinds of liberation stated in the scriptures. One is to become one with the Supreme Personality of Godhead, or to forsake one's individuality and merge into the Supreme Spirit. This is called ekatmatam. A devotee never accepts this kind of liberation. The other four liberations are: to be promoted to the same planet as God (Vaikuntha), to associate personally with the Supreme Lord, to achieve the same opulence as the Lord and to attain His same bodily features. A pure devotee, as Kapila Muni will explain, does not aspire for any of the qve liberations. He especially despises the attempt to become one with the Supreme Personality of Godhead. Sri Prabodhananda Sarasvati, a great devotee of Lord Caitanya, said, kaivalyam narakayate: "The happiness of becoming one with the Supreme Lord, which is the aspiration of the Mayavadis, is considered hellish." That oneness is not for pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead but that ultimately there is no personality; they say that since the Absolute Truth is impersonal, one can imagine a personal form of the impersonal Absolute Truth for the time being, but as soon as one becomes liberated, the worship stops. That is the theory put forward by Mayavada philosophy. Actually the impersonalists do not merge into the existence of the Supreme person but into His personal bodily luster, which is called brahmajyoti. Although that brahmajyoti is not different from His personal body, that sort of oneness (merging into the bodily luster of the Personality of Godhead) is not accepted by a pure devotee because the devotees engage in greater pleasure than merging into His existence. The greatest pleasure is to serve the Lord. Devotees are always thinking about how to serve Him; they are always designing ways and means to serve the Supreme Lord, even in the midst of the greatest material obstacles.

Mayavadis accept the description of the pastimes of the Lord as myths, but actually they are not; they are historical facts. pure devotees accept the narrations of the pastimes of the Lord as Absolute Truth. The words mama paurusani (My glorious activities) are significant. Devotees are very much attached to glorifying the activities of the Lord, whereas Mayavadis cannot even think of these activities. According to them, the Absolute Truth is impersonal, but without personal existence, how can there be activity? Because impersonalists take the activities mentioned in the Srimad-Bhagavatam, Bhagavad-gita and other Vedic literatures as fictitious stories, they interpret them most mischievously. They have no idea of the Personality of Godhead. They unnecessarily poke their noses into the scripture and interpret it in a deceptive way in order to mislead the innocent public. The activities of Mayavada philosophy are very dangerous to the public, and therefore Lord Caitanya warned His disciples never to hear from any Mayavadi about any scripture. Mayavadis will spoil the entire process, and the person hearing them will never be able to come to the path of

devotional service to attain the highest perfection. He only may be able to do so after a very long time.

It is clearly stated by Kapila Muni that bhakti activities are transcendental to mukti. This is called pancama-purusartha. Generally, people engage in the activities of religion, economic development and sense gratification, and ultimately they work with an idea that they are going to become one with the Supreme Lord (mukti). But bhakti is transcendental to all these activities. The Srimad-Bhagavatam, therefore, begins by stating that all kinds of pretentious religiosity is completely eradicated from the Bhagavatam. Ritualistic activities for economic development and sense gratification and, after frustration in sense gratification, the desire to become one with the Supreme Lord, are all completely rejected in the Bhagavatam. The Bhagavatam is especially meant for the pure devotees, who always engage in Krsna consciousness, in the activities of the Lord, and always glorify these transcendental activities. Pure devotees worship the transcendental activities of the Lord in Vrndavana, Dvaraka and Mathura as they are narrated in the Srimad-Bhagavatam and other puranas. The Mayavadi philosophers completely reject them as myths, but actually they are great and worshipable subjects and thus are relishable only for devotees. That is the difference between a Mayavadi and a pure devotee as they view scripture.

Actually Vedic scripture is krsna-katha, topics about Krsna, and krsna-katha is not a subject matter for a debate club. It is meant for the devotees. Nondevotees simply waste their time reading Bhagavad-gita and Srimad-Bhagavatam, and we have often mentioned that so-called scholars, politicians and philosophers simply give misleading commentaries when they try to interpret Bhagavad-gita. Srila Bhaktisiddhanta Sarasvati Thakura used to say that they are like people trying to lick at a bottle of honey that is sealed closed. If one does not know how to taste honey, one begins licking at the bottle, but for one to actually taste the honey, the bottle must be opened, and the key to its opening is the devotee. Therefore it is said:

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj josnad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin." (SB. 3.25.25)

God is eternal, and His instructions and followers are also eternal. In Bhagavad-gita (4.1) Krsna tells Arjuna that millions of years ago He spoke Bhagavad-gita to the sun-god. Bhagavad-gita was spoken to Arjuna five thousand years ago, and if we read it today we will still find that it is fresh. Bhagavad-gita and Krsna are never old. Although Krsna is the most ancient one, the oldest of all, He always remains like a young boy in His teens. He never appears older than twenty. Krsna's words are absolute, as well as His form, qualities and activities. They are always fresh and new. If they were not, how could

the devotees glorify them day after day with greater enthusiasm? The more one glorifies Krsna, the more enthusiastic one becomes in glorifying, glorifying, glorifying. This is the meaning of spiritual. In the material world, if we repeat something once, twice, thrice or four times, it finally becomes hackneyed and disgusting. However, this Hare Krsna maha-mantra can be chanted twentyfour hours daily, and one will still feel fresh and enthusiastic. It is not a material sound like the sounds we hear on the radio. It is a spiritual sound that comes from the spiritual world. Even in the material world we can release a sound from one place, and it can be heard thousands of miles away. A spiritual sound can be released from many trillions of miles away, and it can be heard, provided that one has the machine to capture it. That machine is bhagavat-prema. Those who have developed love of Godhead can hear it.

Arjuna was neither a Vedantist nor a sannyasi, nor was he particularly advanced in spiritual understanding. However, he heard Bhagavad-gita because he was a bhakta. Atheistic scholars and politicians cannot understand the transcendental vibration. They can only lick at the honey bottle. Fools and rascals eat and drink everything without restriction, thinking that they are doing so in the name of religion. There are many so-called svamis and yogis who tell their disciples that they can do anything and still advance spiritually, but this is not possible. One has to become a pure brahmana, control the mind and senses and discuss the Supreme Personality of Godhead among sadhus. This may sound very difficult, but one can become a sat, a saintly person, within a second. If one is eager, one can immediately surrender to Krsna.

When one approaches Krsna, one should say, "My dear Krsna, I have forgotten You. Now I am fully surrendered unto You. You may kill me as You like or, if You like, You can give me protection." When Prahlada was asked by the Supreme Lord what benediction he desired, Prahlada Maharaja replied, "My dear Lord, why should I ask for some benediction simply because I have suffered for You? You are supremely powerful, and whatever I get, I get from You. I was born into a family of demons and was inclined toward material enjoyment. I have seen my powerful father, who was feared even by the demigods, annihilated within a second. Why should I ask for anything? Please engage me in the service of Your servant. This is all I want. I do not want anything else." In this way a devotee never asks for anything material from the Supreme Personality of Godhead. The devotees are simply satisfied in glorifying the Lord. This is the way of bhakti-yoga.

Krsna descends to please His devotees and destroy the demons. From the very beginning of Krsna's birth, demons were present. Kamsa advised his constables, "As soon as Krsna is born, tell me. I shall immediately kill Him." He was always thinking of Krsna in this way, negatively. Similarly, we will find so many so-called religionists whose only purpose is to kill Krsna. Somehow or other they try to take Krsna out of Bhagavad-gita. They will comment on Bhagavad-gita, but in their commentaries there will never be mention of Krsna. They will never say that Krsna is the Supreme Personality of Godhead and that He should be worshiped. This means that they are asuras, demons, although they may present themselves as big scholars. Somehow or other they try to evade krsna-bhakti, and their entire propaganda is aimed toward this.

pasyanti te me rucirany amba santah
prasanna-vaktraruna-locanani
rupani divyani vara-pradani
sakam vacam sprhaniyam vadanti

TRANSLATION

O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

PURPORT

Mayavadis and atheists accept the forms of the Deities in the temple of the Lord as idols, but devotees do not worship idols. They directly worship the Personality of Godhead in His arca incarnation. Arca refers to the form we can worship in our present condition. Actually in our present state it is not possible to see God in His spiritual form because our material eyes and senses cannot conceive of a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called arca-vigraha. This arca-vigraha, sometimes called the arca incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, He takes on forms made out of matter--clay, wood, metal, jewels, etc.

There are many sastric injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their own theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms, the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as transcendental and spiritual, and the decorations on the body of the Lord are very much appreciated by the devotees. It is the duty of the spiritual master to teach his devotees how to decorate the Deity in the temple, how to cleanse the temple and how to worship the Deity. There are different procedures, rules and regulations followed in temples of Visnu, and devotees go there and see the Deity, the vigraha, and spiritually enjoy the form, because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys them.

Clearly, those who have the eyes to see Krsna will see Him. When Caitanya Mahaprabhu entered the temple of Jagannatha, He immediately fainted upon seeing the Deity. He said, "Oh, here is My Lord! Here is My Lord!" In order to see, one has to become santah, and one becomes santah by culture. When we develop love of Krsna, we will immediately see Krsna and faint, saying, "Oh, here is my Lord!" However, those with no faith, those who are always trying to deny Krsna, will simply say, "Oh, this is an idol. This is simply a piece of stone."

We must be eager to see Krsna and talk with Him. He is actually waiting to see whether we are interested in talking with Him. In Bhagavad-gita (10.10) Sri Krsna says:

tesam satata-yuktanam
bhajatam priti-purvakam
dadimi 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."

If we want to talk to some important man, we must have some qualification. It is not that we can immediately talk to presidents or even to senators just because we want to talk to them. Somehow or other we must comply with certain rules and regulations. Krsna is ready to talk to us, and for this purpose He has descended in the arca-murti, the Deity, in order to be seen. We simply have to qualify ourselves to talk with Him. The nondevotees, Mayavadis, who are interested in denying Krsna, say that God has no eyes, no legs, no hands, no ears and so on. This is indirectly saying that God is blind and deaf and that He cannot do this or that. In this way, they are indirectly insulting God. This is blasphemy. God does not want to hear such nonsense. Therefore it is said in this verse: sakam vacam sprhaniyam vadanti. By saying that Krsna is blind, that He has no eyes, no hands, no nothing, we are indirectly saying that Krsna does not exist. This is certainly not a favorable way to talk about Krsna. If we want to talk about Krsna, we must consult the Vedic literatures. Then we can understand how Krsna should be worshiped.

In Brahma-samhita (5.29) it is stated: "Sri Krsna is playing on His flute, and His eyes are as beautiful as the petals of a lotus flower. He wears a peacock feather in His hair, and His form is very beautiful." The Mayavadis say, "Just imagine some form of God." But God's form cannot be imagined. God's form is not imaginary but factual. This factual information we receive from the Vedas. When Krsna was present on this earth, He exhibited His form and activities. All of these are divine, not material. Krsna's body is sac-cid-ananda-vigraha. It has nothing to do with anything material. He descends as a favor to His devotees, who are always anxious to see Him. His first business is to give pleasure to His devotees, and His second business is to kill the demons, who are always giving the devotees trouble. It is the nature of demons to give devotees trouble, just as in the West, Lord Jesus Christ was crucified because he was preaching God consciousness. Similarly, Hiranyakasipu tried to kill his five-year-old boy Prahlada Maharaja because his son was talking about Krsna. There were many demons who tried to kill Krsna Himself, great demons like Putana, Aghasura, Bakasura and Kamsa. Nonetheless, Krsna destroys them all by His omnipotence.

Actually everyone in the material world is more or less an asura, an atheist. If one preaches, one has to learn to tolerate the asuras and speak in such a way that they can also become devotees. We should always speak of Krsna in a pleasing way; then we will be benefited. Another name for Krsna is Uttamasloka, which indicates that He is worshiped by the best selected words. It is not that we should use any words we choose. There are many prayers in the Vedic scriptures and also in the Bible and Koran. Although the Christians and Muhammadans do not worship the Deity, they offer prayers to the Lord, and that is also bhakti. Arcanam vandanam.

There are nine different processes for worshiping the Lord, and one may accept one or all of them. We should use very selected words and surrender unto Krsna, but we should not say things which do not please Him. We should not claim that God is formless and that He has no eyes, no head or whatever. Actually it is stated in the Vedas that Krsna has no hand but that He can accept our offering. This means that He has no material hand. If He actually has no hand, how can He extend His hand millions of miles to accept an offering? Goloka Vrndavana is many trillions and trillions of miles away, but Krsna can accept whatever we offer. When the Vedas say that God has no hands, it is meant that He has no material hands. His hands are sac-cid-ananda-vigraha. If we can understand Krsna's activities, form, qualities and pastimes in this way, we become fit to return home, back to Godhead.

TEXT 36

tair darsaniyavayavair udara-
vilasa-haseksita-vama-suktaih
hrtatmano hrta-pranams ca bhaktir
anicchato me gatim anvim prayunkte

TRANSLATION

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

PURPORT

There are three divisions of devotees--first-class, second-class and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, they are absorbed in thought of Him and lose all other consciousness. By fixing oneself in Krsna consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. This is also confirmed in Bhagavad-gita. Simply by discharging uncontaminated devotional service as prescribed in the scriptures, one becomes equal to Brahman. In Bhagavad-gita it is said, brahma-bhuyaya kalpate. This means that the living entity in his original state is Brahman because he is part and parcel of the Supreme Brahman. Because of his forgetfulness of his real nature as an eternal servitor of the Lord, he is overwhelmed

and captured by maya. His forgetfulness of his real constitutional position is maya. Otherwise he is eternally Brahman.

When one is trained to become conscious of his position, he understands that he is the servitor of the Lord. "Brahman" refers to a state of self-realization. Even the third-class devotee--who is not advanced in knowledge of the Absolute Truth but who offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple and brings forth flowers and fruits to offer to the Deity--becomes imperceptibly liberated. Sraddhayanvitah: with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Radha and Krsna, Laksmi and Narayana, and Rama and Sita, are very attractive to devotees, so much so that when they see the Deity decorated in the temple, they become fully absorbed in thinking of the Lord. That is liberation. In other words, it is confirmed herein that even a third-class devotee is in the transcendental position, above those who are striving for liberation by speculation or other methods. Even great impersonalists like Sukadeva Gosvami and the four Kumaras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of tulasi offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees.

Here the word vilasa is very important. Vilasa refers to the activities or pastimes of the Lord. It is a prescribed duty in temple worship that not only should one visit the temple to see the Deity nicely decorated, but at the same time he should hear the recitation of Srimad-Bhagavatam, Bhagavad-gita or some similar literature, which is regularly recited in the temple. In Vrndavana, in every temple, there is recitation of the sastras. Even third-class devotees who have no literary knowledge or no time to read Srimad-Bhagavatam or Bhagavad-gita have the opportunity to hear about the pastimes of the Lord. In this way their minds may remain always absorbed in the thought of the Lord--His form, His activities and His transcendental nature. This state of Krsna consciousness is a liberated stage. Lord Caitanya, therefore, recommended five important processes in the discharge of devotional service: (1) to chant the holy name of the Lord, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, (2) to associate with devotees and serve them as far as possible, (3) to hear Srimad-Bhagavatam, (4) to see the decorated temple and the Deity and, if possible, (5) to live in a place like Vrndavana or Mathura. These five items alone can help a devotee achieve the highest perfectional stage. This is confirmed in Bhagavad-gita and in this verse of Srimad-Bhagavatam. That third-class devotees can also imperceptibly achieve liberation is accepted in all Vedic literatures.

As far as meditation on the arca-vigraha form of the Lord is concerned, we have to look at the Deity beginning with His lotus feet. It is not that we immediately look at His smiling face. We should first try to see the lotus feet of Krsna, and when we are practiced in this way, we can look at His thighs, His waist and His chest. Then we can reach His smiling face. In this manner we should meditate on Krsna's form, and thus we can associate with Krsna by meditating on His smiling face, His flute, His hands, His dress, His consort Srimati Radharani and the other gopis surrounding Him. Thus we should practice observing the

Supreme Lord, and to this end He has appeared before us as the arca-vigraha.

There are three kinds of devotee: kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The uttama-adhikari is the most advanced; the madhyama-adhikari is in the middle stage; and the kanistha-adhikari is the neophyte. It is recommended that the neophyte meditate on the Deity daily. He should begin by meditating on the lotus feet, and then when he is practiced, he should turn his gaze toward Krsna's smiling face. The neophyte should also read and hear Bhagavad-gita and Srimad-Bhagavatam. If we simply try to see and don't listen, the results will not be permanent. In some temples there are Deities but no discussion about Krsna. People attend for some time, but after a while they lose interest. Thus there must be two activities. The Deities must be worshiped, and this is called pancaratrici-vidhi. There must also be bhagavata-vidhi, reading Srimad Bhagavad-gita and Srimad-Bhagavatam. pancaratrici-vidhi and bhagavata-vidhi go hand in hand. By participating in these two processes, the neophyte can gradually attain the intermediate stage.

The spiritual master is supposed to be in the most advanced stage, but for preaching purposes he descends to the intermediate stage. The uttama-adhikari, the most advanced devotee, does not discriminate between devotees and nondevotees. He sees everyone but himself as a devotee. The truly advanced devotee sees that he is not a devotee but that everyone else is a devotee. The kanistha-adhikari, the neophyte, simply concentrates on the Deity, and that is required in the beginning:

arcayam eva haraye
pujam yah sraddhayehate
na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah

"A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a prakrta-bhakta, or kanistha-adhikari." (SB. 11.2.47) According to the prescribed duties mentioned in the scriptures, one must care for the Deity, but when one is a little further advanced, he considers his functions with others. When one attains the madhyama-adhikari stage, his vision is described thus:

isvare tad-adhinesu
balisesu dvisatsu ca
prema-maitri-krpopeksa
yah karoti sa madhyamah

"The madhyama-adhikari is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature." (SB. 11.2.46)

The madhyama-adhikari is not only interested in the Deity, but he can also discern between devotees and nondevotees. He can also understand that this man is innocent and that this man is not. The innocent do not know what is to be done, and they do not know anything about God. They are not actually offenders, but there are others who are

offenders. The offenders become immediately envious as soon as they hear about God or His devotees.

The madhyama-adhikari knows that Krsna is God: krsnas tu bhagavan svayam. He wants to develop his love for Krsna. He also wants to see that not a moment is wasted without engagement in Krsna consciousness. He is always careful not to spoil life's valuable time. That is the first qualification of a madhyama-adhikari. We have a very short period to live, and we never know when we are going to die. There is no certainty. Foolish people think that they will go on living forever, but that is simply foolishness. Life is transient; therefore the devotee wants to utilize every moment for the advancement of Krsna consciousness.

The madhyama-adhikari also has a special taste for chanting the Hare Krsna mantra. He is also very anxious to live in places like Vrndavana, Dvaraka and Mathura, places where Krsna lived. Of course it is a fact that Krsna, being God, has His residence everywhere. He even resides within every atom. Andantara-stha-paramanu-cayantara-stham. Nonetheless, He has special places of residence like Vrndavana, Dvaraka and Mathura; therefore a devotee is anxious to live in those places.

Increasing one's love for God is a gradual process, and the first ingredient is faith. Without faith, there is no question of progress in Krsna consciousness. That faith is created after reading Bhagavad-gita carefully and actually understanding it as it is. Unless one reads Bhagavad-gita, there is no question of faith in Krsna. One must have faith in the words of Krsna, particularly when Krsna says, "Abandon all dharmas and surrender to Me. I will give you all protection." If we study Bhagavad-gita as a literary treatise and then throw it away, that is not faith. Faith is explained by Krsnadasa Kaviraja Gosvami thus:

`sraddha'-sabde--visvasa kahe sudrdha niscaya
krsne bhakti kaile sarva-karma krta haya

"By rendering transcendental loving service to Krsna, one automatically performs all subsidiary activities. This confident, firm faith, favorable to the discharge of devotional service, is called sraddha." (Cc. Madhya 22.62)

In Bhagavad-gita Krsna says that He is not only a person but the Supreme Personality of Godhead as well. He also says that there is no one superior to Him. If one believes these words, then one will have faith. Impersonalists read Bhagavad-gita, but they do not accept Krsna as a person. In the Twelfth Chapter of Bhagavad-gita, Krsna says that the impersonalist takes more trouble to come to Him. He will come later, but it will take some time. This is because impersonal understanding of the Supreme Absolute Truth is partial understanding. As Krsna states:

kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatih 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." (Bg. 12.5)

We have often given the example of impersonal understanding being like the understanding of the sunshine. One may see the sunshine entering through a window into his room, but this does not mean that one knows everything about the sun. Impersonal understanding of the Absolute Truth is like that. The sunshine is impersonal (Brahman), the sun itself is localized (Paramatma) and the sun-god residing within the sun is a person (Bhagavan). Just as one can understand the three aspects of the sun--the sunshine, the sun itself and the sun-god--one can also understand the three aspects of the Supreme Absolute Truth--Brahman, Paramatma and Bhagavan.

Impersonalists maintain that the sun is simply a fiery globe and nothing else, but in Bhagavad-gita Krsna specifically states that He spoke Bhagavad-gita to the sun-god Vivasvan. Of course we can hardly imagine how the sun-god can be a person. The sun is a great fiery globe, and we think that it is impossible for anyone to live there, but this thinking is simply shortsighted. It does not follow that no one can live in fire just because we cannot live there. We cannot live in water, yet there are aquatics living there. We live on this planet, which is basically composed of earth, and our bodies are basically composed of earth in order to live here. Bodies are made in such a way that they can live in their environment. Similarly, the sun-god has a body capable of living in fire.

Krsna is sac-cid-ananda-vigraha, being, knowledge and bliss, with form. Impersonal understanding is understanding of the sat feature. Understanding Krsna in full is understanding all of His features. The ananda feature is realized in Bhagavan. Krsna plays on His flute and is accompanied by His pleasure potency, hladini sakti, Srimati Radharani. Of Krsna's many potencies, the hladini sakti is His pleasure-giving potency. That is ananda. Although Krsna is full in Himself, He expands Himself when He wants to enjoy. That expansion is His pleasure potency, Radharani. The gopis are the expansions of Radharani, and the various forms of Krsna are manifest just to taste the mellow of transcendental bliss. Ananda-cinmaya-rasa. Thus Brahman realization is realization of the sat portion, Paramatma realization is realization of the cit portion, and Bhagavan realization is the realization of the ananda portion. In the Vedanta-sutra it is said that the Absolute Truth is anandamayo 'bhyasat. Krsna's lila is always full of transcendental bliss--especially in Vrndavana, His original residence. It is in Vrndavana that Krsna plays with His cowherd boy friends and dances with the gopis. It is also in Vrndavana that Krsna steals mother Yasoda's butter. All His activities there are filled with transcendental bliss.

We can begin to experience this bliss by following the prescribed methods of devotional service. When we see the Deity, we can gradually realize how Krsna is smiling, playing on His flute and enjoying the company of Srimati Radharani. Then we also have to hear about Krsna. These two processes will increase in such a way that we will automatically become great devotees. Anicchato me gatim anvim prayunkte. This is actually a scientific method. It is not imagination. People think that this is idol worship and imagination, but this method is prescribed in all the sastras for developing God consciousness. It is an actual science.

sri-bhagavan uvaca
jnanam parama-guhyam me

yad vijnana-samanvitam
sa-rahasyam tad-angam ca
grhana gaditam maya

"The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully." (SB. 2.9.31)

In Bhagavad-gita Krsna tells Arjuna that He has revealed this most confidential knowledge to him because Arjuna is His very dear friend. That confidential knowledge is, sarva-dharman parityajya mam ekam saranam vraja: "Just surrender unto Me." (Bg. 18.66) Brahman realization is certainly confidential, and Paramatma realization is still more confidential, but understanding Krsna as He is, is the most confidential knowledge of all.

If one's mind and senses are completely absorbed in Krsna consciousness, one is experiencing bhakti. Bhakti is not a sentiment but a practical science. One may engage in many activities, but in all cases, one's mind must be fully absorbed in Krsna. Although a housewife is always busy working around the house, she always takes care that her hair is nicely combed. Regardless of her engagements, she never forgets to arrange her hair in an attractive way. Similarly, a devotee engages in many activities, but he never forgets Krsna's transcendental form. This is the meaning of perfection.

Chapter Sixteen

The Pure Devotees' Spiritual Opulences

TEXT 37

atho vibhutim mama mayavinas tam
aisvaryam astangam anupravrttam
sriyam bhagavatim vasprhayanti bhadram
prasya me te 'snuvate tu loke

TRANSLATION

Thus because he is completely absorbed in meditation upon Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

PURPORT

The vibhuti, or opulences, offered by maya are of many varieties. We experience different varieties of material enjoyment even on this planet, but if one is able to promote himself to higher planets like

Candraloka, the sun or, still higher, Maharloka, Janaloka and Tapoloka, or even ultimately the highest planet, which is inhabited by Brahma and is called Satyaloka, one will find immense possibilities for material enjoyment. For example, the duration of life on higher planets is far, far greater than on this planet. It is said that on the moon the duration of life is such that our six months are equal to one day. We cannot even imagine the duration of life on the highest planet. It is stated in Bhagavad-gita that Brahma's twelve hours are inconceivable even to our mathematicians. These are all descriptions of the external energy of the Lord, or maya. Besides these, there are other opulences which the yogis can achieve by their mystic power. They are also material. A devotee does not aspire for all these material pleasures, although they are available to him simply by wishing. By the grace of the Lord, a devotee can achieve wonderful material success simply by willing, but a real devotee does not do so. Lord Caitanya Mahaprabhu has taught that one should not desire material opulence or material reputation, nor should one try to enjoy material beauty; he should only aspire to be absorbed in the devotional service of the Lord, even if he does not get liberation but has to continue the process of birth and death unlimitedly. Actually, however, to one who engages in Krsna consciousness, liberation is already guaranteed. Devotees enjoy all the benefits of the higher planets and the Vaikuntha planets also. It is especially mentioned here, bhagavatim bhadam. In the Vaikuntha planets everything is eternally peaceful, yet a pure devotee does not even aspire to be promoted there. But still he gets that advantage; he enjoys all the facilities of the material and spiritual worlds, even during the present life span.

According to Caitanya Mahaprabhu, Rupa Gosvami in his Bhakti-rasamrta-sindhu, Narada Muni in the Narada-pancaratra and Bhagavan Sri Krsna in Bhagavad-gita, a pure devotee never wants anything from the Lord. He does not even want liberation, to say nothing of material things. Generally, people want dharma, artha, kama and moksa, in that order. First of all, people want to become religious (dharma) in order to attain material opulence (artha). People want material opulence in order to gratify their senses (kama), and when they are frustrated in their attempt to gratify their senses, they want liberation (moksa). In this way, dharma, artha, kama and moksa are going on. However, a devotee is not interested in any of these. In the Christian religion, people pray, "Give us this day our daily bread," but a pure bhakta does not even ask for his daily bread. A pure devotee is kept in the hand of Krsna just like a very precious jewel. When you hold something precious in your hand, you are very careful, and similarly, Krsna holds the devotee and takes care of him.

One can just imagine his position if a very rich man says, "Don't worry. I will take care of everything for you." Krsna, the Supreme Lord, is the proprietor of all opulence. There is no one more opulent than Krsna; therefore if Krsna says that He will take care of His devotee, there is no question of poverty. Most people want material opulence, but they do not know that Krsna is the proprietor of all opulence. That is their misfortune. Although the proprietor of all opulence says, "Just surrender unto Me, and I will take care of you," people do not do it. Instead, they say, "I will take care of my own business. I will maintain myself. I will take care of myself, my family, my friends and my country." Arjuna was very intelligent because he simply chose Krsna,

whereas Duryodhana took Krsna's soldiers. It is not possible to conquer Krsna, but the devotee can capture Krsna with bhakti, love.

It is impossible for people to understand the great opulence of Sri Krsna. Therefore Caitanya Mahaprabhu tells us to abandon speculating about God. There is a story of a frog in a well being approached by a friend who says, "My dear frog, I have just seen a huge body of water." "What is that water?" the frog asks. "The Atlantic Ocean," the friend replies. "Oh, the Atlantic Ocean! Is it bigger than this well? Is it four feet? Ten feet?"

Our attempt to speculate about God is very much like this. If we want to understand God, we have to try to understand from God Himself. We may have a neighbor who is very wealthy, influential, wise, strong and beautiful, and we may speculate about his opulence, but if we make friends with him, we can understand his position by listening to him speak about himself. God cannot be subjected to our imagination. Our imagination is limited, and our senses are imperfect. The process of bhakti-marga is the process of submission. There is no question of subjecting God to our imagination. We simply have to become very humble and submissive and pray to Krsna sincerely, "Krsna, it is not possible for me to know You. Kindly explain how it is I can know You, and then it will be possible." This is the way Arjuna approached Krsna in the Eleventh Chapter of Bhagavad-gita.

We can hardly understand or comprehend the innumerable universes. The word jagat refers to this universe, but there is more than one universe. Although we are seeing only one universe, there are millions of universes, and Krsna is supporting all these millions of universes with a single fragment of Himself. This is also confirmed in many other Vedic literatures:

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

"Brahma and other lords of the mundane worlds, appearing from the pores of hair of Maha-Visnu, remain alive as long as the duration of His one exhalation. I adore the primeval Lord Govinda, of whose subjective personality Maha-Visnu is the portion of a portion." (Brahma-samhita 5.48)

This is the information given in Brahma-samhita, the prayers offered by Lord Brahma. This Brahma-samhita was accepted by Sri Caitanya Mahaprabhu, who copied it when He toured South India. Formerly there were no presses to print these literatures, and these important Vedic writings were written by hand. These literatures were not very cheap, and only highly qualified brahmanas were able to keep them. They were worshiped in the temple as the sastra Deity. It is not that they were available everywhere. Now, of course, the printing press has changed all this, but nonetheless we should always understand that the granthas, the scriptures, should be worshiped as God because they are the sound incarnation of God. One should not consider Bhagavad-gita or Srimad-Bhagavatam to be ordinary books, and one should take care of them just as carefully as one takes care of the Deity.

At any rate, when Sri Caitanya Mahaprabhu returned from South India with a copy of Brahma-samhita, He gave it to His disciples and told them

that it was a summary of the Vedanta and the Srimad-Bhagavatam. We therefore accept Brahma-samhita as authorized scripture, for it was authorized by the Supreme Person, Caitanya Mahaprabhu. Just as Sri Krsna explains in Bhagavad-gita in so many ways that the entire material creation is resting on one of His portions, Brahma-samhita explains the same subject. It is stated that from the skin pores of the Maha-Visnu, all the universes are emanating. In each universe there is a Brahma, a supervisor, who is the supreme creature and manager. These managers live only as long as the Maha-Visnu exhales. When He exhales, all the universes are created, and when He inhales, they all return into His body. In this way so many universes and Brahmas are coming and going. The durations of these breaths, which constitute a life of a Brahma, are described in Bhagavad-gita as many trillions of earth years. One may say that this is all fictitious and imaginary, but unless one believes it, one has no right to touch Bhagavad-gita.

Generally people are interested in going to the higher planetary systems in order to become more opulent. This is the process of karma-kandiya, and people perform yajnas and pious activities in order to be elevated to higher planets. The idea is that one will be able to enjoy himself more, have a longer life span, more opulence, more beautiful women, nice gardens and so on. Actually this is the case, but a devotee is not at all interested in these things because he accepts Krsna. In Bhagavad-gita (8.16) Sri Krsna says, abrahma-bhuvanal lokah punar avartino 'rjuna: "From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place."

Even if we are promoted to the highest planet, Brahmaloaka, the planet where Lord Brahma lives, our situation there is still not eternal. So why should a devotee be interested in such a place? A devotee is simply interested in the supreme eternal, Sri Krsna. The Supreme Lord is the supreme leader of the nityas, the eternal living entities. We are all nityas, eternal, and Krsna guides and plays with us. In the spiritual world, Krsna and His devotees are friends, and they play together as cowherd boys. They are not interested in Brahmaloaka or Candraloaka, for these planets will ultimately be annihilated. There are some living entities that live only a few seconds, or, at most, a night. By the morning, they are all dead. Any life in the material world is comparable to that. Brahma may live millions of years, but he ultimately has to die. Whether we go to the highest planet or the lowest planet, whether we are in the body of a Brahma or a cat, we ultimately have to die. Krsna presents Himself to atheists as death. He appeared in this way before Hiranyakasipu, who said, "I am God. All the demigods are afraid of me. I am very powerful." Krsna comes before such atheists as death and takes everything away--all power, opulence, money--everything. The theists worship God while they are living, and their only business in this life is serving God. After death, they render the same service; thus there is no difference between Vaikuntha and a temple, for a devotee. In either case, his business is the same. Why, then, should he aspire to go to Vaikuntha?

In the Vaikuntha planets one attains opulence like Krsna or Narayana. There are five kinds of mukti, liberation, and one is sarsti. This kind of liberation brings one opulence equal to the Lord. In the Vaikuntha planets, everyone is four-handed like Narayana, and everyone is equally opulent. In Goloka Vrndavana, Krsna and the cowherd boys are

equally opulent. In Vrndavana, the cowherd boys do not know that Krsna is God. They look on Krsna as an equal. This is the opulence of their devotional position.

Nonetheless, the devotees do not aspire for all this opulence. Their only aspiration is to engage in the service of the Lord. In this way, they get everything. Nor are the devotees interested in attaining the mystic yoga siddhis. They do not need to be able to create a planet, for they can create Vaikuntha by worshiping Krsna in the temple. The temple is nirguna, transcendental to the gunas. In the sastras it is said that the forest is characterized by sattva-guna, goodness, and the city is characterized by rajo-guna, passion, because in the city there is a great deal of illicit sex, intoxication, gambling and meat-eating. Formerly, when people were aspiring for spiritual realization, they left the cities and went to the forests. That was the vanaprastha stage. The word vana means "forest." Before taking sannyasa, a man would leave his family and go to the forest to begin practicing austerities. Vanam gato yad dharim asrayeta.

Actually, superior to living in the forest is living in the temple because the temple is nirguna, above all the gunas, even sattva-guna. The inhabitants of the temple are actually in Vaikuntha.

Lord Kapiladeva next explains the nature of the special opulences of the devotees.

TEXT 38

na karhicin mat-parah santa-rupe
nanksyanti no me 'nimiso ledhi hetih
yesam aham priya atma sutas ca
sakha guruh suhrdo daivam istam

TRANSLATION

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, relative, son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

PURPORT

It is stated in Bhagavad-gita that one may elevate himself to the higher planetary systems, even up to Brahmaloaka, by dint of pious activities, but when the effects of such pious activities are finished, one again comes back to this earth to begin a new life of activities. Thus even though one is promoted to the higher planetary system for enjoyment and a long duration of life, still that is not a permanent settlement. But as far as the devotees are concerned, their assets--the achievement of devotional service and the consequent opulence of Vaikuntha, even on this planet--are never destroyed. In this verse Kapiladeva addresses His mother as santa-rupa, indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaikuntha atmosphere, which is called santa-rupa because it is in the mode of pure goodness, undisturbed by the modes of passion and ignorance. Once one is fixed in the devotional service of the Lord, his

position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. For the devotees engaged in Krsna consciousness, in the Vaikuntha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaikuntha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaikuntha planets. Here our activities are controlled by different demigods; even if we move our hand and leg, the action is controlled by the demigods. But in the Vaikuntha atmosphere there is no influence of the demigods or of time; therefore there is no question of destruction. When the time element is present, there is the certainty of destruction, but when there is no time element--past, present or future--then everything is eternal. Therefore this verse uses the words *nanksyanti no*, indicating that the transcendental opulences will never be destroyed.

The reason for freedom from destruction is also described. The devotees accept the Supreme Lord as the most dear personality and reciprocate with Him in different relationships. They accept the Supreme Personality of Godhead as a dearest friend, relative, son, preceptor, well-wisher or Deity. The Lord is eternal; therefore any relationship in which we accept Him is also eternal. It is clearly confirmed herein that the relationships cannot be destroyed, and therefore the opulences of those relationships are never destroyed. Every living entity has the propensity to love someone. We can see that if someone has no object of love, he generally directs his love to a pet animal like a cat or a dog. Thus the eternal propensity for love in all living entities is always searching for a place to reside. From this verse we can learn that we can love the Supreme Personality of Godhead as our dearest object--as a friend, as a son, as a preceptor or as a well-wisher--and there will be no cheating and no end to such love. We shall eternally enjoy the relationship with the Supreme Lord in different aspects. A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. Bhagavad-gita is spoken directly by the Supreme Lord, and Arjuna accepted Krsna as his guru, or spiritual master. Similarly, we should accept only Krsna as the supreme spiritual master.

When we speak of Krsna, we include His confidential devotees; Krsna is not alone. Krsna includes His name, His form, His qualities, His abode, His associates, etc. For example, a king is always associated with his secretary, his commander, his servant and so much paraphernalia. As soon as we accept Krsna and His associates as our preceptors, no ill effects can destroy our knowledge. In the material world the knowledge we acquire may change because of the influence of time, but nevertheless the conclusions received from Bhagavad-gita, directly from the speeches of the Supreme Lord Krsna, can never change. There is no use interpreting Bhagavad-gita; it is eternal.

Krsna, the Supreme Lord, should be accepted as one's best friend. He will never cheat. He will always give His friendly advice and protection to the devotee. If Krsna is accepted as a son, He will never die. Here we may have a very loving son or child, but the father and mother, or those who are affectionate toward him, always hope, "May my son not die." But Krsna actually never will die. Therefore those who accept Krsna, or the Supreme Lord, as their son will never be bereft of their son. In many instances devotees have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the devotee, the Deity performs the *sraddha* ceremony for the father. The

relationship is never destroyed. People are accustomed to worship different forms of demigods, but in Bhagavad-gita such a mentality is condemned; therefore one should be intelligent enough to worship only the Supreme Personality of Godhead in His different forms such as Laksmi-Narayana, Sita-Rama and Radha-Krsna. Thus one will never be cheated. By worshiping the demigods, one may elevate himself to the higher planets, but during the dissolution of the material world, the deity and his abode will be destroyed. But one who worships the Supreme Personality of Godhead is promoted to the Vaikuntha planet, where there is no time, destruction or annihilation. The conclusion is that time cannot act upon devotees who have accepted the Supreme Personality of Godhead as everything.

Spiritual life is eternal; it cannot be destroyed. Whatever we have here in the material world is subject to destruction. In this material world we aspire for a nice house, good property, children, friends and riches, but ultimately all of these will be destroyed, including ourselves. Nothing here is permanent; therefore everything is called illusory. Actually we do not understand this; we take all this as permanent. The fact is, however, that only Krsna is permanent. Krsna's material energy is not permanent.

Mayavadis think that in the spiritual world there are no relationships. However, in the sastras it is stated that in the spiritual world there is real life. Life in this material world is simply a shadow of that life. In the Fifteenth Chapter of Bhagavad-gita this material world is likened to a banyan tree with its roots above and branches below. This means that it is like a shadow. When we stand beside a reservoir of water, we see the tree reflected upside down. We also have the experience of a mirage in the material world. We think that there is water, but actually there is none. Sometimes sailors at sea think they see land, but actually this is a mirage in the water. This material world is like that. In our lives we think we are enjoying some rasa, some relationship. Our children are calling us father, and we are enjoying our relationship with our wife, but all of these relationships are like shadows, although people have no information of this. The true enjoyment derived from these relationships can be attained in the spiritual world with Krsna. Krsna therefore comes in person to teach us that we can enjoy the same relationship with Him. We can enjoy Him as our master, our friend, our son, our father or our lover.

The Mayavadi philosophers say that if Krsna has become everything, there is no question of Krsna as an entity or a person. This is a materialistic idea. If we tear up a piece of paper into small pieces and throw it away, the paper no longer has an existence. However, Krsna is not like that.

advaitam acyutam anadim ananta-rupam
adyam purana-purusam nava-yauvanam ca

"I worship the Supreme Personality of Godhead, Govinda [Krsna], who is the original person--absolute, infallible, without beginning, although expanded into unlimited forms, still the same original, the oldest, and the person always appearing as a fresh youth." (Brahma-samhita 5.33) Krsna has many millions of expansions, and He is also situated in everyone's heart. He is not only within human beings but

within animals, trees, plants, aquatics and so forth. It is materialistic to think that Krsna has no individual existence if He has entered into so many millions of hearts. Even though Krsna has distributed Himself in many millions of parts, He is still present in the same strength. Krsna is sarvaisvarya-purna. He is never diminished.

There is an interesting story of a poor boy who was a student in school. During an annual Father's Day ceremony, the teacher requested the students to give some kind of a contribution. Formerly teachers would not earn a salary but would receive whatever the students would bring from their parents' homes or by begging. Generally the brahmanas were teachers, and they could not charge anything. Thus some students brought the teacher rice, and some students brought other crops. This one student was so poor that he could think of nothing to bring; therefore he told his teacher that he would speak to his mother first. After school, the student told his mother, "My dear mother, all my classcontribute?" The mother replied, "My dear son, we are so poor that we cannot give anything. However, Krsna is the friend of the poor. If He gives you something, you can promise it to your teacher." "Oh, where is Krsna?" the little boy asked. "Well, I understand that He is in the forest," the mother said. Therefore the little boy went to the forest and called for Krsna. He then began to cry, and finally Krsna came. When a devotee is very eager to see Krsna, Krsna is so kind that He comes. "So, what are you asking?" Krsna said to the little boy. "You are the friend of the poor," the little boy said. "I am very poor, and what can I promise my teacher?" Krsna then told him, "You can tell him that you will supply him some yogurt, some dahi." The little boy was very satisfied with this, and the next day he went to his teacher and said, "I will supply you as much yogurt as you need." The teacher felt that this was very nice, and he was pleased with the boy. On the day of the ceremony, the boy again went to the forest and called for Krsna. Krsna appeared and gave him a quart of yogurt. The little boy took this yogurt to his teacher and said, "This is my contribution, sir." The teacher looked at the quart and said, "What is this? Hundreds of people will be coming, and you have only given this much yogurt?" The teacher became so angry that he spilled the yogurt out of the container. When he bent down to pick it up, he saw that the container was again full. He dropped it again, and it was again full. He could then understand that it was spiritual.

This is the nature of Krsna. One can take everything, and yet the same will remain. In the material world, one minus one equals zero, but in the spiritual world, one minus one equals one. That is called advaya jnana. There is no duality in the spiritual world. One plus one equals one, and one minus one equals one. If we love Krsna, that love will not be destroyed as love is in the material world. In the material world, a servant serves the master as long as the servant is pleased and as long as the master is pleased. The servant is pleased as long as the master pays, and the master is pleased as long as the servant renders good service. However, in the spiritual world, if the servant cannot serve under certain conditions, the master is still pleased. And if the master does not pay, the servant is also pleased. That is called oneness, absolute. A guru may have hundreds of disciples, hundreds of servants, but he doesn't have to pay them. They are serving out of spiritual love, and the guru is teaching without receiving a salary. This is a spiritual relationship. There are no cheaters and cheated in such a relationship.

If we accept Krsna as our son, friend or lover, we will never be cheated. However, we have to give up the false, illusory servant, son, father or lover, for they will surely cheat us. We may love our son with our heart and soul, but that very son may some day be our enemy. We may love our wife very much, but some day that wife may be such an enemy that she will kill us for her own interests. There are many instances of this in history. Mayavadi philosophers are afraid of having such relationships because they have bitter experience with these relationships in the material world. They therefore want to negate all relationships, and therefore they say no more son, daughter, lover, master or whatever. Being disgusted with these things, they try to make everything void. Yet if we have the same relationship with Krsna, we will never be cheated or disappointed. Our enthusiasm will increase more and more. Therefore Krsna encourages us to accept Him as our son, as our friend and as our master. Then we will be happy.

TEXT 39-40

imam lokam tathaivamum
atmanam ubhayayinam
atmanam anu ye ceha
ye rayah pasavo grhah

visrjya sarvan anyams ca
mam evam visvato-mukham
bhajanty ananyaya bhaktya
tan mrtyor atiparaye

TRANSLATION

Thus the devotee who worships Me, the all-pervading Lord of the universe, with unflinching devotional service, gives up all aspirations for promotion to heavenly planets or happiness in this world with wealth, children, cows, home or anything in relationship with the body. I take him to the other side of birth and death.

PURPORT

Unflinching devotional service, as described in these two verses, means engaging oneself in full Krsna consciousness, or devotional service, accepting the Supreme Lord as all in all. Since the Supreme Lord is all-inclusive, if anyone worships Him with unflinching faith, one has automatically achieved all other opulences and performed all other duties. The Lord promises herein that He takes His devotee to the other side of birth and death. Lord Caitanya, therefore, recommended that one who aspires to go beyond birth and death should have no material possessions. This means that one should not try to be happy in this world or to be promoted to the heavenly world, nor should he strive for material wealth, children, houses or cows.

How liberation is imperceptibly achieved by a pure devotee and what the symptoms are have been explained. The situation with a conditioned soul is different, however. If he is in the mode of goodness, he may be preparing for promotion to the higher planets; if he is in the mode of passion, he will remain here in a society where activity is very

prominent, and if he is in the mode of ignorance, he may be degraded to animal life or a lower grade of human life. But for a devotee there is no concern for this life or the next life because in any life he does not desire material elevation. He prays to the Lord, "My dear Lord, it does not matter where I am born, but let me be born, even as an ant, in the house of a devotee." A pure devotee does not pray to the Lord for liberation from this material bondage. Actually, the pure devotee never thinks that he is fit for liberation. Considering his past life and his mischievous activities, he thinks that he is fit to be sent to the lowest region of hell. If in this life I am trying to become a devotee, this does not mean that in my many past lives I was one hundred percent pious. That is not possible. A devotee, therefore, is always conscious of his real position. Only by his full surrender to the Lord, by the Lord's grace, are his sufferings mitigated. As stated in Bhagavad-gita, "Surrender unto Me, and I will give you protection from all kinds of sinful reaction." That is His mercy. But this does not mean that one who has surrendered to the lotus feet of the Lord has committed no misdeeds in his past life. A devotee always prays, "For my misdeeds, may I be born again and again, but my only prayer is that I may not forget Your service." The devotee has such mental strength, and he prays to the Lord: "May I be born again and again, but let me be born in the home of Your pure devotee so that I may again get a chance to develop my spiritual life."

A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, he must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or the education of his children. He is not neglectful--he is dutiful--but he does not spend too much time on the improvement of temporary household or social life. He fully engages in the service of the Lord, and for other affairs he simply spares as much time as absolutely necessary (yathartham upayunjatah). Such a pure devotee does not care what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Krsna consciousness. It is stated in Bhagavad-gita that without the knowledge of the devotee, the Lord arranges for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his karma, or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to Vaikunthaloka. That is the inconceivable power of the Supreme personality of Godhead, who is favorably disposed to the pure devotees.

In these verses, Kapiladeva is describing the devotee's acceptance of Krsna, the Supreme Personality of Godhead, as the most dear to us. If we want to love Krsna as a son, Krsna is prepared to be our son. Arjuna accepted Krsna as his friend, and Krsna was his best friend. Everyone can accept Krsna in so many ways. We can love Krsna as Arjuna did, or as

mother Yasoda did. Similarly, Pariksit Maharaja simply heard about Krsna and developed love. The first-class yogi takes Krsna as everything--priya, suta, sakha, guru, everything. This is real bhakti. If we want a son, Krsna is prepared to be our son. If we want a lover, He is prepared to be our lover. If we want a friend, He is prepared to be our friend. Whatever relationship we want in the material world, we can have with Krsna. We all have some loving propensity, and Krsna is prepared to fulfill this propensity. Krsna is not a person like ourselves. We occupy one body, but Krsna is the owner of all bodies. The body is a machine given by Krsna. In the material world, a father may give his son a car. Similarly, Krsna gives the living entities bodies, 8,400,000 different types of bodies. The living entity gets into the body just as a person gets into a car, and he goes this way and that. We can drive this machine called the body for so many years; then it becomes old, and we have to change it for another machine. This is the process of birth and death. We drive one car for a while, and the car is finally broken, or it is smashed. We may have an accident or not, but eventually the car has to go to the junk yard. Then we have to get another car.

Actually our position is that we never take birth and never die, but why have we been put into this position of accepting these machines? This is our real problem. What is the cause of this? We want to enjoy this material world with its wealth and possessions. As long as we are after material possessions, we cannot transcend the cycle of birth and death. However, we have to give up all this and take shelter of Krsna, the Supreme Personality of Godhead, and worship Him. Nor can we worship Him whimsically, but as He desires. If Krsna says, "I want a glass of water," we must bring Him water. We cannot say, "Milk is better than water. I think I will bring Him milk." This is not favorable service. Some so-called bhaktas say, "I can worship the Lord in my own way." This is simply imagination. The Mayavadis say that Brahman has no rupa, no form, and they suggest that we imagine some form. This is not the case with Krsna. Krsna is present in His original form, and He is described in Vedic literatures. We have recounted these descriptions before. If we want to attain a body like Brahma's, we can get it. If we want a body like a worm in stool, we can get it. Or, if we want a body like Krsna's, we can get that also. That is our real body of sac-cid-ananda. We can also get a body like a demigod's and go to the heavenly planets. Or we can remain here in the middle planetary system. Our destination is our own choice. We are given full freedom through our activities. By pious activities, we go to the heavenly planets, and by Krsna conscious activities, we go to Vaikunthaloka.

We are part and parcel of Krsna, but somehow or other we have forgotten this. In Caitanya-caritamrta (Madhya 20:1 17) it is said:

krsna bhuli' sei jiva anadi-bahirmukha
ataeva maya tare deya samsara-duhkha

"Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence." Because we have forgotten Krsna, Krsna has given us all these Vedas and puranas. Krsna also comes into this material world in order to remind us of Himself. In this Kali-yuga, people are forgetting Krsna more and more. They are not even interested in Him, but Krsna is interested because we

are His sons. A mad son may no longer be interested in his home, in his father or mother, yet the father never loses interest in his son. He is anxious because his boy has left home and is suffering. Similarly, Krsna's son leaves the spiritual sky and takes up one material body after another and in this way travels from one planet to another in different species of life. Therefore Krsna comes to rescue him.

Chapter Seventeen

Taking Shelter of Krsna, the Supreme Controller

TEXT 41

nanyatra mad-bhagavatah
pradhana-purusesvarat
atmanah sarva-bhutanam
bhayam tivram nivartate

TRANSLATION

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

PURPORT

It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, *harim vina naiva srtim taranti*. One cannot surpass the cycle of birth and death unless one is favored by the Supreme Personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensory speculation, or one may try to realize the self by the mystic yoga process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by *Srimad-Bhagavatam* (10.2.32): *ye 'nye 'ravindaksa vimukta-maninah*. Lord Brahma and other demigods prayed to the Lord when Krsna was in the womb of Devaki: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but they are unintelligent." It is stated that their intelligence, whether high or low, is not even purified. With purified intelligence, a living entity cannot think otherwise than to surrender. *Bhagavad-gita*, therefore, confirms that purified intelligence arises in a very wise man. *Bahunam janmanam ante jnanavan mam prapadyate*. After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord.

Without surrendering, one cannot achieve liberation. The Bhagavatam says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not intelligent because they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the brink of Brahman realization, they think that they are in the effulgence of Brahman. But actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that he is Brahman. He must engage himself in the service of the Supreme Brahman; that is bhakti. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman, one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realizing that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, his realization is only theoretical. He has to realize and at the same time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The Bhagavatam says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not pure, and therefore they fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, "Without My mercy" (nanyatra mad-bhagavatah). The Lord is stated here to be Bhagavan, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called pradhana because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also conkrmed in Bhagavad-gita that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, he may go on in many, many lives and may many times attempt other processes for liberation.

Presently we are so dull and foolish that we do not know what is bhayam and tivram. The word tivram means "very terrible," and bhayam means "very fearsome." We are entangled by a very terrible fear, but we have become so dull due to the spell of maya that we do not care. At the time of death there are many troubles, and we become very fearful. Sometimes, when a person is dying, he falls into a coma and lies unconscious. We do not know what kind of fearful test this person is undergoing. He may be dreaming so many things, or he may be crying. He cannot express what is going on. Those who are very sinful especially die in that way. After death, one has to enter into the womb of another mother. That is also a very fearful stage. One becomes packed in a bag, and this bag is filled with stool and urine, and one has to remain packed in this airtight bag for nine months.

This is a horrible situation, but we have forgotten all about it. Therefore Krsna says in Bhagavad-gita that our real trouble is janma-mrtyu--birth and death. When the living entity is packed in the womb, unable to move, he prays to God, "Please relieve me from this horrible

condition. If You relieve me, I shall worship You." Finally, after nine months, the living entity emerges from the womb, and then he also undergoes so many troubles trying to adjust to the atmosphere of a new planet. As an infant, he cries and cries, and he is totally dependent on his mother's mercy. Sometimes a mother cannot understand what the child wants. Sometimes an ant may be biting the child, but the mother thinks that the child is hungry. There are bugs, worms, mosquitoes, stool, urine and so many things attacking the new body. These are the threefold miseries, yet we think that we have made such progress. We are being attacked moment after moment by one thing after another, yet people close their eyes to birth, old age, disease and death. The atheists want to forget these miseries, and therefore they like to think that there is no life after death. They are like ostriches, who stick their head in the ground when an enemy approaches.

Although the living entity in the womb promises to worship Krsna, when he is delivered from the womb he does not fulfill his promise. As soon as he is born and grows up, he begins to acquire a good bank balance, a wife and children and then begins to think that his problems are solved and that he will live very happily. Actually his problems are not solved. He may have some temporary facilities, but the main problem is still there. Every minute, every second, people are dying and going to Yamaraja. Those who are living are thinking that they will not die. They see that their friends are dying, but somehow or other they think that they are eternal. Yudhisthira Maharaja said that this was the most amazing thing in the world. No one thinks that he is going to die, although everyone else is dying.

The living entity thinks that he is very happy in whatever body he gets. He may get the body of a dog or the body of a cat, but he is happy in his body, and he does not want to lose it. This is called illusion. When an ant sees danger, he will run like anything. This is because he values his body and does not want to lose it. Once Lord Indra, the King of the heavenly planets, was cursed by Brhaspati to become a hog. He was going about on earth enjoying his hog body when finally Lord Brahma came and told him, "My dear Indra, you have suffered enough. Now come with me and return to your heavenly kingdom." Indra in the form of a hog said, "Where shall I go?" "To the heavens," Lord Brahma replied. It was then that Indra said, "No, I have my family and children. How can I go? I am very happy. Let me remain here." In this way, everyone is thinking that he is very happy, although he is in a horrible and fearsome condition. However, one who is actually intelligent can understand that he is not actually happy, that he is suffering. It is said that ignorance is bliss, but this is the bliss of a hog. When one actually comes to the understanding that he is not actually happy in the material world, he can begin to relieve his suffering.

There is no possibility of being liberated from suffering without taking shelter at Krsna's lotus feet. People are thinking that they can relieve suffering through abortion, by killing the child within the womb. In this way they are committing one sin after another and becoming more and more entangled. Consequently the aborted living entity will have to enter into the womb of another mother in order to undergo the birth that he is destined to take. Then, when he enters the womb of another mother, he may again be killed, and for many years he may not be allowed to see the light of the sun. In this Kali-yuga, people are becoming so sinful that there is no possibility of rescue unless one

takes to Krsna consciousness. The entire human civilization is falling into the illusory fire of maya. People fly into the fire just like moths. When there is a beautiful fire, moths come from a long distance, enter it and go pop, pop, pop. In this way one dies, takes birth and suffers and dies again.

Yet Krsna and His devotees are so kind and compassionate that they are unhappy to see all the misery of this material world. Krsna is the father of all living entities, and He is very unhappy to see His sons suffer. Krsna therefore comes and canvasses: "Why are you captivated by this false, so-called happiness? Give up all of this and surrender to Me. Come to Me, and I will relieve you. You will then live happily, eternally and blissfully. You will not have any want, nor will you be troubled by anything." For this reason Krsna comes. Actually He has no other business to carry out here because His agent prakrti does everything. Nonetheless, out of compassion Krsna comes in His original form or in an incarnation like Kapiladeva. Krsna also sends His representative, who says, "You rascal! Simply take shelter of Krsna and be happy."

Krsna comes once in a day of Brahma, and His incarnations also come, to educate foolish people who think that they are living happily on this earth. Kapiladeva comes to propound this Sankhya philosophy, which is unalloyed devotion to the Lord. Herein Kapiladeva says that one is condemned to death unless he takes shelter of the Lord. There is no other way to be saved. We are all in a very fearful situation, but we do not understand this. Under the spell of maya, we are thinking we are very happy, but this is not a fact. If we want relief from our dangerous situation, we have to surrender to the Supreme Personality of Godhead and revive our old connection with Him. What is that connection? We are all His eternal servants. We should not foolishly think that we can become one with God or equal to God. This is all the result of rascaldom. The beginning of knowledge is to understand that we are the eternal sons and servants of Krsna. There is no difference between a son and a servant. The son serves the father, just as the servant serves the master. There is affection between master and servant and son and father. The father also serves the son in so many ways; therefore the relationship is reciprocal. Caitanya Mahaprabhu has defined our original svarupa, our original identity, as that of eternal servant. People are artificially thinking, "I am independent. I am no one's servant. I have become God. I have become Bhagavan. I am this, or I am that."

In the material world, it is not very pleasant to be a servant of anyone. We think that being God's servant is like this because we are materially infected. We are thinking that being a servant of God is like being a servant of some man, but in the spiritual world the servant and the served are the same. For instance, the guru is the servant of Krsna, but he is accepted as Krsna.

saksad dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam

"The spiritual master is to be honored as much as the Supreme Lord because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities.

Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Sri Hari [Krsna]." (Gurv-astaka 7) This is the verdict of all sastras. The guru never says, "I am Krsna, I am God, I am Bhagavan." Rather, the guru says, "I am the most humble servant of the servant of the servant of God." He does not even say that he is the direct servant. Rather, he is the servant one hundred times removed. Gopi-bhartuh pada-kamalayor dasa-dasanudasa. We should not try to become direct servants, for that is not possible. First of all we must become the servant of the servant. The guru is the servant of Krsna, and if we become his servant, we become an actual bona fide servant. That is our real position. Therefore Caitanya Mahaprabhu prays:

ayi nanda-tanuja kinkaram
patitam mam visame bhavambudhau

"O son of Nanda Maharaja, I am Your eternal servant, but somehow or other I have fallen into this ocean of birth and death." (Siksastaka 5) Caitanya Mahaprabhu addresses the Supreme Lord Krsna as the son of Nanda Maharaja. Krsna is very pleased if one addresses Him as the son of Vasudeva, Yasoda or Maharaja Nanda. Krsna likes to be named in relation to His pure devotees. Therefore He is called Yasoda-nandana, Nanda-nandana, Vasudeva-nandana, Radhika-ramana and so on. Thus Caitanya Mahaprabhu addresses Krsna in this way. He says that although He is Krsna's eternal servant, somehow He has fallen into the ocean of birth and death, accepting one body after another, dying and being born again, not only in this planet but throughout the whole universe, in many species of life. This is the situation with conditioned living entities, wandering from one life to another and from one planet to another for millions upon millions of years. We do not care about this because we say that we are brave and not afraid. We are very proud in this way, but this is a fool's pride. It is said, Fools rush in where angels fear to tread. In order to save ourselves from this fearful situation, we must take shelter of the Supreme Personality of Godhead. That is the verdict of all the sastras, and Krsna comes for this purpose and sends His devotees, who work day and night to propagate this Krsna consciousness movement.

TEXT 42

mad-bhayad vati vato 'yam
suryas tapati mad-bhayat
varsatindro dahaty agnir
mrtyus carati mad-bhayat

TRANSLATION

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

PURPORT

The Supreme Personality of Godhead, Krsna, says in Bhagavad-gita that the natural laws are perfect because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candra and the air is blowing under the arrangement of the demigod Vayu. But above all these demigods is the Supreme Personality of Godhead, the chief living entity. Nityo nityanam cetanas cetananam. The demigods are also ordinary living entities, but due to their faithfulness--their devotional service--they have been promoted to such posts. These different demigods, or directors, such as Candra, Varuna and Vayu, are called adhikari-devata. The demigods are departmental heads. The government of the Supreme Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are described in Vedic literature. The sun-god, moon-god, fire-god and air-god are working under the direction of the Supreme Lord. It is confirmed in the Bhagavad-gita (9. 10), mayadhyaksena prakrtih suyate sa-caracaram. The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme Personality of Godhead, Kapila, that under His direction the air is blowing, the fire is burning, the sun is giving heat, etc., are not sentimental. The impersonalist may say that the Bhagavatam devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the Vedas it is said, bhisasmad vatah pavate/ bhisodeti suryah: "Out of fear of the Supreme Lord, the wind-god and the sun-god are acting." Bhisasmad agnis cendras ca/ mrtyur dhavati pancamah: "Agni, Indra and Mrtyu are also acting under His direction." These are the statements of the Vedas.

If the demigods are subject to fear, what of ordinary living entities? Material life is not very happy because we are always fearful of something. No one can say, "I am not afraid of anything." Everyone is afraid of something. There is not a bird, beast, human being or living entity alive that is not afraid of something. This is because we are absorbed in the bodily conception, thinking, "I am this body." Since everyone is thinking in this way, everyone fears bodily destruction. When there was an earthquake in Los Angeles, everyone ran out their houses screaming. Everyone was terrified, thinking, "Now death is coming!" This is material nature. There are many events in nature that cause fear. There are great cyclones and tornadoes. There is excessive heat and excessive rain. There is flood and famine and war. Yet people are thinking of being happy on this planet.

Modern scientists say that there are no demigods and that there is no God, that all events are being carried out by nature. It is true that nature is working, but nature, after all, is nothing but matter. Matter cannot work without being directed by a living being. We cannot say that

matter works independently. In the ocean we always see that there are great waves moving. Water is dull matter, but the air is pushing these great waves and dashing them onto the earth. Scientists say that nature works in this way and that, but nature is not independent. We receive information from authoritative sastras that nature is moving under the direction of the demigods. So we cannot say that these processes are automatically taking place. Scientists admit that nature is working in a wonderful way, but, after all, nature is not under their control. The scientists may accept or defy Krsna, but they cannot defy the activities of nature. Everyone is subordinate to nature. Nature, however, is working under the direction of God; therefore everyone is subordinate to God.

The sun, oceans, land, space and everything else in material creation are but manifestations of Krsna's external energy. Nothing is independent of Krsna or His energy. In Brahma-samhita (5.44) it is said that material nature is so powerful that it can create, maintain and destroy in itself: Srsti-sthiti-pralaya-sadhana-saktir eka. However, material nature is working just like a shadow. If we place our hand before a light, we can see its shadow move on a wall. Similarly, material nature is working due to the touch of spirit soul. It is not possible for an automobile to drive itself. A person, a spirit soul, must be within to push certain buttons. Due to the touch of the spirit soul, the machine is moving. The entire universe is similarly moving due to the touch of God. According to the sastras, the wind is blowing, the water is moving, the sun is shining and the earth is revolving under the direction of the Supreme Personality of Godhead. If the directors of the different material elements do not work properly, they are punished by their master, Krsna.

When Krsna was present on this earth, He saw that Lord Indra, the lord of the heavens and of rain, was somewhat puffed up. Krsna therefore advised His father Nanda Maharaja not to bother worshiping Indra. He told His father, "There is no need to offer sacrifices to Indra. It is better to worship Govardhana Hill, which is the representative of God. The cows receive their grass and grains from Govardhana Hill; therefore it is better to worship it." At first, Nanda Maharaja was not willing to do this, but out of affection for Krsna, he finally agreed. When Indra saw that Nanda Maharaja was worshiping Govardhana Hill, he became very angry and sent vicious clouds to inundate all of Vrndavana with a flood. Krsna then showed Indra that his power was not even competent to deal with the little finger of His left hand. Therefore Krsna lifted Govardhana Hill with the small finger of His left hand and used it as an umbrella to save all the people of Vrndavana from Indra's torrents. All of this is related in Srimad-Bhagavatam.

Thus everyone is a servant. No one can actually claim to be master. If we simply take shelter of Krsna, we do not have to offer sacrifices to various demigods. If we water the root of a tree, we do not have to water the branches, twigs, flowers or fruits. If we supply food to the stomach, we do not have to feed the eyes, hands and legs separately. Similarly, if we worship Krsna, the source of everything, no other worship is necessary.

Large amounts of wealth are necessary to perform sacrifices. In former ages, tons of food were offered in a fire as a sacrifice, but this is not possible in this age. Therefore sankirtana-yajna, the chanting of the Hare Krsna maha-mantra, is recommended. Anyone can chant

Hare Krsna. There is no need for instruments, although Caitanya Mahaprabhu introduced the mrdanga (drum) and karatalas (cymbals). Otherwise, clapping in itself is sufficient. Anyone can sit down with his family, clap hands and chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. This sankirtana is very easy to perform. In the evening people go to restaurants and cinemas and waste time and money at clubs and dances. They are not aware of the fearful situation of birth, old age, disease and death. People are carried away by the waves of material nature, and they have submitted to its laws. We should not waste our time in this valuable human form but should begin to solve our problems.

Eventually everything on this earth will be annihilated. At present, three fourths of this earth is covered with water. In the beginning, the entire earth was covered with water, but gradually the water is drying up, and more land is emerging. Since the land has emerged, we have calculated that this is the Asian continent, this is North America, South America, Africa and so on. Eventually there will be no water but only land, and this means that there will ultimately be destruction. Since there will be no water, the heat will be scorching, and eventually the earth will be burned to ashes. Then again there will be rainfall, and everything will be mixed up again, and again there will be destruction. In this way things come into existence and are dissolved. Similarly, this body comes into existence, takes a nice form, and then is finally finished forever. We will then have to get another body. The body is like a bubble. It is present for one moment, then it bursts and is gone forever.

We simply take on one bubble after another, one body after another, and we think that we will become happy in this way because we are so foolish. Krsna comes as a person like us, but we are such rascals that we think He is simply a man, and this is our misfortune. If we just surrender unto Krsna, we will no longer be subjected to the karma of different bodies. Even if we attempt to render some devotional service to Him and fall down, we lose nothing and gain everything. A human life is guaranteed in our next birth. It is therefore to our benefit to accept Krsna.

Chapter Eighteen

Devotional Service: The Final Perfection

TEXT 43

jnana-vairagya-yuktena
bhakti-yogena yoginah
ksemaya pada-mulam me
pravisanty akuto-bhayam

TRANSLATION

The yogis, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take

shelter at My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

PURPORT

One who wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is actually a mystic yogi. The words explicitly used here are yuktena bhakti-yogena. Those yogis, or mystics, who engage in devotional service are first-class yogis. They are described in Bhagavad-gita as constantly thinking of the Lord, the Supreme Personality of Godhead, Krsna. These yogis are not without knowledge and renunciation. To become a bhakti-yogi means to automatically attain knowledge and renunciation. That is the consequent result of bhakti-yoga. In the Bhagavatam, First Canto, Second Chapter, it is also confirmed that one who engages in devotional service of Vasudeva, Krsna, has complete transcendental knowledge and renunciation, and there is no further explanation for these attainments. Ahaituki--without reason, they come. Even if a person is completely illiterate, the transcendental knowledge of the scriptures is revealed unto him because of his devotion. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. One doesn't have to seek separately; the yogis who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that one is not engaged in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm--in either the impersonal brahmajyoti effulgence of the Lord or the Vaikuntha planets within that Brahman effulgence--unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

Devotional service is most important because there is danger in every step in this material world. At any moment, our life can be finished. We may be walking along very nicely, but at some moment we may slip and break our neck; therefore this planet is called Martyaloka, the planet of death, the place where death is a certainty. Regardless of how strong or healthy one may be, one cannot avoid death. One may exercise on the beach daily, but one may die at any moment. There is no guarantee. Everyone wants health and security, but actually there is no security. There is simply a struggle for existence. People are struggling for security, but in reality this is all foolishness. People are always fearful because they have forgotten or rejected Krsna. We have forgotten that we are Krsna's eternal servants, His eternal parts and parcels, and that we have a most intimate relationship with Him. In the material world we are situated in *asat*, a nonpermanent situation. When a child has lost his father and mother, he is always in a fearful condition. He cries in the street, "Where is my father? Where is my mother?" If we no longer want to be in such a fearful condition, we have to take shelter at the lotus feet of Krsna. Krsna is begging us to come to Him because we are all His sons. He says, "You are rotting here by repeatedly committing sins. You are changing from one body to another, and you are thinking that you are a human being, an American, this or that. The next moment you may become a dog or an insect." People are always thinking that they are secure, and this is called *maya*, illusion.

Knowledge, jnana, means understanding our relationship with Krsna. A wise man asks, "What is my duty to Krsna?" Once we understand our relationship with Krsna and our duty to Him, we naturally become reluctant to engage in material activities. This is called vairagya, detachment from material activities. Jnana and vairagya can be awakened by bhakti-yoga. Bhakti means surrender unto Krsna. Without surrendering to Krsna, we cannot understand our situation. Krsna reserves the right of not being exposed to fools and rascals. He is simply meant for the devotees. We cannot understand Krsna without becoming devotees.

Material life means sex. People work hard all day in order to have a little sex at night. In the material world everyone is suffering from the sharp arrow of Cupid. Madana, Cupid, shoots his arrow into men and women to make them mad after one another; however, when one actually sees Krsna, he sees Madana-mohana, the charmer of Cupid. Then one is no longer pierced by Cupid's arrow. This means that one actually becomes fearless. One can then enter into bhakti-yoga and renounce this material world. According to the sastras, there is sreyas and preyas. Sreyas is the ultimate goal. We should act in such a way that ultimately we will become happy. However, if we want immediate happiness and disregard the future, we want preyas. preyas is for unintelligent people and children. A child enjoys playing all day; he does not want to be sent to school to be educated. Education is sreyas, the ultimate goal. No one is interested in this. The sastras instruct us to aim for sreyas and not be captivated by preyas. The supreme sreyas is bhakti-yoga.

In the material world we are struggling for existence with the hope that someday in the future we will be happy. Yet we are bewildered. An animal in the desert sees a mirage, a shadow of water, and he runs after this shadow again and again. He runs further and further, and in this way, as he crosses the hot sands, he becomes more and more thirsty and he finally dies. Our struggle for existence is like this. We are thinking, "Let me go a little further. There will be water eventually. There will eventually be happiness." Yet there is no water in the desert. Those who are unintelligent, who are like animals, seek happiness in the desert of the material world. This false attachment has to be given up by the process of bhakti-yoga. This must be taken up very seriously, not artificially. Krsna in all seriousness wants to see whether one has finished all his material desires. When Krsna sees this, He is very pleased. We are actually busy with dharma, artha, kama and moksa, but when we transcend these, bhakti begins.

If we study the history of the world, we see that it is simply a history of struggle. Mankind attempts to relieve its miserable condition, but it simply brings about another miserable condition. As we try to overcome one problem, another problem arises. Our determination to renounce our association with this material world is called mukti. Mukti means coming to the spiritual platform. Since we belong to the spiritual atmosphere, it is impossible for us to be happy in the material atmosphere. If a land animal is placed in water, he will simply struggle for existence, despite being an expert swimmer. We have come into this material world to gratify our senses, but our attempts will never be successful. If we actually want to attain a state beyond fear, we have to accept this bhakti-yoga process enunciated by Lord Kapiladeva.

etavan eva loke 'smin
pumsam nihsreyasodayah
tivrena bhakti-yogena
mano mayy arpitam sthiram

TRANSLATION

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means to attain the final perfection of life.

PURPORT

Here the words *mano mayy arpitam*, which mean "the mind being fixed on Me," are significant. One should fix his mind on the lotus feet of Krsna or His incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarisa Maharaja is an example. He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and tulasi offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears in hearing the great pastimes of the Lord. In this way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the mind is the master of the senses, when the mind is engaged, all the senses are engaged. That is *bhakti-yoga*. Yoga means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child--how long can he be forced to sit down silently? It is not possible. Even Arjuna said, *cancalam hi manah krsna*: "The mind is always agitated." The best course is to fix the mind on the lotus feet of the Lord. *Mano mayy arpitam sthiram*. If one seriously engages in Krsna consciousness, that is the highest perfectional stage. All Krsna conscious activities are on the highest perfectional level of human life.

This verse marks the conclusion of *bhakti-yoga*, as described by Lord Kapiladeva to His mother. *Bhakti-yoga* is the business of one advanced in *jnana-vairagya*, knowledge and renunciation. Sarvabhauma Bhattacarya has explained *bhakti-yoga* as *vairagya-vidya-nija-bhakti-yoga*. *Bhakti-yoga* begins when we accept Krsna's instructions:

*sarva-dharman parityajya
mam ekam saranam vraja*

"Abandon all varieties of religion and just surrender unto Me."
(Bg. 18.66)

We have to renounce all material engagements and accept the lotus feet of Krsna. We are making one plan after another to be happy in this material world, but this place is certified by the Supreme Personality of Godhead as *duhkhalayam asasvatam*, a place of misery. This material world is actually meant for misery, just as a prison house is meant for punishment. Once we attain our constitutional position of *brahma-bhuta*, we can enter the kingdom of God, the spiritual world. By *karma-yoga* we attempt to get out of the gross body, and by *jnana-yoga* we attempt to

get out of the subtle body, but by bhakti-yoga we can directly transcend both the subtle body (mind, intelligence and ego) and the gross material body. Then we can be situated on the spiritual platform in our original, spiritual body. As long as we are in the subtle and gross bodies, we are suffering under the three modes of material nature. Once we enter into the devotional service of the Lord, we are immediately situated on the platform of brahma-bhuta. Aham brahmasmi ("I am Brahman") is simply theoretical knowledge, but when one actually renders devotional service, one is situated in practical knowledge. Then one is no longer on the material platform but on the Brahman platform.

Prahlada Maharaja rendered the best service to his father, Hiranyakasipu, by having him killed by Lord Nrsimhadeva. Superficially it appeared that Prahlada Maharaja did not help his father, but this was not the case. In the sastras it is said that if a person, even though a demon, is killed by God, he is immediately liberated. Prahlada Maharaja was thinking, "My father is so sinful and so much opposed to God consciousness that he might not be liberated." After Lord Nrsimha killed Hiranyakasipu, Prahlada Maharaja told the Lord, "My dear Lord, may I ask one thing from You? My father was a great atheist, and he committed many offenses at Your lotus feet. Now You have killed him. I request that he be excused and be given liberation." Actually Hiranyakasipu was already liberated, yet his affectionate son was anxious to know whether he was liberated or not. It is confirmed by the Lord that not only does a Vaisnava's father, but everyone for twenty-one generations before a Vaisnava receives liberation. Thus by serving the Lord, one renders the best service to his family, because twenty-one generations are liberated if one becomes a pure Vaisnava.

The yogi's real business is to focus his mind on Krsna. That is the real yoga system. There are many gymnastics performed by yogis, but all this is recommended for those who are overly concerned with the body. Rendering service to Krsna twenty-four hours daily is called bhakti-yoga, and that is real samadhi. People are working hard day and night to enjoy some results. A person in bhakti-yoga works hard day and night but offers the results to Krsna. There is a great difference between a bhakti-yogi and an ordinary karmi. Ordinary karmis cannot understand that the bhaktas are on the transcendental platform.

As we have stated before, there are innumerable forms of God--Rama, Nrsimha, Varaha, Krsna, Kapiladeva, Balarama and so on. Sometimes foolish people ask, "You are worshiping Krsna. Why don't you worship Rama?" Actually there is no difference between Krsna and Rama, but everyone has his preference. For instance, Hanuman was particularly devoted to Lord Ramacandra. The gopis are exclusively devoted to Lord Krsna. This does not make any real difference. The Lord appears in different forms, but in all cases He is the Lord. Once Krsna left the gopis and changed into His four-handed Visnu form. The gopis went out searching for Krsna, and when they saw the four-handed Visnu form, they did not offer much respect. They simply wanted to see Krsna. Actually there is no difference between Krsna and Visnu, but every devotee has a particular inclination. In the Vaisnava-sampradaya, some devotees worship Radha-Krsna, and others worship Sita-Rama and Laksmi-Narayana. Some also worship Rukmini-Krsna. All of these are the same, and all of the devotees are Vaisnavas. Whether one chants Hare Krsna or Hare Rama, it is not very important. Worship of the demigods, however, is not recommended. In any case, bhakti-yoga begins with hearing--sravanam

kirtanam. After one has heard from the right source and is convinced, one will automatically perform kirtana. Kirtana means glorification. Kirtana is preaching, glorifying and speaking about the Lord. Pariksit Maharaja attained perfection simply by listening to Srimad-Bhagavatam. This is sravanam kirtanam. Pariksit Maharaja was listening, and Sukadeva Gosvami was performing kirtana by describing the glories of the Lord. Prthu Maharaja simply worshiped the Lord, and Laksmidevi massaged Visnu's lotus feet. Arjuna made friends with the Lord, and Hanuman carried out the orders of Lord Ramacandra. Bali Maharaja offered everything he had to the Lord in the form of Vamanadeva, and after he had offered all his possessions, he offered his body. There are many examples, but at the present moment, if we simply hear about Krsna, that is sufficient. God has given us ears, and we need only go to a realized soul and hear about Krsna from him. This is the process recommended for this age because people are very fallen and are uneducated.

Caitanya Mahaprabhu recommends that we search out a devotee regardless of our position. There is no need to change our position; it is better to remain where we are and simply hear about Krsna. The Krsna consciousness movement is meant to give everybody an opportunity to hear about Krsna. Krsna is within everyone's heart, and as soon as He sees that one is interested in Him, He helps. This is the beginning of bhakti.

Even if we do not understand this philosophy, we will be purified if we hear what Krsna says. This is the whole process of hari-sankirtana. One doesn't even have to understand what this Hare Krsna is. One only has to hear to be purified. Unless one is purified, one cannot understand God. There are many contaminations within the heart, and the people in this age are engaged in many sinful activities--illicit sex, meat-eating, intoxication and gambling. The whole world is revolving about these things, yet despite this we have to spread this Krsna consciousness movement. There may be many obstacles, but they can all be transcended by Krsna's mercy. We only have to be determined in our devotion. The rest will follow. This is the essence of Lord Kapila's instructions to His mother.

"Teachings of Lord Kapila" by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

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