

Lesson 1

Bhagavad Gita – The Timeless Science

1.1 Introduction

Bhagavad Gita is the most quintessential literature among all Vedic compositions. This composition as compiled by the great sage Vyasadeva has been endearing to all those who seek Truth, who look for perfection, who are interested in a complete science of everything irrespective of caste, creed, religion, and nationality. This holy book presents the science of life, as it is, which was originally spoken to Arjuna by Lord Krishna, the Supreme Personality of Godhead in the battlefield of Mahabharata approximately 5000 years ago.

Through the ages, Srimad Bhagavad Gita has inspired and guided hosts of philosophers and scientists. Its influence is not limited to India. There is not a single language in the world in which Bhagavad Gita has not been translated. Just like the Quran and Bible are known all over the world, Bhagavad Gita is also known and respected in the entire world.

Bhagavad Gita is not the science of a particular community - it is the universal science of the soul. It is a science that compels us to embrace divinity and divine qualities. All other bodies of knowledge are subject to change, but this body of knowledge contained in Bhagavad Gita is timeless - eternal.

If a big reservoir of water is within one's reach, why is there the need to go looking for a well to quench thirst? Bhagavad Gita is exactly like a big reservoir of water that explains the essence of all Vedic literature and indeed there is no need to resort to any other literature to understand the science of self-realization.



Figure 1.1: Bhagavad Gita is like a big water reservoir



1. *Who is Bhagavad Gita endearing to?*
2. *In how many languages has Bhagavad Gita been translated?*
3. *Why is Bhagavad Gita timeless?*
4. *Give an analogy to compare Bhagavad Gita with other Vedic literature.*



1.2 Bhagavad Gita - The Torchlight of Wisdom

Arjuna in the battlefield got confused about his duty. Like Arjuna, we are all confused about our duty. This world is a battlefield. It requires great humility to ask perfect questions. Arjuna had that humility and thus he surrendered to Lord Krishna - the Absolute Truth, to get his confusion removed. Similarly, we should also surrender to Lord Krishna while seeking His guidance. Lord Krishna's instructions are compiled in Bhagavad Gita to guide us through the ups and downs of life.

Bhagavad Gita is meant for those who wish to transcend all confusion. It seems that Krishna spoke to Arjuna so it is meant only for him but that is not true. It is meant for everybody. When you are confused in your search for truth, then the removal of that kind of confusion will bring enlightenment to one and all.



1. *What quality is needed to ask perfect questions?*
2. *How did Arjuna remove his confusion?*
3. *Bhagavad Gita is a conversation between Krishna and Arjuna, why should I read it?*

1.3 Reverses of Life - How to handle them?

Just like Arjuna got confused in the battlefield, we also get overwhelmed by many situations. A businessman makes a huge loss and then feels gutted. A young couple decides to get married to live their dream life - alas it ends in bitter divorce just after a few years. A student works hard to qualify a competitive examination, but the success eludes him. When one loses a near and dear one, it feels like the earth has collapsed underneath one's feet. When there is no material motivation around, the inspiration to struggle completely evaporates, disappointment stares and depression sinks in, one may decide to end one's life. This list of reverses in life is endless and unless one prepares oneself in the complete science of life as it is, such situations cannot be faced with courage and fortitude. It requires embracing the divinity to face failures in life - no medicine in chemist shops can be of any help. Searching for the Truth, facing failures, seeking answers to the origin of life and universe are some of the aspects of the defining motivation to study Bhagavad Gita. Let's see what some of the great historical personalities have said about Bhagavad Gita.

"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day."

--Mahatma Gandhi

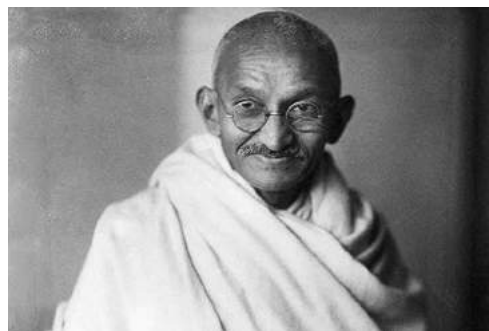


Figure 1.2: Mahatma Gandhi

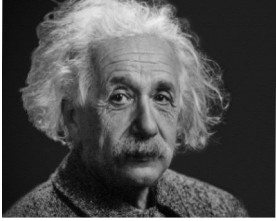


Figure 1.3: Albert Einstein

“When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous.”

-- Albert Einstein

“Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity.”

-- Aldous Huxley



Figure 1.4: Aldous Huxley



Figure 1.5 : Herman Hesse

“The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion.”

-- Herman Hesse, the author of the book ‘Siddhartha’

All lessons as presented in this book derive the spirit and substance from the book Bhagavad Gita-As It Is written by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. Srila Prabhupada is also the founder of the International Society for Krishna Consciousness (ISKCON), popularly known as the Hare Krishna Movement. The compilation of these lessons as contained in this book are inspired and blessed by His Divine Grace. Here is the invocation of his divine mercy:

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ*

Figure 1.6: His Divine Grace
A.C. Bhaktivedanta Swami

Translation: I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

1.4 Scientific Search for Truth

The Solar system has been a great source of inspiration for early scientists in the modern context.

The astronomical data recorded by Tycho Brahe lead to the discovery of laws of planetary motion by Johannes Kepler. Subsequently Newton's Universal law of gravitation captured the essence of it. Newton's law has since been superseded by Albert Einstein's theory of general relativity.



“The most beautiful system of the sun, planets and comets could only proceed from the counsel and dominion of an intelligent and powerful Being.”

-- Sir Isaac Newton

These scientific laws may not make much sense to ordinary populace; however, everybody can appreciate the fact that every object (planets) in the solar system appears to be floating in space. For example, the planet Earth is like a sphere, and it is spinning around her axis. If you think deeply, you will realize that all of us are hanging - our heads being downward and legs upward. Everything is hanging under some force. Ocean water is hanging but it is not spilling out. This observation led Newton to coin the

concept of the gravitational force by which the objects near the surface of the Earth are drawn towards the Earth. Einstein's space time curvature has better explanative power in explaining planetary arrangement in this solar system. Although these laws try to explain the arrangement of the planetary system, this system is operating perfectly from the time of creation as per the laws of the creator – God. In this sense, God's law of gravitation remains a mystery – no one can unpack the creative mind of God.



Figure 1.7:
Sir Isaac Newton



This section discusses how the solar system had put Newton to awe and made him spontaneously appreciate God.

- 1. Could you tell other observations or creations which have made intelligent humans awestruck? If possible, name the corresponding persons too.*
- 2. Have you experienced getting amazed at different aspects of God's creations? Did it inspire you to appreciate God?*

1.4.1 Solar System and my Tiny Existence

The radius of the Earth itself is 6371 km. The distance between Earth and Sun is approximately 150 million km. The radius of the Sun is 695500 km. The city where you are sitting is just a tiny part of this universe. In that tiny city, you live in a very small house. Although you claim that you are the owner of that house, the place is cohabited by numerous other living entities mostly unnoticed by you. There are lizards, mosquitoes and many other insects and microscopic germs etc. which have forcefully occupied some of your space as well. If you count them, they will surely exceed the number of residents in your town. They are also as important as you think of yourself, from their perspectives.




Figure 1.8: Solar system

Such introspection about your identity in this gigantic solar system will naturally make you humble. In natural humility, one starts asking thought provoking questions. These questions may resemble some of those stated below:

- What is the purpose of this creation?
- Why is the solar system organized the way it is?
- Why are there so many varieties of life-forms?
- What is the purpose of my own existence?
- What is my identity?

Numerous such questions may arise. When one starts contemplating, introspecting and questioning in this way, **the search for Truth begins.**

Human life is very precious. In this life if we do not give importance to the nature of the Absolute Truth then our existence would be no better than animals. Why things are the way they are, what substance we are made up of, what will be our destination when we die - these are more important questions than the kind of questions that we are being conditioned to ask. True humility awakens us and makes us bold to ask pertinent questions.



1. *What does the observation of floating planets have to do with our quest for the Absolute Truth?*
2. *Could you give real life example(s) of someone feeling humble and asking such questions on experiencing the vastness of creation?*
 - i) *Read from the 11th chapter of Bhagavad Gita - what makes Arjuna awestruck and what questions does he ask?*

1.5 Some fundamental aspects of life

Just like scientists, policy makers and statisticians are adept in collecting data concerning their field of interests, seekers of Truth also abreast them with life data. Here are some of them that may interest you.

1.5.1 Everybody is a servant



A parent

A farmer

A political leader

A teacher

Figure 1.9: Everybody is a servant

Parents serve their children. A leader serves his followers. A student serves his teacher, and a teacher serves his students. Plants and animal kingdom serve human society and vice-versa. If you take care of your garden you will get flowers and fruits. If you take care of your paddy crops you will get rice and wheat. If you take care of water bodies then you will get fresh water. Nothing is free for us - we must serve to survive.

Whoever is serving nicely they are very happy. If you observe your mother, she serves you and you can

always see happiness on her face. As long as you are happy, she is also happy. There are thus two distinct observations:

- We are all servants.
- Service must be selfless to become happy.



1. *In what way does a blade of grass serve?*
2. *In what way does a house fly serve?*

We will learn from Bhagavad Gita that we must selflessly serve with devotion to the Absolute Truth to become happy.

1.5.2 We all seek relationships

As human beings, we are committed to various relations in this world. Parental relationships bind father and mother to their kids. A servant is bound by a servitor relationship with his/her master.

Friendship is something that we crave for, while conjugal love adds another dimension to our human bonding. There are some for whom we reserve our awe and reverence. These are basic relationships that we see in this world. These relationships become sublime and pure when grounded in eternity and selfless attitude.

In the Introduction to Bhagavad Gita, Srila Prabhupada talks about this. We all have a relationship with the Absolute Truth. God is not something inanimate, God is a person. So, as a person we can approach Him. The moment God is impersonal you can't approach Him. If you simply think that God is gigantic and infinite, then how will you approach Him?



Yashoda-as Mother



Hanuman-as Servitor



Sudama-as Friend

Figure 1.10: We all seek Relationships with the Lord

But anyone can understand scientifically that God is a person and you can approach Him as His father, mother just like Nanda Maharaja and Yashoda Maiya approached Him. You can approach Him as a servitor like Hanumanji, as a friend like Arjuna, Sudama, Uddhava, etc. The trees and cows in Vraj, all

have affection for Krishna. Gopis approached Krishna as their lover. So, these are the aspects that are also explained in Bhagavad Gita.



1. *What are the prominent types of relationships with the Lord? Give examples of a few devotees for each.*
2. *Give, from Ramayana, examples of devotees related to Lord Ram in different types of relationships mentioned above.*

1.5.3 We seek possession or proprietorship

Each one of us is very proud of our own body and would like to have this body for eternity. Do you possess your body? Now you are young, and you do not want to become old but is that possible? Youth is given to you, and it will also be snatched away from you. Time gives you everything and time takes away everything as well. Time gives you family and time will snatch you away from the same family in the form of death. Do you possess your car, your home, your intellect, your memory, your wealth, and your followers? Margaret Thatcher, the British prime minister, was a very powerful woman. During her last days she lost her memory, and she didn't even realize that her husband had already died.

Who can thus claim that he/she has proprietorship over his/her memory, and intellect? Do we possess our wealth? You can see in this world that the people who were very rich finally had to part with it at the time of death.

As one introspects this way, a seeker recognizes that no one is the proprietor of everything that exists around. In that state, the seeker recognizes that He who is the real proprietor must be God. Thus, true renunciation is to understand that everything belongs to God. The moment you recognize that you own nothing in this world, you will be a wise person. The man who is attached to this world cannot be a person with wisdom; he is simply an ignorant fool. Detachment is the sign of wisdom.



1. *Give the moral of this section in one sentence.*
2. *This is an age of intellectual property rights in the form of patents, etc., and this section says I am not the proprietor of my intellect. Why?*
3. *I built my house with hard efforts and I do not allow anyone to live here without my permission, still this section says I am not the owner of my house. Why?*
4. *At best I am the care-taker of my house, so it should be used in _____ (whose) service.*

1.5.4 Temporariness pervades this world

Everything in this world is temporary. The United Kingdom is smaller in size to Uttar Pradesh, one of the provinces in India. Yet at one point of time, British ruled almost the entire world. That vast British Empire is no more. The great USSR is no more. Many great civilizations have come and gone by the influence of great time (kala).



Neither happiness nor misery is permanent. Neither success nor failure is permanent. All of one's achievements and accomplishments hardly make any sense at the end of his life. Even great leaders like Ronald Reagan, Margaret Thatcher, and Indira Gandhi had to submit to this temporariness of this world. We are mere mortals. As Indians, we know very well that inspite of all our so-called achievements, at the end, this body will be taken on four bamboos to the cremation ground.

Lord Krishna says in Bhagavad Gita 8.15:

*mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
sanīsiddhim paramām gatāḥ*

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

Bhagavad Gita is that timeless science which enlightens people of all ages in such deliberations. We are always servants, we seek pure and eternal relationships, we owe no proprietorship in this world and our so-called identities and existence are devoured by the temporariness of this world. Nobody can deny these observations. Thus, Lord Krishna advises us through Arjuna in Bhagavad Gita 5.29:

*bhoktāram yajña-tapasām
sarva-loka-maheśvaram
suhṛdam sarva-bhūtānām
jñātvā mām śāntim ṛcchati*

Translation: “A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.”



1. The narrative on the temporariness of this world paints a very gloomy picture of life. Where is the ray of hope?
2. What is the universal peace formula as given in BG 5.29?

1.6 Dull and Living Matter

We know that a table, a chair and a house are dull (inert) matter. However, we know for certain that our bodies are not dull matter. They respond to different stimuli in a conscious manner. We will reflect upon this living matter as we contrast with dull matter.

1.6.1 Our Living Body

There are 8.4 million different varieties of species in this world as explained in Padma Purana - one of the Vedic literatures. Each bodily form evolves from a single cell. Let us look at the human body that evolves from only one cell - a combination of half of the mother's cell and half of the father's cell at the

time of conception. This original cell through repeated cell division gives rise to your bones, nails, hair, different body organs, skin and what not. Plants also grow like this. Every form of life whether plants, aquatics, insects, birds, reptiles, animals and humans - all follow the same process.

Have you ever pondered over these observations? How is hair growing on your body? When you cut your hair, you do not feel pain but when you cut your skin, you feel the pain. Have you ever thought about it? In the same body, you can cut your hair, you can cut your nails, but you cannot cut your hand.



Figure 1.11: Our living body

The miracle is that even if we can observe this process of development of a living body from a single cell, we cannot replicate the process. Scientists can only play with what God has already given. We can use genetic manipulation and produce more fruits and vegetables. We can put more urea in the field (soil) and get more yields. This kind of manipulation we can do but we cannot self-replicate the process, the way nature self-replicates.

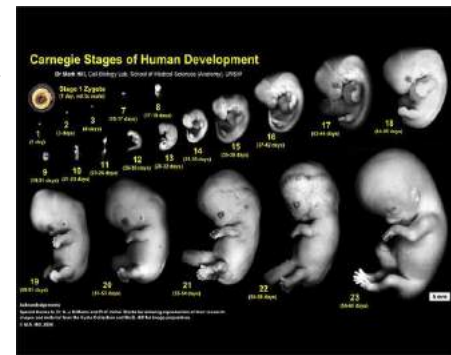


Figure 1.12: Stages of human development



1. *What is dull matter and what is living matter?*
2. *What is wondrous in the way a human cell multiplies?*
3. *What is a miracle in the process of natural self-replication?*

1.6.2 A Self-replicating Machine

A self-replicating machine is a construct that is capable of autonomously manufacturing a copy of itself using raw materials taken from its environment, thus exhibiting self-replication in a way analogous to that found in nature.

A detailed conceptual proposal for a physical non-biological self-replicating system was first put forward by mathematician John von Neumann in lectures delivered in 1948 and 1949, when he proposed a kinematic self-reproducing automaton model as a thought experiment.

John von Neumann thus dreams that one day a single automaton - a computing machine with a single memory - will grow in terms of hardware as well as software such that this machine will be a Noble prize winner. This dream has its inspiration in the way the human body evolves as explained in this section. The human body evolves from one cell both in terms of hardware and software, i.e. bodily growth and mental and intellectual growth. So, can a single automaton grow both in terms of hardware and software to become a full-fledged intelligent machine? Simultaneously can it self-replicate as well, as the natural organisms exhibit?



If we can do so, then one may claim that there is no need for God or that God is an irrelevant entity. Even after more than seventy years of such a hypothesis, scientists have not been able to scratch the surface of this problem. No laboratory in the world can even produce a biological grass. However, even if such a machine is ever created, it cannot solve most of our problems especially those related to hunger and food production. We know very well that mother cow eats grass and gives us milk – a wholesome nutritious food. If we maintain cows in a healthy manner, food security will be guaranteed.



1. *This section has two messages - one is the utility of studying the intriguing self-replication process in the natural biological organisms and the other is our futile attempt to develop an artificial self-replicating machine. Elaborate the two in your own words.*

1.6.3 Can I replicate the Miracle?

Although one can observe the process of self-replication in nature, one cannot replicate the process. The reason has been explained in Srimad Bhagavatam as follows:

“The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity - the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body. (SB 3.31.1)”

Thus, when we cannot replicate even grass, what can we speak of any higher form of living entity? Machines do not produce food that will sustain the creation. Machines are there to enhance our comfort level. You can use a machine like a tractor that will help you in cultivation. You can create a machine in the form of a motor that will help you to bring water from deep in the ground, but you can't create a machine that will create water. Water must be taken from nature. Air must be taken from nature.

If we maintain cows in a healthy manner, then food security will be guaranteed, but instead we are worried about self-replicating machines. All these people who are thinking about self-replicating machines, if they would have invested their energy in taking care of cows properly, innocent people would not have been subject to purchasing synthetic milk and impure ghee in the market.

Thus, formation of a living body is a mystical coupling of the soul (anti-material) with the body (material). This forms a substantial portion of the subject matter of the Bhagavad Gita.



1. *Who has compiled the literature Bhagavad Gita?*
2. *Why is the message of Bhagavad Gita still relevant even after 5000 years when it was spoken by Lord Krishna?*
3. *What do you conclude after contemplating on the gigantic nature of this universe?*
4. *When does the search for Truth begin in one's life?*
5. *What kind of questions within you can cripple you?*
6. *What kind of questions can rejuvenate you?*



7. *Why does Bhagavad Gita attract you?*
8. *Enumerate a list of objects for which you are an absolute proprietor.*
9. *Everybody in this world is a servant. Justify your answer by relating the different roles that you play in your life.*
10. *Self-replicating machines as dreamt by Von Neumann have not been actualized by current researchers. Do you think that this is possible in the future?*
11. *What is the miracle in nature as far as self-replication is concerned?*

1.7 Spirit of the Bhagavad Gita

Bhagavad Gita is meant to awaken our divine nature in the human form of life. Temporariness pervades our perception. However human perception can be sanctified to perceive that which is eternal, full of knowledge and joy-sat-chit-ananda. This is what is called divine, beyond our mundane perception of material space and time. As of now we are all soaked in our material experience whose basis is our tendency to enjoy our senses. Obviously, concepts given in Bhagavad Gita would appear to be alien to most of the newcomers. However one can start relishing the message of Bhagavad Gita with an open mind. Let me tell you *the Story of an Exploding Frog*.

Once a baby frog jumped out of a small well and went out to explore the world outside. He was astounded by seeing a big elephant. He informed his mother about this big creature. The mother frog was convinced that there can not be another big one other than her. The mother frog in its attempt to fathom the size of this new creature began bloating itself, asking the baby frog if the creature was as big



Figure 1.13: The exploding frog

as itself now. Each time the frog bloated itself more, the baby would say “No. Bigger”! In this way the mother frog gradually puffed up her body and when it went beyond limit, it exploded with a big bang.

Very often it is assumed that there is very little beyond what we have seen. Because of our limited experience we tend to dismiss anything anti-material or anything beyond matter. Our situation is like that of this mother frog whose baby one day claimed to have seen a very big creature. This instructive story could well be our own when we get very puffed up with our own limited knowledge and assume that there is nothing beyond matter. However, our narrow understanding could cripple us just like that exploding frog.



1.7.1 What we are?

We saw in the previous section that our body is a mystical coupling of the body that is material and the soul that is anti-material. Thus Bhagavad Gita teaches us about objects consisting of two natures - spirit and matter in the following manner:

- The world that we perceive is a place where unlimited jīvas (atomic souls) are encaged in 8.4 million different bodies.
- The world is there to help us rediscover our divinity by purifying our consciousness.
- All our endeavor must be to ascertain the Truth – not to get entangled in ignorance.
- Distinguishing spirit from matter is the first step in this process.

In the Introduction to Bhagavad Gita Srila Prabhupada says: *“That destination is called the sanātana sky, the eternal, spiritual sky. In this material world we find that everything is temporary. It comes into being, stays for some time, produces some by-products, dwindles and then vanishes. That is the law of the material world, whether we use as an example this body, or a piece of fruit or anything. But beyond this temporary world there is another world of which we have information. That world consists of another nature, which is sanātana, eternal. Jīva is also described as sanātana, eternal, and the Lord is also described as sanātana in the Eleventh Chapter. We have an intimate relationship with the Lord and*



Figure 1.14: Spiritual sky

because we are all qualitatively one with the the sanātana Supreme Personality of Godhead — the whole purpose of Bhagavad-gītā is to revive our sanātana occupation, or sanātana dharma, which is the eternal occupation of the living entity. We are temporarily engaged in different activities, but all of these activities can be purified when we give up all these temporary activities and take up the activities which are prescribed by the Supreme Lord and that is our pure life.”

All our endeavors must be to search for the Absolute Truth, not to get entangled in ignorance. Distinguishing spirit from matter is the first step in this process. So the aim of this course will be to motivate you that there is something beyond matter, something spiritual, something eternal, and something timeless, which we are made up of.



1. Give the moral of the story of an exploding frog?
2. What is divine? Why is the human form of life special?
3. All living beings are made of two nature. What are they?
4. How many varieties of living species are there?
5. How do we attain our divine nature?
6. Bhagavad Gita is there to awaken our _____ dharma.
7. What is the process of purification to attain our divine nature?
8. What is first step as we contemplate on the nature of Truth?



1.7.2 Spirit I – Lord Krishna, the Absolute Truth

Sri Krishna is the Absolute Truth and He is the speaker of Bhagavad Gita. Thus the message of Bhagavad Gita is Absolute - not subject to any interpretation. Vyasadeva is merely the compiler. You will see in Bhagavad Gita whenever Krishna speaks, Vyasadeva didn't write *Sri Krishna uvaca*, rather he writes this as *Sri Bhagavān uvaca*.

Everybody knows that Krishna spoke Bhagavad Gita then why did he write “*Sri Bhagavān uvaca*”? Because he anticipated that a time would come in future when people will ascribe Lord Krishna as a mere human being. Such understanding would minimize the Absolute position of Bhagavad Gita. Therefore to prevent such abuse of this great literature, Srila Vyasadeva wisely preserves Lord Krishna's supreme position. Krishna is God Himself. That's why Bhagavad Gita is very enduring. It is God's instructions for humanity.

Srila Vyasadeva divided Veda into four divisions for people of the age of Kali. He also wrote Puranas, Itihasas like Mahabharata, and finally he wrote Brahma sutra (or Vedanta sutra). Bhagavad Gita is a part of the Mahabharata. Srila Vyasadeva is thus the greatest authority in the Vedic literature. He unequivocally declares Lord Krishna as the Absolute Truth not only in Bhagavad Gita but all across the vedic literature.

Not only the great Vyasadeva ascertains Lord Krishna to be the Absolute Truth, all great acharyas (spiritual authorities) such as Adi Shankaracharya, Ramanujacharya, Nimbarka swami, Vishnu swami, and Sri Chaitanya Mahaprabhu also confirm this truth. In all Vedic literatures, this truth that Lord Krishna is the Supreme Personality of Godhead has been established by great spiritual authorities like Srila Narada, Bhishma deva, Lord Shiva, Lord Brahma, Sage Kapila, Prahlada, Janaka, Sukadeva Goswami, Manu, Four Kumaras, Bali Maharaja, and Yamaraja. They are famously known as 12 Mahajanas - greatest authority in the science of vedanta.



1. *The speaker of Gita is not an ordinary teacher, but the Absolute Truth Himself. How do we know that? Elucidate*
2. *Mention the name of acharyas who have ascertained Lord Krishna to be the Supreme Absolute Truth?*
3. *Who is a Mahajana? Tell the names of 12 Mahajanas.*
4. *Why is Krishna addressed as Bhagavan in BG by Srila Vyasadeva?*

1.7.3 Spirit II – Becoming a Right Thinker

A person who always acts from a neutral position is a right thinker. A right thinker can churn the nectar from Bhagavad Gita. Bhagavad Gita makes a person think. Lord Krishna defines such a right thinker in Bhagavad Gita 2.58 as:

*yadā saṁharate cāyaṁ
kūrmo 'ṅgānīva sarvaśaḥ
indriyāṇīndriyārthebhyas
tasya prajā pratiṣṭhitā*



Translation: “One who is able to withdraw his senses from the sense objects as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.”

Lord Krishna further distinguishes right thinkers from those who are very ordinary in Bhagavad Gita 2.69 as:

*yā niśā sarva-bhūtānāṁ
tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni
sā niśā paśyato muneh*

Translation: “What is night for all beings is the time for awakening for the self-controlled, and the time of awakening for all beings is night for the introspective sage.”

An introspective sage is the right thinker. He is always self-situated - situated in atman. He is not biased by his bodily senses. Although Bhagavad Gita is literature for those who can think, anybody who starts taking interest in Bhagavad Gita starts thinking. This is the underlying sublime principle by which Bhagavad Gita works. Isn't it a wonderful thing? That is the sublime aspect of Bhagavad Gita. Anybody who will take shelter of Bhagavad Gita, he will become a right thinker. A person who always acts from a neutral position is a right thinker. He is not biased by his selfish mentality, he is not biased by other's selfish mentality, he is not biased by his own name and fame, and he is not biased by anything. The moment you are biased, you cannot become a right thinker. That is why the yogis of India leave everything - family, home and fame - and enter the caves of Himalayas or take shelter in holy places. There they perform severe austerities and spiritual practices to gain neutrality. Neutral position means neither one has any hatred nor one is partial to anyone. In this state, one sees everyone as God's dear child.

One thinker is sufficient to guide 1000 people. Considering that the current population is at 7 billion, we need 7 million people who are educated in Bhagavad Gita. These 7 million thinkers will be able to guide the world of 7 billion in the path of self-enlightenment, prosperity, and peace. Then the world will become “Vasudhaiva Kutumbakam.”

The real problem is that we do not have the right thinkers. Srila Prabhupada once said that every village and city of India must be converted to Gita-nagari following in the footstep of Mahatma Gandhi. Thus, we have endeavoured to run this Bhagavad Gita correspondence course to reach out to all those who have no opportunity to be properly educated in the science of Bhagavad Gita.



1. Who is a right thinker? Quote the verse from BG with meaning?
2. What is the most essential quality of a right thinker?
3. How does one attain the state of neutrality?
4. What is the best way to become a right thinker?
5. The whole world needs the guidance of Bhagavad Gita. How many right thinkers are necessary to make the whole world Gita Nagari?



1.7.4 Spirit III- Building a Relationship with the Lord

Besides being a right thinker, one must be a friend and devotee of Lord Krishna. He should have simple faith in Lord Krishna's instructions. As Lord Krishna says in Bhagavad Gita 4.3:

*sa evāyaṁ mayā te 'dya
yogaḥ proktaḥ purātanaḥ
bhakto 'si me sakhā ceti
rahasyaṁ hy etad uttamam*

Translation: “That very ancient science of the relationship with the Supreme is today told by Me to you because you are My devotee as well as My friend; therefore you can understand the transcendental mystery of this science.”

One must accept Bhagavad Gita As It Is as Lord Krishna spoke to Arjuna – no addition or no deletion to His instructions. As Srila Prabhupada says in the Introduction:

"The spirit of Bhagavad-gītā is mentioned in Bhagavad-gītā itself. It is just like this: If we want to take a particular medicine, then we have to follow the directions written on the label. We cannot take the medicine according to our own whim or the direction of a friend. It must be taken according to the directions on the label or the directions given by a physician. Similarly, Bhagavad-gītā should be taken or accepted as it is directed by the speaker Himself."

Ultimately Lord Krishna will reveal this knowledge to us if we sincerely surrender unto Him. He is there within our hearts and He will reveal this knowledge as we hear from the bonafide spiritual master. That is why in this correspondence course we will follow Bhagavad Gita As It Is by **HDG AC Bhaktivedanta Swami Prabhupada** as the textbook.

This Bhagavad Gita has revolutionized the hearts of millions across the globe. Srila Prabhupada is against the idea of using selected verses from Bhagavad Gita to put forth one's misdirected ideas. There are 700 verses in Bhagavad Gita and one must accept all the verses, just like as per your medical prescription you have to accept all medicines - you cannot reject one and accept another.



1. Arjuna is the first student of this Bhagavad Gita. Why did Lord Krishna select him to receive this eternal science of Bhagavad Gita?
2. What is the foremost qualification that would enable one to understand the science of Bhagavad Gita?
3. What is the spirit of Bhagavad Gita as explained by Srila Prabhupada?

1.8 Subject Matter of the Bhagavad Gita

The Bhagavad Gita deals with five subject matters which are as follows:

1. Isvara (God)
2. Jīva (living entity)

3. Kala (time)
4. Prakriti (nature)
5. Karma (action)

Among these five topics, Lord Krishna deals mostly with the fifth topic, i.e. karma. Karma means the form of duty that liberates us from the influence of ignorance. Thus, Lord Krishna prescribes duties in the form of Karma Yoga, Jnana Yoga, Dhyana Yoga and Bhakti Yoga. The yoga system that is spoken in Bhagavad Gita is duty because anything that is duty must connect you to Lord Krishna. You are doing something, but you are not getting connected to Lord Krishna that means you are wasting your human life. So, this is the most talked about subject in Bhagavad Gita. We all must be situated in the yoga system and according to Bhagavad Gita the highest form of yoga is Bhakti Yoga.

1.9 Definition of God

Parasara Muni, in Vishnu Puran, gave the definition of Bhagavān. He said that Bhagavān is that person who possesses six opulences in full:

1. All beauty
2. All wealth
3. All power/strength
4. All knowledge
5. All fame
6. All renunciation

This is Bhagavān and the goal of Bhagavad Gita is to know Him and get connected to Him through a prescribed yoga system - in particular Bhakti Yoga.



Figure 1.15: Bhagavān- The possessor of six opulences



1.10 Conclusion

Bhagavad Gita (BG) is a complete science - science of both spirit and matter from a holistic perspective. This book provides timeless science that is applicable to every human race in every corner of society.

Bhagavad Gita informs us that we are tiny divine particles having the same quality as that of the Absolute divinity – Lord Krishna. Daily bathing in the message of Bhagavad Gita will help us to revive our divinity – spiritual qualities.

There has been debate among intellectuals about the chemical origin of life or life eternal – Bhagavad Gita speaks of the latter. Our empirical observations show that matter comes from life not vice versa.

We are servants, who is the master? Bhagavad Gita answers this question very lucidly. Lord Krishna is the ONLY master. He is also known by different traditions as Allah, Jehovah, God etc.

We crave relationships – but all of them are temporary – some of them are even a source of agony. Bhagavad Gita answers the nature of this pure relationship and its shelter. When we connect ourselves in the yoga-system with Lord Krishna, we establish our divine relationship with Him. This in turn makes our filial or worldly relationships also divine. Everything here is temporary – what is permanent? Bhagavad Gita again provides a wonderful answer stating that the shelter of the Lord, His abode and His devotional service are eternal.

We are here in this material world because we want to become God. Suppose you have created a robot. And plan in such a way that this robot will follow you. Would you like a robot that will revolt against you? So that's the difference between you and God. God has created you but has given you freedom as well. It is up to you to use your freedom, to use your free will to accept God or reject Him. He is your loving father after all.

Thus Bhagavad Gita is that timeless science which has answers to all our thought provoking queries.



1. *Choose the correct word from the parenthesis*
 - *The world is here to help us rediscover our (humanity/divinity).*
 - *In this material world we find that everything is (eternal/temporary).*
 - *The Lord is described as sanatana or eternal and the jiva is described as (also eternal/ temporary).*
 - *We are (qualitatively/quantitatively) one with the Lord.*
 - *The whole purpose of the Bhagavad Gita is to revive our (eternal occupation/ eternal ignorance)*
2. *We can understand Bhagavad Gita if we follow three spirits. Describe these three spirits.*
3. *Enumerate five topics discussed in BG.*
4. *Which topic is most talked about in BG?*
5. *What is the definition of God?*

Lesson 2

The Krishna-Concept of Infinity

2.1 Introduction

One of the five topics discussed in Bhagavad Gita is God. This lesson is all about God – Does God exist? Those who do agree that He exists also say that God is great! How great is He? That is something that very few people know. God is infinite! Everybody knows. What is the measure of this infiniteness? Hardly one knows. In this lesson, we will provide some empirical evidence to establish the existence of God. Then the authority of holy scriptures and holy seers will be invoked further substantiating the existence of God. In the process of understanding the concept of infinity, we will establish how the Krishna-concept of God (Infiniteness) is Absolute. These topics will be dealt with in this lesson based on the teachings of Bhagavad Gita.

2.1.1 Does God exist?

Whether God exists or not is a fundamental question facing mankind today. What was accepted commonly as a fact in bygone ages is now being increasingly questioned. In the following presentation we will discuss some of the logical reasons proving the existence of God.

2.2 Empirical Evidence 1 – Perfect design

2.2.1 Story of Newton's Solar System Model:

A friend of Sir Isaac Newton came over for a dinner. His friend was an atheist while he was a monotheist (raised a Christian but denounced the trinity as it opposed one god). They often got into debates. While Newton was preparing the dinner, his friend noticed an extraordinary model of the solar system Isaac had in his library bookshelf. His friend was amazed and asked him who made it and where it came from. Sir Isaac Newton responded coyly that nobody had made it and that it just happened to appear. His friend, confused and irritated, retorted, “You must think I am a fool! Of course, somebody made it, and he is a genius.” Newton then spoke to his friend in a polite yet firm way: “This thing is but

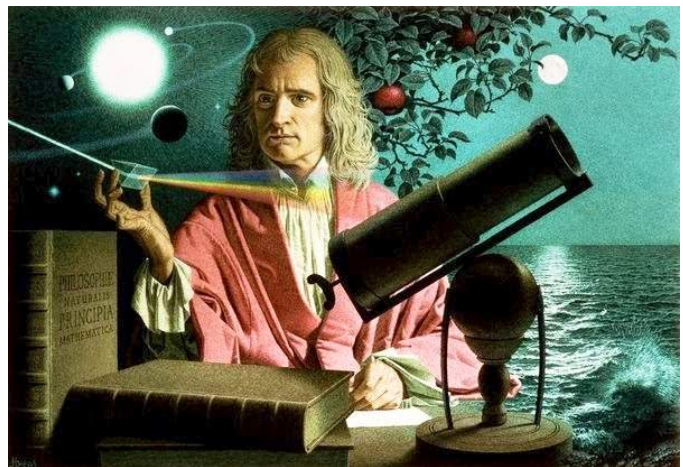


Figure 2.1: Sir Issac Newton with his model



a puny imitation of a much grander system whose laws you know, and I am not able to convince you that this mere toy is without a designer or maker; yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker! Now tell me by what sort of reasoning do you reach such an incongruous conclusion?”

2.2.2 The Precision of the Solar System

The solar system itself is a perfect example of amazing order and design. The movement of planets around the sun in their distinct orbits are so precise that we can even set our watch against these movements. Earth is located at a right distance from the sun as shown in the figure 2.2. If it were to move a little closer, earthly life forms would go extinct because of high temperature, and if the earth were to go a little away from the sun, again these forms would not survive because of the freezing temperature. Given this delicate yet persistent equilibrium, how can we deny the existence of a designer and assembler behind the universe? Everything in this universe is perfectly designed. Let us examine in this section some facts around us that can help us keenly observe some distinct patterns.

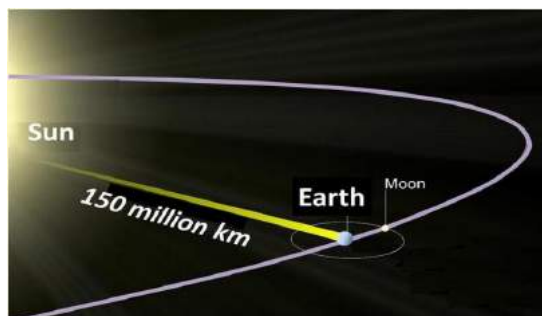
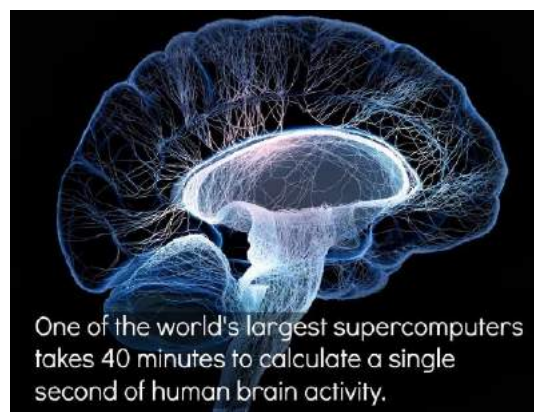


Figure 2.2: Distance of Earth from Sun

2.2.3 The Complex Living Body

Every living body starts with a single cell. That single cell multiplies and gives rise to gigantic bodies like elephants, whales, and humans and even tiny insects and microbes. Every organ of our body is very intricate and more complex than a computer. If a computer cannot come about by some random event (chance factor), how can a living body, which is a perfect working assembly of complex organs, come by chance?



One of the world's largest supercomputers takes 40 minutes to calculate a single second of human brain activity.

Figure 2.3: Human Brain

Similarly, the human brain processes information at a speed that cannot be simulated by the best of supercomputers. The cognitive function of a human brain is far beyond the abilities of present-day supercomputers. We do not have a machine that can properly understand language. A small boy can learn to understand a few languages but no machine is capable of this. Similarly, the eye has the ability to discriminate millions of colours. The combination of three primary colours – Red, Green and Yellow – can provide millions of colour shades and the eyes have the power to differentiate them. There must be a creator who has created all these wonderful things.

2.2.4 The E. coli bacterium: A Classic Case of Perfect Complex Design

E. coli is a common flagellate bacterium. Flagellum is a thin filament that rotates and helps the bacteria in moving. The scientists are astounded by the immense complexity of this simple structure of a common bacterium. Flagellum is driven by a reversible rotary motor located at its base. It is powered by an ion flux. The motor is about 45 nm in diameter and is assembled from about 20 different kinds of parts. When the motor at the base of flagella rotates at a very high speed, it causes bacteria to swim in the water. Even a single cellular organism is so complex in its design. If you look at the research community, there are thousands of people doing PhDs to understand this nano-motor. So if E. coli bacteria motor is so complex, what to speak of other living beings from reptiles to birds to animals to human beings.

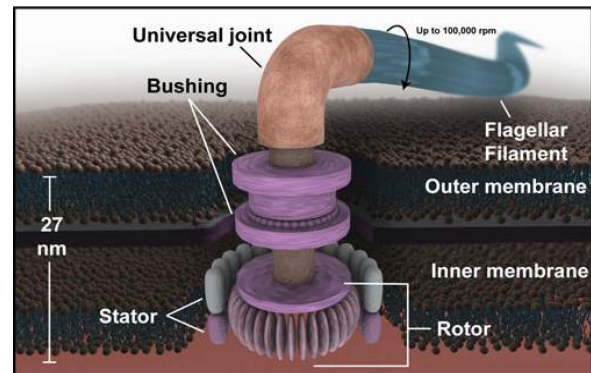


Figure 2.4: E. Coli Bacterial Flagella Rotary Motor

2.2.5 The Self- Restrained Water Bodies

Water must continuously flow to remain unpolluted. Good flow of water in rivers keeps it in pure condition. Similarly, the vast body that supplies water is the ocean. The moon is at perfect distance from the Earth and it creates important ocean tides and movements so that the ocean waters do not stagnate, and this water is always in motion because of the moon's gravitational pull (fig 2.5). But the pull is only so much that there are tides in it, had it been little more, it would have inundated the land. Thus the massive oceans are restrained from spilling over across the continents. What a perfect design!



Figure 2.5: Moon's graviational pull on water bodies

2.2.6 Natural Symbiotic Living Order

When we observe in nature, we see that there is a harmonious symbiotic relationship between different living entities. There are microbes in the soil that eat the soil and make it porous. If we provide for their fast growth, then they help us to make the land light and fertile. The plants in turn grow better when the soil becomes light and fertile naturally as they can now consume the elements of the soil better. Thus, we see that there is everything in nature designed perfectly to co-exist. Also, cows eat grass and give us milk. We drink milk and if we take care of cows a perfect symbiotic relationship is harnessed – A perfect design! Everything in nature inspires us because of the perfect design. When we observe the wonders of creation around us closely, then there is hardly a chance to miss the beauty and aesthetics of perfect design at all levels.



1. The Solar System is a perfect example of amazing _____ and _____.
2. Even the *E coli* bacterium has a _____ design.
3. Only because the moon is at a perfect distance from Earth, huge water bodies are _____.
4. Some examples of perfect design are given. Can you think of some more examples that would support this empirical evidence?

2.3 Empirical Evidence 2–Perfect order

“I can do that better than the robot”

Once there was a young scientist who received a national award in robotic science. The institute where he studied proudly announced a display of his work. Many came to see the genius and his robots. One robot which especially attracted everybody's attention was designed to walk and pick a ball that was kept 6 feet away. Seeing this and seeing all the people who were in awe, a little girl screamed “But I can do this much faster and better than the robot!” Perfect design in nature also implies a perfect order. And this in turn also means a perfect controller who not only designs complex orders but also controls them. We may design many complicated robots but God has designed us and unlimited other creatures that are astounding in their complexity and functions.



Figure 2.6: Humanoid Robot

In this section we will discuss how there is perfect order maintained in nature through certain unchangeable laws, physical and natural and thus conclude that the perfect order must be associated with a perfect being - God.

2.3.1 Physical Laws

Law of Gravity: Most of the observable phenomena we see around us are governed by definite laws. For example, the acceleration due to gravity, g has a definite value of 9.8 m/s^2 . This acceleration due to gravity does not change with time for a specific location.

Speed of Light: The speed of light does not change in a given medium. In Rig Veda there is a mantra for Sun God and it says, sun rays travel at the speed of 2202 yojanas in half a nimisha. Yojana and nimisha are ancient units of length. Calculations give the speed of light as 189547 miles per second. This is given in Rig Veda which is thousands of



Figure 2.7: Vedic calculation of speed of light

years of old literature. The modern estimate of the speed of light is 186281 miles per second. Earth spins in 24 hours causing day and night. It perfectly follows the order of rotation and revolution. Even a slight change in this order will create catastrophe in the climatic condition. Such a perfect order we have in nature.



1. *Enumerate some more examples that would support the idea that there is perfect order within this universe.*

2.4 Empirical Evidence 3 – Maintainer

In nature everything is provided to us. Water to drink, air to breathe, food to eat and everything that is needed for survival is fulfilled by nature. The sunlight and moonlight that are so essential for our maintenance and sustenance are also given to us by Mother Nature.

Most importantly, every living entity, from insects to humans, is given parents, who have an instinct to go at lengths caring for their offspring. These instinct and other sorts of intelligence are also given to us.

How far can one go to protect one's offspring? Can we starve ourselves to death to protect our babies? The Giant Pacific female octopus does just that. She lays her eggs in thousands and divides them into different groups based on size, shape, and likeliness of survival. She then dedicates the next two months of her life in protecting them from predators and ensuring they get enough oxygen supply by constantly pushing water current towards them. She is so busy keeping them alive that she does not have time to feed herself. Once the eggs hatch, the Pacific female octopus is totally exhausted and in a matter of minutes, dies.

It is evident that an invisible hand always guides us, particularly in difficult times. All arrangements have been made for our survival here. It is not that we were thrown into some kind of isolated place and that we have to start everything from scratch. This again signifies towards an intelligent universal maintainer.



1. *Although you are brought up by the special care of your parents and other near and dear ones, can you contemplate on some of your personal examples that makes you believe that your parents are just instruments of the real maintainer - God (Lord Krishna)?*
2. *This world appears to be self-sustained. Is there a need to invoke God as the ultimate maintainer?*
3. *We have been provided with everything in nature and that includes a set of parents who care for us. Hardly we are grateful to the Lord for such a wonderful arrangement. Comment.*



2.5 Empirical Evidence 4 - The Law of Karma

One might surely question after reading the above section that though much of what we need is provided by nature itself, why is the world full of disparities? Some are rich, some are poor. Some are born healthy; some drag with sickness. Bad people seem to flourish. Good people seem to suffer. Without committing any apparent mistake, I seem to be suffering.

Why is it so? This brings us to the law of karma that is summed up in the adage - “As you sow, so shall you reap”. Not just in terms of reactions, but we also see the law of karma at work in terms of inspiration that comes from within. You will see that all our scientific discoveries, and artistic discoveries happen because of sudden inspiration. If that inspiration is not there, you will not be functional. Some inspiration must come from within.

And sometimes this inspiration is so profound that it impacts generations. It impacts the nation; it impacts the world. And whatever may happen, finally you can see that always virtue wins, and evil is defeated in the long run. For example, it appeared like Hitler had been conquering the world but ultimately, he was vanquished. There is the law of karma and the law of nature. Many times, we can experience these laws. But sometimes we are cognizant and reflect on them.



1. *Seeing the perfect design and perfect order in nature, we can conclude that there must be a perfect designer and that must be _____.*
2. *Can the so-called evolution or other modern scientific paradigm explain the phenomena that someone is born poor while another is born rich? Hint: A nobel laureate does not produce an offspring that also becomes another nobel laureate.*
3. *People often complain that bad things often happen to good people. Can you refute this allegation through the paradigm of law of karma?*
4. *Environmental pollution is a result of going against the laws of nature. Comment.*

2.6 God Does Exist: What Next?

In the previous section we have provided many empirical evidences that help us understand that there must be God. However, accepting the existence of God alone does not help us understand the details about God. Where is He? What does He do? What is the purpose of the universe? These questions cannot be answered through empirical evidence. What is then the method to know God? Divine revelation is the ONLY way. Srila Prabhupada gives a very apt analogy in this regard. How does one know about his father? The ONLY authority is one's mother. Just as a mother alone can reveal the identity of the father, the process of divine revelation alone can help us understand or know God as He is.

2.7 Divine Revelation

Divine revelation is the process by which things become self evident. This may occur in four different ways:

2.7.1 The Holy Books

God is revealed through Holy books. Bhagavad Gita, Vedas, Bible, Koran, Srimad Bhagavatam, Ramayana, Guru Grantha Sahib and other bonafide holy books are there to let us know God. These holy books are NOT man-made. These books descend to this world through divine revelations. Thus, God reveals Himself through scriptures.



Figure 2.8: Holy books

2.7.2 Seers of Truth

The sages who have seen the Truth reveal the same Truth unto the other seekers who are sincere and faithful. Adi Sankaracharya, Sri Caitanya Mahaprabhu, Prophet Mohammad, Jesus, Arjuna, Bhisma Deva, Vyasadeva and Srila Narada are some of the seers who have guided humanity towards God Consciousness. These seers of Truth left behind many literatures such as Vedas, Mahabharata, Puranas, and Narada Bhakti Sutra for our benefit.



Figure 2.9: Seers of truth

2.7.3 Incarnations of God

Supreme Lord Krishna appears time and again in this world in His many beautiful incarnations as Lord Rama, Lord Nrsimha, Lord Varaha, Parasurama, and Lord Buddha to endear humanity towards Him. His places of appearance such as Vrindavana, Ayodhya, Jagannatha Puri, Kurma Kshetra, Varaha Kshetra, and Tirumala etc. remind us about His divine activities and pastimes. These places are like transcendental touchstones that impregnate the hearts of devotees with devotion for the Lord.



Figure 2.10: Ten incarnations of Lord

2.7.4 Self-Realization – Ultimate Divine Revelation

We may have all the empirical evidence and the various sources of divine revelation may also facilitate. Yet is it possible to see God face to face? This enquiry leads us to the ultimate realization. You need a special eye. You need special qualifications. You should be able to see God using your transcendental senses – not by physical senses. Using your divine eye, using your divine ears, using your divine touch you should be able to experience God. You should be able to see Him directly. But how is it possible?



We need to acquire this qualification and that is explained clearly in Chapter 12 of Bhagavad Gita. Chapter 12 enumerates spiritual qualities of those who seek Krishna. A seeker of Truth, when engages himself in the loving devotional service of the Lord, becomes blessed. Ultimately, it is the divine grace of Sri Guru and Krishna that enables a seeker with qualification to see Krishna face to face - as a direct perception.

How a five-year-old boy, Prahlad, could feel and see God face to face: Prahlad was a five year old little boy who was born in the family of demons. His father was an atheistic king with extraordinary powers. In the Srimad Bhagavatam, Prahlad's qualities are described as follows:



Figure 2.11: Prahlad sees Lord directly

“He was completely cultured as a qualified brāhmaṇa, having very good character, and being determined to understand the Absolute Truth. He had full control of his senses and mind. Like the Supersoul, he was kind to every living entity and was the best friend of everyone. To respectable persons he acted exactly like a menial servant, to the poor he was like a father, to his equals he was attached like a sympathetic brother, and he considered his teachers, spiritual masters and older Godbrothers to be as good as the Supreme Personality of Godhead. He was completely free from unnatural pride that might have arisen from his good education, riches, beauty, aristocracy and so on. He was not agitated when put into danger, and was neither directly nor indirectly interested in the fruitive activities described in the Vedas. Indeed, he considered everything material to be useless, and therefore he was completely devoid of material desires. He always controlled his senses and life air, and being of steady intelligence and determination, he subdued all lusty desires.”

Because of being fully absorbed in the thoughts of Lord Krishna, Prahlad felt oneness with the Lord. In this way he could sometimes feel the touch of the Lord's lotus hands. It is described that because of his highly advanced consciousness, Prahlad could see the Lord and cry out, sing, and dance in ecstasy.



1. Knowledge of God is factually obtained through _____ (sense perception/divine revelation).
2. Holy books like the Bhagavad-Gita are written by _____ (intelligent men/Lord Himself).
3. By empirical observations, we can understand that God does exist. What are the right sources from where we can know God as He is?
4. What is divine revelation?
5. Name some of the seers of truth.
6. Enumerate some of the incarnations of God. How many incarnations does God have?
7. God is divine and beyond purview of space and time. How can one cultivate such subject matter?
8. By seeking the truth, we are blessed to transcend the material space and time. How does this mechanism work?
9. What is self-realization? Why is this called the ultimate divine revelation?

2.8 Krishna Concept of God

In the previous sections, we saw how God indeed exists and how His greatness is confirmed through divine scriptures, divine seers, His incarnations or *Avatars* and also through direct perception. In this section we will focus on the Krishna concept of God. There are various concepts of the Absolute Truth - but Krishna concept is the supreme.

We will attempt at understanding how Krishna is truly infinite and the original infinity, from where other ideas of infinity emerge.

2.8.1 On Infinity

There are varieties of concepts of infinity. For example, if you go and walk along the bank of the ocean and when you see the sand particles, they appear to be infinite. Then you feel the vastness of the ocean - you have another experience of the infinity. You ponder over the limitless sky - then you have another idea of that infinity. Someone, (say a physicist) who has dedicated his whole life to contemplating on the gigantic nature of this universe, will have another understanding of this infinity. A mathematician will encounter this concept of infinity from another angle. What is an Infinity? 10^{99999} and $99999!$ are very big natural numbers, but not infinity. Sometimes one may assume that the number of sand particles in the entire earth planet may tend to be infinite, but a scientist very well knows that the total number of sand particles is a finite quantity just as the number of molecules that this earth consists of.



Figure 2.12: Vastness of ocean looks like infinity but is not an infinity

Let us ask this question: is the number of photons emitted by all luminaries within this universe infinite? Then one would wonder if this universe has a closed boundary or open boundary. Thus the answer will remain different for different persons as per their view of this universe.

Scientists, in general, are interested in mathematical or physical concepts that can be realized in the real world using the laws of finites. Since infinity as an entity is not accessible in their domain, the subject has hardly any relevance to them. It is important to point out some of the popular misuses of this term in scientific literature. For example, many would consider the following mathematical entities to be correct:

$$\frac{1}{\infty} = 0 \quad (1); \quad \lim_{x \rightarrow 0} \frac{1}{x} = \infty \quad (2)$$

In equation (1), ∞ is not a natural number. By definition, if n is a natural number, then $n+1$ is also a natural number which is not true at the infinity. Hence the division operation as given in (1) is not mathematically valid unless one assumes that the infinity is a very large natural number.



Equation (2) is often used in mathematics as well as in other scientific disciplines and is accepted as a valid operation. However, a careful examination of this operation will lead us to understand that the right-hand side is simply a very large natural number, but not the *actual infinity*. Here, our argument is that operations involving infinity are not amenable to current mathematical operations. In other words, *mathematical operations within a finite domain cannot generate infinity*.

CANTOR'S PERSPECTIVE ON INFINITE

In the pre-Cantor era (prior to 1850 AD), mathematicians looked at infinity as *potential* but not *actual*. It was accepted that infinity is simply a very big, large number [Gauss 1831]. Interestingly, Georg Cantor figured out infinity as an actual mathematical object, and not just a very large number.

Consider a set of natural numbers $\{N = 1, 2, 3, 4, \dots\}$. This sequence is potentially infinite as every natural number has a successor even after many enumerations as the process of enumeration can only remain finite. Consider a set of integers as $I = \{\dots, -3, -2, -1, 0, 1, 2, 3, 4, \dots\}$. This set can also be written as $I = \{0, 1, -1, 2, -2, 3, -3, \dots\}$. Once one looks at the set as a whole, then the set becomes *actual* infinity. Cantor thus argued that there exists a full-fledged mathematical object that is infinity using set theoretic approach and demonstrated that this object does not follow the mathematical laws observable at the finite scales. His argument for the existence of such an object was supported by the well proven existence of irrational numbers like $\sqrt{2}$ and π . If one does not accept the existence of infinity as a real mathematical object, then these irrational numbers will cease to exist.

Consider a set of natural numbers as shown in Figure 2.13. If one takes out the set of even natural numbers, what remains is the set of odd natural numbers. One can notice that that which is subtracted, that which is the net result as well as the original set are all infinite.

	1	2	3	4	5	6	∞
(-)	1		3		5		∞
	<hr/>							
		2		4		6	∞

Figure 2.13

Given one set of natural numbers, one comes across three different infinite sets as shown in the Figure 2.13. Interestingly, Cantor found a method to compare these sets using the principle of one-to-one correspondence. For example, the sets $\{A, B, C\}$ and $\{1, 2, 3\}$ have the same size because we can form a one-to-one pairing as $\{A, 1\}$, $\{B, 2\}$ and $\{C, 3\}$.

Using the above argument one can establish one to one correspondence between the set of natural numbers and the set of even numbers as shown in Figure 2.14. Using these principles, readers will be able to see that at the level of infinity, the super set (set of natural numbers) and subsets such as the sets of odd numbers, perfect squares, primes and so on are all of same size.

Let us consider the set of rationals, which is far dense, compared to the natural numbers. It is known that between any two rationals, however close they may be,

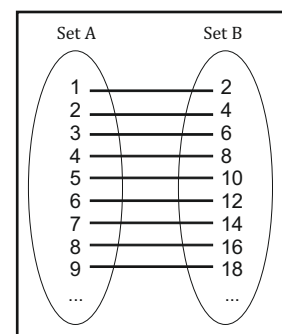


Figure 2.14

we can find another rational number. Still, Cantor showed that the set of rationals is of the same size as that of the set of natural numbers and is countably infinite. The set of rational numbers is shown in the Figure 2.15.

Readers can see that every sequence both in rows and columns is an infinite set. However, by indexing the rationals along the arrows as shown in this Figure (first horizontal movement, then diagonal movement downward, then vertical downward movement, then horizontal movement and then diagonal upward movement and repeat), starting from the origin, and skipping the repeated entries, one will be able to generate the sequence of natural numbers $N = \{1, 2, 3, 4, \dots\}$. This implies that even a set of rational numbers is also countably infinite as that of the set of natural numbers. This discovery made Cantor to say:

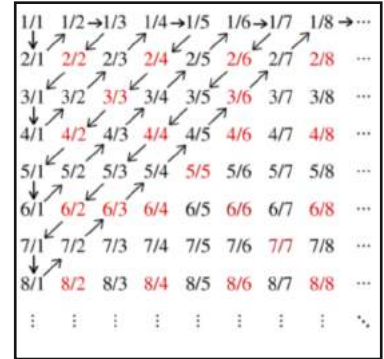


Figure 2.15: Counting of rational numbers

"I see it but I can't believe it."

Cantor made many other discoveries regarding infinity, but the interesting feature of his discovery is that at infinity, laws of finites are not applicable. The laws at the level of infinity will always remain inconceivable.



1. Are sand particles that exist on the surface of earth finite or infinite?
2. What is the contribution of George Cantor to the understanding of infinity?
3. What do you mean by the law of finites?
4. How is the law of infinite different from the law of finites?
5. What is the most significant attribute of the infinity that even a layman can understand?

2.8.2 Infinity in Vedanta

Vedanta talks about infinity - the Absolute Infinity - in many ways. For example, the nature of the infinity is spoken in one of the Upanisads known as Sri Isopanisad as an invocation mantra:

*om pūrṇam adaḥ pūrṇam idaṁ
 pūrṇāt pūrṇam udacyate
 pūrṇasya pūrṇam ādāya
 pūrṇam evāvaśiṣyate*

Translation: "The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."



This explanation is quite remarkable as we can observe that infinity is hidden even within His creation that makes this world to be self-organized. Simultaneously, the infinite remains the same even after infinite emanations come out of Him. Consider the example of the original cell that comes into being by the combination of half the mother cell and half the father cell. This cell has all information hidden within it that makes it grow through the process of cell division to become a very complex biological body consisting of hair, nails, skin, nerve cells and so forth. Even after years of research and endeavours, life-science researchers are unable to comprehend a single cell. Rather, the mystery of a cell remains as complex as the gigantic cosmos. Thus, it is imperative that the process of understanding the natural phenomenon is not to control it but to be aware of the infinite beauty of the infinity through His creations.



1. *What is the concept of transcendental infinity as given in the invocation of Isopanisad?*
2. *A cell looks like a gigantic cosmos as we use more powerful microscopes to study it. Why is our understanding of the cell will always remain incomplete?*
3. *What is the purpose of understanding each natural process or unit?*

2.8.3 Krishna - The Original Infinity

Every sense of our infinity concept is just a reflection of the original Infinity - Lord Krishna. He says so in Bhagavad Gita 7.7:

*mattaḥ parataram nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva*

Translation: “O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.”

Any faithful person who approaches Bhagavad Gita accepts Lord Krishna as the Absolute Truth. He is the greatest. How great is Lord Krishna?

In Bhagavad Gita 10.2 Krishna Himself says:

*na me viduḥ sura-gaṇāḥ
prabhavaṁ na maharṣayaḥ
aham ādir hi devānāṁ
maharṣīṇāṁ ca sarvaśaḥ*

Translation: “Neither the hosts of demigods nor the great sages know My origin or opulences, for, in every respect, I am the source of the demigods and sages.”

Thus, Krishna is saying that nobody can understand Him. Because if you can understand God, it implies that you become superior to God, by simple logic. That is why He (Lord Krishna) is saying that neither

the hosts of demigods, nor the great sages (rishis) know Krishna's origin or Krishna's opulence, for in every respect, Krishna is the source of all of them (both demigods and sages).

So Krishna concept of infinity is the ultimate concept of infinity. There is no bigger concept than that. He is the Absolute Truth. He further confirms this in Bhagavad Gita 10.8:

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

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

This is the definition of infinity. Here, Krishna says - *aham sarvasya prabhavo* - He is the ultimate source of everything that exists. You can see in Figure 2.16, Krishna as Mahavishnu lying in the Karanodaka Ocean and from every pore of His body comes out one seed of the universe and it grows to become gigantic in size. Krishna says that He is the source of all spiritual and material worlds. Everything emanates from Him. Lord Krishna not only conceptualizes each of these universes, but also, He alone supplies all ingredients (upādāna) to give shape and structure to these universes. He is simultaneously the efficient cause in terms of conceptual construct and purpose of this universe and causal principle of universal ingredients that make up this universe. That means Krishna is wholly and solely the source of everything that exists. After hearing Lord Krishna, Arjuna made a pertinent statement regarding the Absolute position of Lord Krishna as the ultimate form of Infinity - the Absolute Truth in Bhagavad Gita 10.12-13



Figure 2.16: Mahavishnu lying in the Karanodaka ocean

*arjuna uvāca
param brahma param dhāma
pavitraṁ paramam bhavān
puruṣaṁ śāśvataṁ divyam
ādi-devaṁ ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve
devaṛṣir nāradaś tathā
asito devalo vyāsaḥ
svayaṁ caiva bravīṣi me*



Translation: “Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn and the greatest. All the great sages such as Nārada, Asita, Devala and Vyāsa confirm this truth about You, and now You Yourself are declaring it to me.”

Upon being requested by Arjuna, Lord Krishna further elaborates His multifarious energy by which He pervades His entire creation. This knowledge would help us to always remember Krishna: Krishna says in the 10th chapter, “I am the Supersoul, O Arjuna, seated in the hearts of all living entities. I am the beginning, the middle and the end of all beings.” He further says, “Among the Ādityas, He is Viṣṇu; among the luminaries, He is the radiant Sun; among the stars, He is moon; among the Vedas, He is Sama Veda; among the demigods, He is Indra; among the Rudras, He is Lord Shiva; among the priests, He is Brihaspati; and among the mountains, He is Meru. He is the Supersoul situated in every spiritual and material atom. He is the ability of men.” After such narrations, He unequivocally declares in Bhagavad Gita 10.42:

*athavā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāmśena sthito jagat*

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

By His mere will, Lord Krishna manifests millions of universes effortlessly. This is His Absolute Infinite nature where any so-called wondrous activity is just like raising eyebrows. Krishna effortlessly creates, sustains, and maintains every aspect of all universes. It is not that He has to work very hard to do this. God does not have to take any stress for maintaining and sustaining His creation. That is why Lord Krishna is advising Arjuna that this detailed knowledge of Him in terms of His opulence will not help anyone to comprehend Krishna - The Infinity. Upon request by Arjuna, Lord Krishna showed His Universal form - the way He pervades this entire creation. We will just cite two verses that are sufficient to recognize the inconceivable nature of Lord Krishna: Bhagavad Gita 11.12, 11.16.

*divi sūrya-sahasrasya
bhaved yugapad utthitā
yadi bhāḥ sadṛśī sā syād
bhāsas tasya mahātmanaḥ*

Translation: “If hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form.”



Figure 2.17: Universal form of Krishna

*aneka-bāhūdara-vaktra-netraṁ
 paśyāmi tvāṁ sarvato 'nanta-rūpam
 nāntaṁ na madhyaṁ na punas tavādim
 paśyāmi viśveśvara viśva-rūpa*

Translation: “O Lord of the universe, O universal form, I see in Your body many, many arms, bellies, mouths and eyes, expanded everywhere, without limit. I see in You no end, no middle and no beginning.”

It is very clear that Infinity has no end and no beginning. Infinity must be beyond mathematical constructs like openness or closed, bounded or unbounded. For example, a house is a finite object, hence we can define the inside and outside of the house. But for infinite, there cannot be any inside or outside, as we can see in the following incident described in Srimad Bhagavatam.

Once, mother Yashoda looks into the mouth of Krishna (the Absolute Infinite) as she wants to verify if Lord Krishna has eaten mud. At this time, He is less than 3 years old.

“When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities, goodness, passion, and ignorance. She saw the time allotted for the living entities, she saw instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.” (Srimad Bhagavatam 10.8.37-39)

Is it not inconceivable to see that Mother Yashoda sees herself within the mouth of her son? She is simultaneously inside and outside of Krishna.



Figure 2.18: Mother Yashoda looks into the mouth of Krishna



After Lord Krishna married the 16108 princesses in Dwaraka, the sage Narada visited Dwaraka. He could see that Lord Krishna is simultaneously present in all 16108 palaces as well as other places such as Svadharma assembly hall. Lord Krishna is found to perform different activities in different palaces at the same time. This is the inconceivable potency of the Lord, that He demonstrates as His sweet pastimes. As such, the same Lord Krishna performs His variegated pastimes in millions of spiritual and material universes at the same time while pervading each and every atom as the supersoul. Anyone who observes Lord Krishna's activities and qualities with an open mind will be able to ascertain that He is the ultimate superset of all possible infinities.



1. *Krishna is the source of everything _____ (material/ spiritual/material and spiritual).*
2. *The Universal form of Krishna is infinite because _____ (it has no end/it has no beginning, middle or end).*
3. *Absolute Truth can be understood through _____ (finite logic/ surrendering to the Lord).*
4. *Lord Krishna declares Himself as the Absolute Truth. Quote these verses as given in this section.*
5. *Only _____ can perfectly and completely describe the Absolute Truth?*
6. *By definition nobody can know God completely. Quote the verse where Lord Krishna says nobody knows Him.*
7. *How does Arjuna describe Lord Krishna?*
8. *How is Lord Krishna ascertained as the ultimate superset of all infinities?*
9. *What is the meaning that every unit emanating from Lord Krishna is complete?*
10. *Lord Krishna is infinite yet He is the son of mother Yashoda. Explain through the pastimes of mother Yashoda looking into the mouth of Krishna.*

2.9 Story of the Brahmin and the Cobbler:

There is an instructive story wherein the transcendental space sage Narada was going to Vaikuntha, and on the way a very learned scholar met him and enquired from him where he was going. When Narada replied that he was going to Vaikuntha to see Lord Narayana, the brahmin requested him to ask Lord Narayana when he would be liberated. Sage Narada agreed and proceeded on his way when he met a cobbler who also presented the same request to him. As promised, Narada inquired from the Lord about both the brahmin and the cobbler to which Lord Narayana said, "The cobbler will be liberated in this life, and that brahmin will take many births". Sage Narada was astonished and asked the lord why and how a brahmin who was regularly chanting prayers and performing rituals would take many births to be liberated while a simple cobbler would be liberated after the same birth.

Lord Narayana then gave him one needle and said to the puzzled sage, "When they enquire what Narayana was doing, tell them that Narayana was pulling an elephant through the eye of this needle".

Thus, when sage Narada returned, the brahmin offered his obeisances to the sage and Lord Narayana and enquired from him about what the Lord was doing when Narada met Him. When he heard the sage's reply, the brahmin scoffed and refused to believe what Narada said, accusing him of not ever having met the Lord at all. When it was the cobbler's turn to meet the great sage and hear his reply, the cobbler began weeping in great admiration for the Lord.

Narada was amazed at his conviction and enquired the basis of his faith. The cobbler said, "Oh, my Narayana is so powerful that He can do everything. This banyan tree under which I am sitting bears many small figs, which in turn have many tiny seeds. In each of these tiny seeds there is a huge banyan tree and if Lord Narayana can keep hundreds of banyan trees within each fig fruit, why is it surprising that He can pull an elephant through the eye of a needle!"

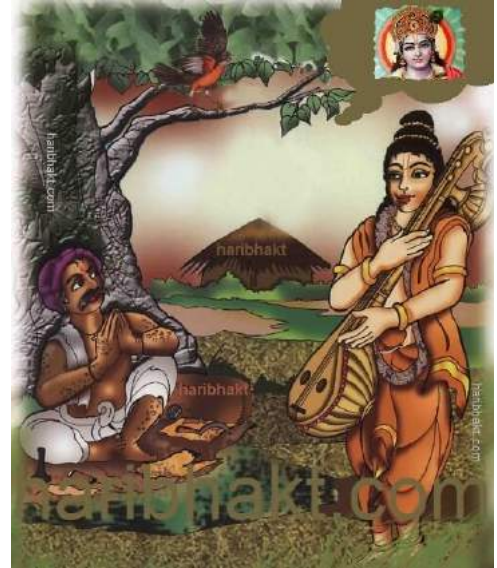


Figure 2.19: Cobbler and Narada

Thus, the faith of the cobbler was not blind but he presented proof of the inconceivable potency of the Lord. And it is this faith in Vedic knowledge that will help one transcend unto the spiritual plane from the material plane.

Although the Lord is infinite, the experience of His grace and His magnanimity makes a sincere soul attain true humility. Thus, he surrenders to Lord Krishna and acts as His instrument voluntarily. When a seeker transcends to the conscious plane, he sees his Master - Lord Krishna - as his best friend. The beauty of the truth overwhelms his scientific knowledge of the infinite where he feels no fear from the infinity. Although one lives in this world, no event in this world, including death, can create fear within him as he has already taken shelter of the lotus feet of his Master in love. The mundane logic does not disturb him as he knows that the Lord Infinite is beyond such mundane logic that follows the laws at the finite level.

Although infinite always will remain inconceivable for the jīva, his consciousness becomes pure as he contemplates on this all pure Infinity. He thus sees Him everywhere and thus lives a life of fearlessness while dwelling in Truth.



1. *Why is cobbler more qualified to understand and appreciate Lord Narayana than the so-called brahmana?*
2. *What is the symbolism behind the statement - "passing an elephant through the eye of a needle"? How did cobbler answer such a statement?*
3. *Did the cobbler blindly believe in the Krishna-concept of infinity?*
4. *Infinite is always _____ to a jiva, but his consciousness becomes _____ and _____ by the proper contemplation on the Infinite.*



2.10 The Bhaktivedanta Purport to BG 10.8

A learned scholar who has studied the Vedas perfectly and has information from authorities like Lord Caitanya and who knows how to apply these teachings can understand that Kṛṣṇa is the origin of everything in both the material and spiritual worlds, and because he knows this perfectly, he becomes firmly fixed in the devotional service of the Supreme Lord. He can never be deviated by any number of nonsensical commentaries or by fools. All Vedic literature agrees that Kṛṣṇa is the source of Brahmā, Śiva and all other demigods. In the Atharva Veda (Gopāla-tāpanī Upaniṣad 1.24) it is said, *yo brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedānś ca gāpayati sma kṛṣṇaḥ*: “It was Kṛṣṇa who in the beginning instructed Brahmā in Vedic knowledge and who disseminated Vedic knowledge in the past.” Then again, the Nārāyaṇa Upaniṣad (1) says, *atha puruṣo ha vai nārāyaṇo 'kāmayata prajāḥ sṛjeyeti*: “Then the Supreme Personality Nārāyaṇa desired to create living entities.” The Upaniṣad continues, *nārāyaṇād brahmā jāyate, nārāyaṇād prajāpatiḥ prajāyate, nārāyaṇād indro jāyate, nārāyaṇād aṣṭau vasavo jāyante, nārāyaṇād ekādaśa rudrā jāyante, nārāyaṇād dvādaśādityāḥ*: “From Nārāyaṇa, Brahmā is born, and from Nārāyaṇa, the patriarchs are also born. From Nārāyaṇa, Indra is born, from Nārāyaṇa the eight Vasus are born, from Nārāyaṇa the eleven Rudras are born, from Nārāyaṇa the twelve Ādityas are born.” This Nārāyaṇa is an expansion of Kṛṣṇa.

It is said in the same Vedas, *brahmaṇyo devakī-putraḥ*: “The son of Devakī, Kṛṣṇa, is the Supreme Personality.” (Nārāyaṇa Upaniṣad 4) Then it is said, *eko vai nārāyaṇa āsīn na brahmā neśāno nāpo nāgni-somau neme dyāv-āpṛthivī na nakṣatrāṇi na sūryaḥ*: “In the beginning of the creation there was only the Supreme Personality Nārāyaṇa. There was no Brahmā, no Śiva, no water, no fire, no moon, no heaven and earth, no stars in the sky, no sun.” (Mahā Upaniṣad 1.2) In the Mahā Upaniṣad it is also said that Lord Śiva was born from the forehead of the Supreme Lord. Thus, the Vedas say that it is the Supreme Lord, the creator of Brahmā and Śiva, who is to be worshiped.

In the Mokṣa-dharma section of the Mahābhārata, Kṛṣṇa also says,

*prajāpatiṁ ca rudraṁ cāpy
aham eva sṛjāmi vai
tau hi mām na vijānīto
mama māyā-vimohitau*

“The patriarchs, Śiva and others are created by Me, though they do not know that they are created by Me because they are deluded by My illusory energy.” In the Varāha Purāṇa it is also said,

*nārāyaṇaḥ paro devas
tasmāj jātaś caturmukhaḥ
tasmād rudro 'bhavad devaḥ
sa ca sarva-jñatārṇ gataḥ*

“Nārāyaṇa is the Supreme Personality of Godhead, and from Him Brahmā was born, from whom Śiva was born.”

Lord Kṛṣṇa is the source of all generations, and He is called the most efficient cause of everything. He says, “Because everything is born of Me, I am the original source of all. Everything is under Me; no one is above Me.” There is no supreme controller other than Kṛṣṇa. One who understands Kṛṣṇa in such a way from a bonafide spiritual master, with references from Vedic literature, engages all his energy in Kṛṣṇa consciousness and becomes a truly learned man. In comparison to him, all others, who do not know Kṛṣṇa properly, are but fools. Only a fool would consider Kṛṣṇa to be an ordinary man. A Kṛṣṇa conscious person should not be bewildered by fools; he should avoid all unauthorized commentaries and interpretations on Bhagavad-gītā and proceed in Kṛṣṇa consciousness with determination and firmness.



1. *Enumerate all scriptural references besides Bhagavad Gita that Lord Krishna is indeed the Absolute Truth.*
2. *How can you learn about Lord Krishna scientifically?*
3. *Who is a fool?*
4. *Indians do not differentiate among different demigods (devatas). They also club Lord Krishna in that category. Is this understanding correct? How do you explain to such people that Lord Krishna indeed is the Absolute Truth.*

2.11 Conclusion

This human life is very precious. The beauty of this human life is that ONLY in the body of a human we can understand God. Animals do not discuss the subject matter of God. Lord Krishna is that Absolute Truth which includes every possible concept of God. Let's use this human life to understand this Krishna concept of infinity. Seers have described Him in thousands of ways as if having thousands of mouths. It requires the grace of Krishna to appreciate Him and in the process, our consciousness transcends from imperfection to perfection. In that transcendental consciousness, that infinity (Krishna) reveals Himself with all His grandeur as well as compassion. Such revelations have been made by various saints from various traditions like Suradas, Meera, Purandar, Tygaraj, Rāmanujācharya, Madhvācharya, Chaitanya Dev and many others. These descriptions are like sand particles in the sandbank along the sea-beach kept for the benefit of all jīvas (mortals) who inhabit this world.

As Lord Brahma prays in Srimad Bhagavatam 10.14.7:

“In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who



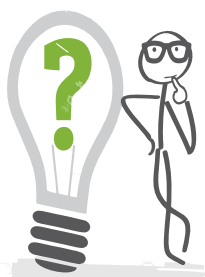
Figure 2.20: Lord Brahma prays to Lord Krishna



could possibly count the unlimited transcendental qualities possessed by You, Lord Krishna, the Supreme Person, who have descended onto the surface of the earth for the benefit of all living entities?” Lord Brahma is a great authority, and he is accepting the Krishna concept of Infinity as the Absolute Truth. Such truth cannot be ascertained by using finite logic. In this lesson, we learned the ineffectiveness of arithmetic laws on the infinite as against on the finite domain, illustrated by the great mathematician, Cantor. As in the words of Lord Brahma, the Krishna-concept of Infinity overwhelms a person who is a seeker of Truth. Not only, Lord Krishna as infinity is inconceivable as observed by Lord Brahma and Arjuna, but His creation also manifests this inconceivability and indescribability. We describe the world because the world is indescribable. That is why poets, scientists, and philosophers from the time of yore have been trying to describe various aspects of this world. Despite all these efforts, we can observe the following:

- An atom has not yet been properly described.
- A biological cell has also not been properly described.
- So also, the cosmos as it is remains elusive.
- So also, the consciousness is a BIG riddle.
- The more one tries to understand any such subjects, the more it becomes elusive.

God - Lord Krishna - pervades through His creation, thus every aspect of creation will remain elusive despite our best efforts. His footprints (infiniteness - inconceivability - indescribability) are imprinted in every aspect of His creation. Only those who are freed from the curtain of His illusory energy can perceive that Lord Krishna is indeed the ultimate form of Infinity.



1. *Knowledge of God is factually obtained through divine revelation. Why? What are the sources of these revelations?*
2. *What analogy does Srila Prabhupada give while advocating that the subject matter related to God can be ascertained through divine revelations?*
3. *The world remains elusive no matter how hard we may try to describe it. Explain.*
4. *God effortlessly sustains and maintains all of creation. Quote the verse of the Bhagavad Gita where Lord confirms the above statement.*
5. *How does Bhagavad Gita inform us about the Krishna-concept of infinity?*
6. *Explain the Krishna-concept of infinity through the event of mother Yashoda looking into Krishna's mouth.*
7. *Absolute Truth is never exhaustible. Explain?*
8. *Why is there scarcity in this world even if Krishna is infinite?*
9. *How does Lord Brahma explain the Krishna-concept of infinity?*

Lesson 3

Krishna as He is

3.1 Introduction

We have learnt in the last lesson that God is infinite. At the level of infinity, laws of finites do not apply. Even if infinite units – each of infinite size – are taken away from this infinity, the same infinity remains as the original infinity. So, God as infinity is always inconceivable. In this lesson, we will describe how this inconceivable infinity is also the transcendental person in His original state.

3.1.1 Is God Some Supernatural force or Power?

'God is Supreme power' – all those who believe in God often proclaim so. This very idea is not accepted in Bhagavad Gita. As a concept, 'power' (*shakti*) is always dependent and possessed. By definition, God must be independent. Hence, He is infinitely powerful. We request our readers to abandon this concept of God as Supreme power. As a common sense, you can delineate power from powerful as it is the powerful who controls the power and not vice-versa.

God is not power, rather He is most powerful or the source of all power. Power is just one of His opulence. Power is always controlled by somebody. For instance, electric power is controlled by an engineer. The person who controls power is more powerful than the power itself. One must understand that God is not power, but God is powerful and rather much more.

3.1.2 Is Nature God?

Some people say that nature is God but that is also not true. According to Bhagavad Gita, nature is Krishna's energy and works under His dominion. Krishna says in Bhagavad Gita 9.10:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*



Figure 3.1: Material Nature works under Lord Krishna's direction

Translation: “This material nature, which is one of My energies, is working under My direction (*mayādhyakṣeṇa prakṛtiḥ*), O son of Kunti, producing all moving (*cara*) and nonmoving beings (*acara*). Under its rule this manifestation is created and annihilated again and again.”



So, by accepting the authority of Bhagavad Gita, the argument that 'Nature is God' must be abandoned.

3.1.3 Is God impersonal Brahman?

Many who believe in Vedic culture argue that God is formless - a divine light, i.e., impersonal Brahman. However, this is just a partial description of God. As the sage Suta Goswami says in Srimad Bhagavatam,

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

Translation: “Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān.” (SB 1.2.11)

Here it is very clear that Absolute Truth is simultaneously realized as Brahman, Paramātmā and Bhagavān. So, God is the personal Brahman - not impersonal Brahma jyoti. Rather Brahma jyoti is Lord Krishna's bodily effulgence.

In Bhagavad Gita 14.27, it is clearly stated that Lord Krishna is the resting place for Brahman:

*brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharm asya
sukhasyaikāntikasya ca*

Translation: “And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.”

Brahman is the glaring light or the rays that are coming from Krishna. The rays are His impersonal feature, but He is always a person. However, unlike us, He is a transcendental person whose body is not subject to birth, death, old age, and disease. We are inside the domain of the universe where the time factor is present, and hence, changes in our body are inevitable. God exists beyond material space and time. He has been existing eternally and His body remains pure and spiritual, not subject to change.

The greatest authority Lord Brahma further states in his treatise Brahma Samhita that Lord Krishna is the Absolute Truth in Bhagavān feature. In addition, he states that Lord Krishna has a transcendental form.

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam
[Brahma Samhita verse-1]*

Translation: “Krishna who is known as Govinda, is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes.”

3.1.4 Is Krishna one of the many Hindu Gods?

In Vedic literature, there exist two different concepts: God (Bhagavān) and demigod (Devata). Lord Krishna is the source of all demigods, who assist Him in various worldly affairs. There are 33 crores of demigods – each one of them works under Lord Krishna's direction. Thus our readers must abandon the idea that Lord Krishna is also one of the many demigods. Intuitively one can say that the Absolute Truth is one. Who among the many Hindu gods can conform to this idea of Absolute Truth? Readers, if they use their common sense, can find this out easily.

Once a young German man started on a world tour to find out who God is. He argued that God must be there in some culture in a proper description as implied in the notion of the Absolute Truth. He just had to find out. When he was told that Atlas is God, he was not convinced. He thought how is it that God must put so much effort just to lift the earth planet. To him, Atlas as a bearded old man, does not look like the right candidate to be God. After searching west, he headed for India. When Lord Shiva was presented as God to him, he was again not convinced. His argument was that how can God be in a meditation posture always. God must be He who is the object of meditation for Lord Shiva. Finally, he arrived in Vrindavana. Here he saw Lord Krishna is always in different enjoying spirits. Somewhere He is dancing with the damsels of Vrindavan, in another place He is playing with His cowherd friends while grazing the cows. When Lord Krishna was presented as God, he finally got convinced. Seeing Krishna always playing on His flute, the young German man thought, “Krishna is surely the Supreme Lord since He is smiling and enjoying”. After all, God must be sustaining everything effortlessly while He Himself must be in the most jovial mood among His associates. That is Lord Krishna. If a German can understand this so easily, our readers should be able to appreciate it better as we present Krishna as He is.



Figure 3.2: Lord Krishna, in Vrindavana, is a perfect enjoyer

One of the meanings of Krishna is all attractive. The word 'Krish' is a dhātu (root) sabda and the meaning is 'to attract'. Krishna means He who attracts everybody, *sarvākarṣaka*- all attractive. So Krishna is not something sectarian. Krishna refers to God. God's original name is Krishna. He has unlimited names. *Rāma*, Allah, Jehovah, *Viṣṇu*, *Nārāyaṇa*, *Padmanābha*, *Ananta*, *Keśava*, and *Mukunda* are some of His other names. As such He has unlimited names. This implies that Krishna is neither another demigod nor is He the God of a particular class of people. This can be further understood by the following simple humorous story.

Sun: Indian or American?

Once there were two drunkards who were fighting amongst themselves. One of the drunkards who loved everything American, was arguing that the Sun was originally from America. The other insisted vociferously that the Sun was always an Indian and will continue to do so. When their argument got



highly animated, they decided to ask the opinion of a passerby who happened to be a foolish simpleton. When posed with the question whether the sun was Indian or American, the foolish person replied “I happen to be new in this part of the country. So, I am not sure if your Sun belongs to India or America”!

Similarly, labeling Krishna as Hindu or Indian reflects very narrow thinking and is a baseless idea.



1. God is the supreme _____ (power/powerful).
2. Often people describe God as supreme power. What is the fallacy in such a description?
3. Give two examples of how power is always under the control of a powerful person.
4. Is nature God?
5. Is God impersonal Brahman?
6. How is Bhagavan realization the ultimate one in regard to the Absolute Truth? Quote authorities as well.
7. What made the German lad understand that Krishna is God?
8. Explain why "Krishna" is not a sectarian name or concept.
9. Write the moral of the story "Sun: Indian or American" in your own words.
10. By looking at age-old cultural systems, one can figure out who is God - the way the German seeker could figure out. Is there any short-cut to this conundrum?

3.2 Divinity of Krishna

In 4th chapter of Bhagavad Gita Krishna says:

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

Translation: “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.”

Krishna - the Absolute Truth - by definition, is unborn. Yet He takes birth as the son of Devaki, as the son of Yashoda, as the son of Aditi or as the son of Kausalya. But this does not mean that He is like one of us. He selects His own mother and father. His activities are all pleasing. For example, Krishna stole butter from the houses of the Gopis or the milkmaids of Gokul and He became the celebrated butter thief! Krishna's activities are not happening in the



Figure 3.3: Krishna showed His four handed Narayana form to Vasudev and Devaki

material realm but in the spiritual realm and thus they are divine. His activities are always auspicious and are meant to give transcendental pleasure to His devotees.

Lord Krishna's appearance is unimaginably wonderful and divine. His father Vasudeva conceived Lord Krishna in his pure consciousness through divine austerities and devotion. As a chaste wife, Devaki was privileged to attain pure consciousness by her transcendental association with her husband. Lord Krishna thus agreed to remain in the womb of His mother. At the right time, Krishna appeared in front of Mother Devaki in four handed Narayana form with *shankha* (conch-shell), *chakra* (disk), *gada* (club) and *padma* (lotus). He looked exquisitely beautiful being adorned with a beautiful garland of forest flowers, ever fresh *vaijayantimala*, dazzling helmet and properly dressed in yellow garment. Upon Devaki's prayer, Lord Krishna by His sweet will became a small baby. This is how Krishna appears.

But that baby orders Vasudeva to take Him to Gokul. Although Vasudeva was in the prison and all the doors of the prison were locked, as Vasudeva headed towards carrying out the orders of Krishna, the doors mysteriously unlocked themselves and all the guards of the prison fell fast asleep. Then Vasudeva had to cross the river Yamuna which was over-flooding due to torrential rain. Ananta Shesha became the umbrella for the Lord and Yamuna got bifurcated making way for Vasudeva. These sweet pastimes of Krishna are just inconceivable and are being enacted in the divine plane.



Figure 3.4: Vasudev carries Krishna



1. *List the prominent differences between the birth of Krishna and our birth.*
2. *How did Devaki conceive Lord Krishna?*
3. *Why do people praise and worship when Krishna steals?*
4. *According to Bhagavad Gita, how is one benefitted if one understands the transcendental nature of Krishna's birth and activities?*
5. *What are the four things Lord Narayana carries in His four hands?*
6. *Krishna's pastimes do not take place in a mundane but in a divine plane. Explain.*

3.2.1 Lord Krishna pervades the existence as a person

Who is a person? The meaning of a person is he who has a form, who enjoys with other persons in many relationships such as friend, lover, and son, who can think and who has the ability to express and fulfil his desires. He has his likes and dislikes. These and many other personal traits define a person. Lord Krishna is a person, but His personality is inconceivable. Although He appears as the son of mother Yashoda, He also pervades the entirety of creation as a person. He can appear simultaneously in unlimited places - an aspect of His inconceivable personality. That is why in Bhagavad Gita 13.14 Krishna says:



*sarvataḥ pāṇi-pādam tat
sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loka
sarvam āvṛtya tiṣṭhati*

Translation: “Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.”

Krishna is referred as *nirākāra* or formless because He does not have a material form. He is referred as *nirguna* because He does not have material qualities. But He has spiritual form, and He possesses spiritual qualities. BG 13.14 proves that as Krishna pervades the creation in His Paramātmā feature, He does so as a person. This means that within my heart He hears me, He can feel my innermost desire, and He can reciprocate with my feelings. Krishna says, “Everywhere are My hands, My legs, My ears, My eyes, My heads.” This is inconceivable.



Figure 3.5: Lord Krishna is an inconceivable person

And one who understands that Krishna's appearance and Krishna's activities are divine (*divyam*), does not come back to this material world (*punar janma naiti*) once he quits his mortal body (*tyaktva deham*), rather he attains Krishna, he goes back to the spiritual world (*punar janma naiti*). Each one of us has a wonderful home in the spiritual abode. This is mentioned not only in Bhagavad Gita but even the Bible tells us in many places that our home is in God's kingdom, and we are lost here.

*So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first **His kingdom** and His righteousness, and all these things will be given to you as well. (Bible: 6.31-33)*

So the Absolute Truth is a person. That is demonstrated when He descended in His original form as Krishna. Impersonal means where there is no activity. But Krishna is full of *rasa* - mellows which He relishes with His infinite devotees eternally.



1. What is the meaning of 'person'? What is impersonal?
2. Some people think, "a person's form is limited by space and time, then how can God have a personal form?" Give the correct understanding of this as per Bhagavad Gita.
3. Quote the verse that states that Lord Krishna pervades the creation as a person.
4. How do Nirakara and Nirguna refer to Lord Krishna?

3.2.2 Krishna, His devotees, and eternal relationships

The set of four verses of Bhagavad Gita 10.8, 10.9, 10.10 and 10.11, which is known as *chatuh-shloki*, is very important in this context. These four verses together state the nature of the Absolute Truth and the process of attaining the Absolute Truth. Lord Krishna defines Absolute Truth in BG 10.8, and devotional service in BG 10.9. He speaks as a person and assures the individuality of His devotees. As a person, He reciprocates with those who want to get liberated.

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ
[BG 10.8]*

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

This verse makes it clear that the existence of God is independent of multitudes of universes including their inhabitants. Our existence is completely dependent on His grace. Krishna emphatically declares that He is that God. So, a wise person worships Him with devotion and gratitude. Such wise persons perform devotional service as defined in the next verse:

*mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca
[BG 10.9]*



Figure 3.6: Devotees discuss Krishna katha together

Translation: “The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.”

Verse 10.9 states that Lord Krishna is the Absolute Truth, and a devotee performs devotional service to please Him. It explains the process of devotional service. And the process is to live a Krishna conscious life where devotees are happy simply by conversing about Krishna and explaining about Krishna - the Absolute Truth.



*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*
[BG 10.10]

Translation: “To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

We are covered by layers of ignorance which prohibit us from penetrating the divine sphere of Krishna consciousness. For attaining liberation from conditioned life, seekers of Truth give up the comforts of family, friends and society and seek the shelter of holy dham or the caves of Himalayan mountains. Still the access to the divine realm in which Krishna operates is very difficult for such seekers. If such seekers take to devotional service as defined in verse 10.9, Krishna provides intelligence by which they can come to Him. This verse thus says that Krishna reciprocates as a person (guide) with all those devotees who are engaged in Krishna-Katha, i.e., topics related to Krishna.

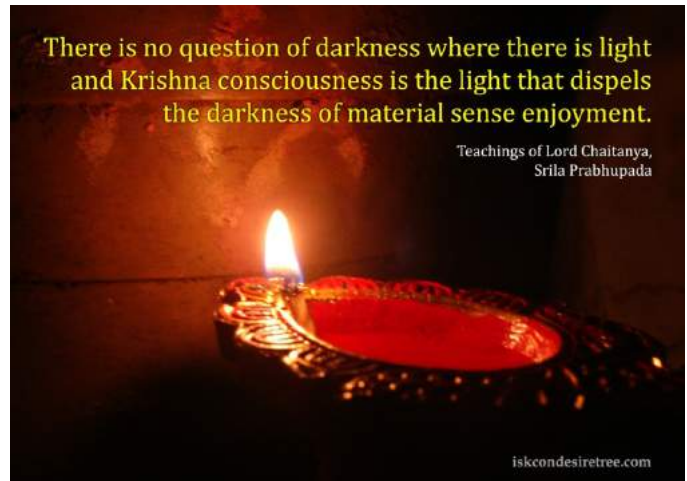


Figure 3.7: Lord Krishna dwells as Supersoul in the heart and guides His devotees

*teṣāṁ evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā*
[BG 10.11]

“To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.”

Verse 10.11 tells how Krishna provides intelligence to genuine seekers of truth. As Krishna resides within every one's heart as the Supersoul, He personally guides each of His devotees with the torch light of knowledge while vanquishing their ignorance. Krishna is a person so also we are. But His personality is inconceivable as He can simultaneously reciprocate with devotees who are infinite in number. In a perfected state, these relationships between Krishna and His devotees are firmly established. This topic will be further elaborated in the next section.



1. *What is implied by the first verse of Chaturshloki BG 10.8?*
2. *How do most intelligent people behave after understanding that Lord Krishna is the original form of the Absolute Truth?*
3. *How should one worship Krishna as explained in BG 10.9?*
4. *We are all drowning in the ocean of ignorance and miseries even after performing devotional service 24 hours a day. Who would guide us in such turmoil situations? Refer Bg 10.10.*
5. *What is the main obstacle in our path to reach Krishna? How does Krishna help us to overcome that obstacle? Refer 10.11.*
6. *What is the main import from the Chaturshloki BG 10.8-11? How does Krishna's personality dazzle through these four verses?*

3.2.3 The Sweet Relationship

Although the knowledge of Bhagavad Gita given by the Absolute Truth Lord Krishna is acknowledged everywhere, it is the personality of this Absolute Truth that makes Him look most attractive and beautiful. Lord Krishna as a friend or lover is much more attractive than He as the Supreme controller or the Supreme knowledge. Following narration will entail that Krishna and His devotees are eternally bound by an eternal loving relationship where the boundary between master and servant vanishes.

South Indian Brahmana

In the holy place of Sri Ranga-Kshetra (in Tamil Nadu), a Vaishnava brahmana would daily visit the temple of Lord Ranganath and recite the entire text of Bhagavad-Gita. However, he was not able to pronounce the Sanskrit words correctly. So, the Sanskrit scholars around the temple used to make fun of him. But, just by reading the Bhagavad Gita, he was overflowing with great spiritual ecstasy, and so he did not bother at all about what people were talking about him.

When Sri Chaitanya Mahaprabhu, during His pilgrimage, visited Sri Ranga-Kshetra and saw the brahmana shedding tears of love, He asked the brahmana, "My dear sir, why are you in such ecstatic love? Which portion of Bhagavad Gita gives you such transcendental pleasure?" The brahmana replied, "My Lord, I am illiterate and therefore do not know the meaning of the words. Sometimes I read Bhagavad-gita correctly and sometimes incorrectly, but in any case, I continue with my reading because it is the order of my spiritual master."

The brahmana continued, "Actually whenever I open the Bhagavad Gita, I only see a picture of Lord Krishna, the Supreme Personality of Godhead, sitting as a charioteer on the magnificent chariot of Arjuna. With the reins in His hands, Lord Krishna appears very beautiful. When I see this picture of Lord Krishna driving the chariot of Arjuna, His beloved devotee, I am filled with ecstatic happiness."

Lord Chaitanya thus embraced this brāhmana and stated that he had actually realized the essence of Bhagavad Gita.



What is the essence of Bhagavad Gita? We have already discussed that Lord Krishna as infinite is inconceivable. So what is that which makes a seeker of Truth to dedicate oneself life after life? It is one's relationship with the Supreme.

Though Lord Krishna is Lakshmiapati (husband of the goddess of fortune), He readily took the humble position of a chauffeur - chariot driver. For this extraordinary pastime of His, He is glorified even today as Pārtha-Sarathi (the charioteer of Pārtha or Arjuna). And the Brāhmaṇa of Sri Ranga Kshetra is able to perfect his life by simple mediation on this sweet relationship - the relationship between Krishna and His devotees. Let us pray for our own divine relationship with Krishna which is our eternal right.



1. The _____ of Absolute Truth is more attractive than the knowledge of Absolute Truth.
2. Why was the brahmana of Sri Rangam not perturbed by the humiliation he was subjected to?
3. What made Lord Chaitanya get attracted to the brahmana?
4. What in Bhagavad Gita kept the brahmana always blissful?
5. One can not fully understand Lord Krishna, yet a devotee is ready to sacrifice his life for the satisfaction of Krishna. Why?
6. What is more attractive - Krishna as the supreme controller or Krishna as the best friend?
7. God exists beyond material _____ and _____.
8. Nature itself is not Krishna, it is Krishna's _____.
9. Impersonal Brahman is the glaring light of the rays that are coming from _____.
10. Among the many opulences that Krishna possesses, He also possesses the supreme opulence of _____.
11. One who understands the transcendental nature of Krishna's birth and activities does not take birth in this _____ world but attains His eternal abode.
12. Krishna can appear simultaneously in _____ number of places.
13. Because we are encaged in many layers of _____, it is very difficult to see Krishna.
14. The _____ of Absolute Truth is more attractive than the knowledge of Absolute Truth.
15. Krishna means He who attracts (all Hindus/ everybody).
16. God means (some unknown power/He Who is the source of all power).
17. Detachment can be acquired by (renouncing all our work/ connecting all our work to the supremely detached Lord Krishna).
18. There are many verses in the Bhagavad Gita that reveal (Krishna as the supreme divine personality/ Krishna as a formless light).

3.3 Krishna - The Supreme Person

We have been discussing how Krishna is the original transcendental person. Among various traits that define the idea of personhood, what is the most important trait? **Relationships are** the most defining aspect of personhood. Krishna is that transcendental person who possesses unlimited relationships. If you observe in this world, you can at best make few relationships with a lot of endeavors, and they are not even permanent. The relationships that you make in this world are temporary because your personality is not spiritual, it is mostly material. When you become a spiritual being, i.e., you discover yourself as a divine being, then you see that you have a relationship with Krishna. Krishna is our father, Krishna is our mother, Krishna is our teacher, Krishna is our all in all and these relationships are permanent or eternal. You can establish a relationship only with Krishna but He can establish a relationship with everyone. This is the difference between our tiny potency and Krishna's infinite potency. One of the defining opulences of Krishna is His relationship. Krishna as Absolute Truth is ONE, but He becomes many to celebrate His opulence. His friendly spirit makes Him manifest unlimited friends as cowherds in Vrindavana. His mood of a lover makes Him manifest unlimited girlfriends such as damsels of Vraja. These relationships are so sweet that the greatest of yogis contemplate on these relationships with care and attention. A few examples of such relationships are given below to realize this statement.

3.3.1 Krishna Responds to Draupadi's Call

When Draupadi was being disrobed by Dushasana in the assembly of Hastinapur, she called out 'Govinda!, and Krishna!' and Krishna personally became infinite saree to give her protection. It did not take Him any time to do this, in spite of the fact that when Draupadi was being disrobed, Krishna was in Dwaraka while she was in Hastinapur. For Him, there is no distance because He is everywhere.

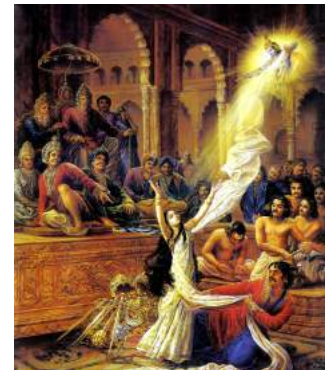


Figure 3.8: Krishna responds to Draupadi's call

3.3.2 Krishna protects Draupadi from the Wrath of Sage Durvasa

Another instance of how Krishna protected Draupadi and the Pandavas is as follows. While the Pandavas and Draupadi were in exile after they lost everything in gambling, sage Durvasa along with his sixty thousand followers came to see them. This actually was the wicked plan of Duryodhana, who knew well that being in the forest, Yudhishtira would not be able to provide any hospitality to the sage, who was known for his short temper.

It was a tradition in Vedic times that when a rishi comes to a Kshatriya, the latter should offer him nice food. So Durvasa asked Yudhishtira to make arrangements for their food while he and his disciples went for bathing in the nearby river. It so happened that Draupadi had a magical pot called the *Akshayapatra* in which she could cook and feed an unlimited number of people. However, she would not

be able to serve, once she had taken her food. The day sage Durvasa had come, Draupadi and her husbands had already taken their food. The Pandavas were in a crisis situation since Durvasa's wrath could turn them all into ashes. At that moment Draupadi just remembered Krishna and He appeared without any time lag because if you build a relationship with Krishna, He reciprocates spontaneously.

Krishna used to address Draupadi as *sakhi* because she was friend of Krishna.

He said, "What happened *sakhi*? Why did you remember Me?"

Draupadi said, "You already know everything, there is nothing hidden from you. Please solve my problem".

Krishna said, "You give me something to eat. If I am satisfied, these sixty thousand men will also be satisfied."

In utter despair, Draupadi exclaimed that there was nothing in the pot. Still Lord Krishna asked Draupadi to show the pot - *Akshaypatra*. There He saw that one tiny particle of rice was sticking to the bottom of the pot. As soon as Lord Krishna accepted that particle of rice, Durvasa and his sixty thousand followers immediately felt the satisfaction of having eaten a huge feast. They were in no position to eat another meal that they thought Yudhishtira would have nicely arranged. So Durvasa and his followers hurriedly left from the river itself without returning to the Pandavas' cottage.

From this sweet pastime, we can see that Krishna easily reciprocates with His devotees even in dire situations. He has all renunciation, power, fame, riches, knowledge, and beauty. But the most important among all such opulences is His relationship with His devotees, and time and again He reveals how He cares for them. These two examples should inspire us to build our individual relationship with Krishna. After all He is the Supreme Transcendental person.



Figure 3.9: Krishna eats from the akshaya patra of Draupadi



1. *The most important defining principle of personhood is _____.*
2. *List key differences between the nature of relationships we have and that of the relationships Krishna has.*
3. *When Draupadi cried out, Krishna could appear in Hastinapura, which is a thousand mile from Dwarka, in no time because _____.*
4. *Why did the sage Durvasa visit Pandavas in the forest? How are Pandavas saved from this calamity?*
5. *"In extreme situations, even when our best of material means fail, Krishna protects us easily". Elaborate with examples.*

3.4 Transcendental Traits of Krishna's Personality

Any person is referred to by his name, form, address, activities, and qualities. Krishna, being the Absolute Person, also has infinite names, infinite forms, and infinite qualities. He performs sweet pastimes with His devotees, and He has a definite address. But all these traits of Krishna are divine.

3.4.1 Holy Name (Naama)

In this mundane world we may have several nicknames besides our official name. While we have names, these names are different from our persona. For example, a person may be named as Daya (compassion), but he may be cruel by action. The Absolute Truth has unlimited names, and his original name is Krishna. His name is divine as His name and He, the person, are non-different. Just like Draupadi called out for Krishna in the Kuru assembly, Krishna was there in person to help her out. In fact, Krishna has invested His full potency in His holy name. Thus, in this age of quarrel, it is the holy name alone that can liberate anyone:

*Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare*

3.4.2 Divine Form (Rupa)

In India, anyone can recognize a picture of Krishna. Krishna always holds a flute, His hair is bedecked with a peacock feather, He wears Gunja Mala as well as Vijayantimala, glittering yellow garments dazzle upon Him, and His everfresh charming smile removes all distress of everyone. This form of Krishna is divine - that of eternal existence, knowledge, and bliss. Sat-Chit-Ananda Vighraha is attributed to Krishna. Being Sat or eternal, Krishna never crosses the youthful age of 16. He is always nava-yauvana - ever youthful. His body never changes but emits newer and newer transcendental beauty always.

Being *Chit*, He is always Full of Knowledge. Krishna knows the past, present and future in totality. In Bhagavad Gita, Arjuna was confused when He heard that Krishna has already spoken this divine science



Figure 3.10: Lord Krishna is ever youthful



to Sun God some 120 million years ago although He is his contemporary only. In reply, Krishna said:

“Many many births both you and I have passed. I can remember all of them, but you cannot, O Arjuna!”

Krishna has perfect memory and knows everything. That is why He is God.

Ananda or full of joy - Krishna is never affected by distress. What to speak of the Lord, His Devotees are also never distressed. All of us definitely go through much turmoil in life. However, once we turn to Krishna the smile on our face will return since Krishna is the source of all happiness. In essence, Krishna's form is divine, and that form is immeasurable. Like Mother Yashoda could not bind little Krishna despite her attempts to join many ropes together until He allowed her to bind Him in pure love.

3.4.3 Divine qualities (*Guna*)

Krishna has unlimited divine qualities. All of His qualities are very attractive. Devotees are attracted to Him for His qualities. Krishna as protector of Draupadi, as chariot driver of Arjuna, as messenger of Pandavas and as butter thief resides in our heart more than He as the Supreme controller. Our acharyas say that Krishna has 64 prominent qualities in infinite quantities. In particular, His rupa mādhuri, venu mādhuri, lila mādhuri and bhakta mādhuri are most talked about.

Lila-mādhuri—He is the performer of wonderful varieties of pastimes (especially His childhood pastimes).

Bhakta-mādhuri—He is surrounded by devotees endowed with the wonderful love of Godhead.

Venu-mādhuri—He can attract all living entities in all the universes by playing on His flute.

Rupa-mādhuri—He has a wonderful excellence of beauty which cannot be rivaled anywhere in the creation.

3.4.4 Pastimes (*Leela*)

When we perform activities, those very activities bind us to the cycle of birth, death, old age, and disease. But Krishna's activities are all auspicious and divinely natural. His stealing of butter, His killing of demons or His protection of devotees are all of Absolute nature, i.e., there is no anomaly.

3.4.5 Divine Abode (*Dhāma*)

Krishna speaks of His abode in the 15th chapter of the Bhagavad gita as follows (15.6): “That Supreme abode of Mine is not illumined by the sun or the moon, nor by fire or electricity. Those who reach it never return to this material world.”

Just like there are innumerable universes in the material space, there are unlimited spiritual universes in the conscious space, known as Vaikuntha planets. That is why Vrindavana, Ayodhya, Jagannatha Puri and Mayapur are much revered by the seekers of Truth. Goloka Vrindavana is the topmost Vaikuntha planet. So, Krishna has a definite address.



1. In how many ways a person is known to others?
2. How is Krishna's name different from our name?
3. What are four special divine qualities that Lord Krishna has but His other Vishnu expansions do not have?
4. There is no difference between Krishna's killing and His protection. Why?

3.5 Who cannot understand Krishna as He is?

In verse 7.25 of Bhagavad Gita, Krishna says that not everybody can understand Him.

*nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam*

Translation: “I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.”

So, to the foolish and unintelligent, Krishna will never manifest. Even when Krishna was present in this world 5000 years ago Duryodhana could not recognize Him. The following story will elaborate this further.

3.5.1 Krishna is Bhāvagrāhi (Krishna Accepts Our Emotions)

Once Duryodhana to show off his opulence, employed many expert chefs in preparing thousands of food items for Krishna. He arrogantly thought that Krishna was a cowherd boy, and He would at best know how to eat butter. He decided to show Krishna how many varieties of foodstuffs one can enjoy. But when Krishna arrived, He did not even look at those preparations. He went to the house of Vidura, who was a dear devotee of the Lord. Vidura was not there but Vidura's wife, also a dear devotee of the Lord, was present. Seeing the Lord at home, she became overjoyed and anxious to serve Him. In her excitement and anxiety, she began serving the Lord with some bananas that were lying in her kitchen. However, she was so excited that as she was peeling off the bananas, she kept throwing off the bananas and feeding the peels to Krishna. And Krishna was actually eating those banana peels!



Figure 3.11: Vidur's wife feeds banana peels to Krishna



From this story we can see how Krishna accepts our emotions or *bhāva*. He relishes our feelings for Him. Vidura's wife was in ecstasy because she could not believe that Krishna had come to her small cottage. Though she could not serve the Lord properly in her ecstasy and served Him banana peels, she was overwhelmed with emotions of pure love for the Lord and that pure feeling attracted the Lord. He is not attracted by all the opulence one may possess because ultimately all that opulence belongs to Krishna.

3.5.2 Wisdom through Renunciation

It is interesting to know how and why we are attached to everything we possess - even to the most insignificant things, like our clothes or our coffee mug! On introspection, one wonders why one is attached to the things one possesses. A feeling of attachment comes from the fear of losing. If we know that our possessions are going to be taken away from us, then it implies that they do not belong to us anyway. We literally possess nothing and that is why we have the fear of losing. God, however, is not attached to anything since He truly possesses everything, and nobody can take away anything from Him.

STORY: Sleeping on the Bare Ground When the Bed is Broken

A man received a bed as dowry from his father-in-law. But he was not much respected by his in-laws, so he was given a very cheap bed. Very soon the bed was broken and the man, just to save his face, started speaking like a renunciate in respect of his material loss. He decided to sleep on the bare ground thereafter. He also started preaching to everyone that every object of pleasure and comfort is temporary, and we should renounce everything without a false sense of attachment.

Purport of the Story by Srila Bhakti Siddhanta Sarasvati Thakura :

True renunciation is not that one sleeps on the bare ground when the bed is broken. In fact, this reflects nothing but a motive for earning fame and appreciation for one's unusual activities. When an impersonalist or illusionist shows off his renunciation in this material world, he simply exposes himself to be in anger or deep attachment with those objects of apparent renunciation. He would have continued to enjoy those objects if they were of no trouble to him before. Pure devotees will never expose their spirit of renunciation in such a manner. They renounce everything for the satisfaction of the Supreme Personality of Godhead, Lord Sri Krishna. They know very well that the Lord is the Supreme enjoyer, and that no living entity should have any desire for enjoyment for his own sake. A pure devotee is ever satisfied with the remnants obtained from the Lord as His causeless mercy, and he is never unhappy or attached with any such object.



1. *Krishna can reciprocate with unlimited jivas or souls simultaneously because He is _____.*
2. *Krishna and Krishna's names are _____.*
3. *In the _____ world, no one hankers for anything since there are unlimited resources available for everyone unlimitedly.*
4. *The relationship that each one of us has in this material world is _____ (permanent/temporary).*



5. Krishna's body ____ (is afflicted by distress just as ours/ is always blissful).
6. Just as pearls of a necklace are strung on a thread, everything rests upon ____ (the living entity/ Lord Krishna).
7. Krishna will never manifest Himself to the ____ (foolish and unintelligent/simple and intelligent).
8. One should be ____ (highly educated/ humble) to be able to understand Krishna.
9. Krishna is attracted to our ____ (opulence/ emotions of pure love).

3.6 Purport (BG 10.12-13)

In these two verses the Supreme Lord gives a chance to the Māyāvādī philosopher, for here it is clear that the Supreme is different from the individual soul. Arjuna, after hearing the essential four verses of Bhagavad-gītā in this chapter, became completely free from all doubts and accepted Kṛṣṇa as the Supreme Personality of Godhead. He at once boldly declares, "You are param brahma, the Supreme Personality of Godhead." And previously Kṛṣṇa stated that He is the originator of everything and everyone. Every demigod and every human being is dependent on Him. Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Personality of Godhead. That ignorance is removed perfectly by the discharge of devotional service. This has already been explained in the previous verse by the Lord. Now, by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not that because Kṛṣṇa is Arjuna's intimate friend Arjuna is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the Kena Upaniṣad it is stated that the Supreme Brahman is the rest for everything, and Kṛṣṇa has already explained that everything is resting on Him. The Muṇḍaka Upaniṣad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Kṛṣṇa is smaraṇam, one of the methods of devotional service. It is only by devotional service to Kṛṣṇa that one can understand his position and get rid of this material body.

In the Vedas, the Supreme Lord is accepted as the purest of the pure. One who understands that Kṛṣṇa is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Kṛṣṇa as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Nārada is the chief.

Kṛṣṇa is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures, the Purāṇas and histories. In all

Vedic literatures Kṛṣṇa is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, “Although I am unborn, I appear on this earth to establish religious principles.” He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Kṛṣṇa. If we want to understand Bhagavad-gītā, we should accept the statements in these two verses. This is called the paramparā system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand Bhagavad-gītā. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Kṛṣṇa is an ordinary person.



1. Out of ignorance what do men and demigods think? How can this ignorance be removed?
2. How can we understand that Arjuna is not flattering Krishna since Krishna is Arjuna's intimate friend?
3. How can one become free from all sinful activities?
4. It is not possible to understand the Bhagavad-Gita by so-called academic education'. Elaborate.
5. List at least three doubts that you or someone you know may have regarding the Absolute Truth. What steps can you take to clear these doubts?

3.7 The Conscious World

There is a normal perception that God, who is the greatest, is all pervading but does not have His own address. This is NOT correct. Lord Krishna has His own address. He permanently stays in the capital divine city - Goloka Vrindavana, the top-most planet in the spiritual sky.

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*
[Brahma Samhita 5.37]

“The Supreme Personality of Godhead, Govinda, the one who enlivens the senses of everyone by His personal bodily rays, resides in His transcendental abode, called Goloka. Yet He is present in every nook and corner of His creation by expansion of happy spiritual rays, equal in power to His personal potency of bliss.”

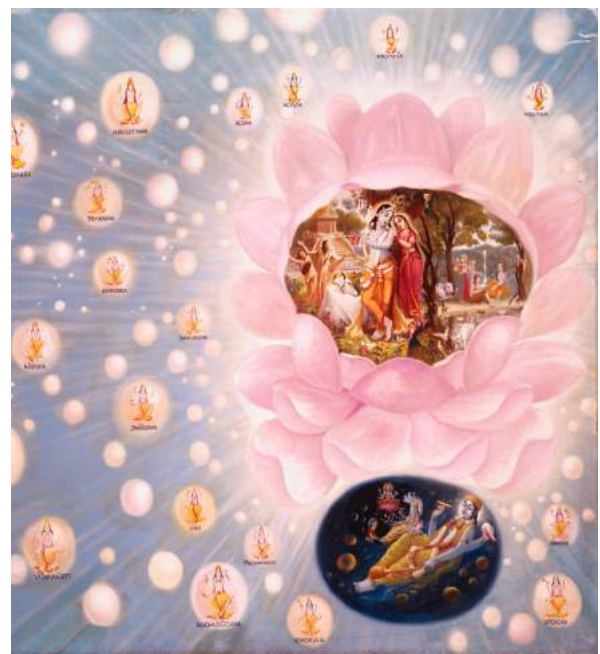


Figure 3.12: Lord Krishna's abode



But this abode of Lord Krishna is transcendental as described in Bhagavad Gita:

*na tad bhāsayate sūryo
na śaśāṅko na pāvakaḥ
yadgatvā na nivartante
tad dhāma paramam mama*
[BG 15.6]

Translation: “That supreme abode of mine is not illumined by the sun or moon, nor by electricity. One who reaches it never returns to this material world.”

The spiritual world is made up of conscious space while this physical world is made up of material space. The trait of conscious space is that it is all illuminating, full of knowledge and self-effulgent. In contrast, the material space is full of darkness and ignorance. The conscious space is eternal and is pervaded by the divine grace of the Lord all around. This space is reverberated with divine joy. In contrast, temporariness pervades the material space, and it is full of misery.

Indeed, everything in the spiritual world is conscious - trees, breeze, the flute, the garland, sand, sky - everything is surcharged with transcendental emotions for Krishna. The ultimate perfection is to become a devotee of Krishna. When you become a devotee of Krishna, you become free from material conditioning. All your ignorance will be vanquished.

3.7.1 Material Space

Space may be defined as that which gives a unique identity to any object. We are able to distinguish distinct objects owing to the existence of space. The moment you withdraw space, there is nothing tangible or physical. When space is actually withdrawn, it sets in the process of devastation. Actually, this space is a manifestation of Krishna's illusory energy. Some of the traits of this space are as follows:

- Material space has no connection with the spirit soul. However, it is within Krishna. This is possible through Krishna's illusory energy or *māyā shakti*.
- Activities in the material space create more distance between *Jīva* and *Krishna*.
- Two individuals may have much physical proximity in the material space. However, they may be far apart in terms of their mental consciousness. This implies there exists a hierarchy in material space, i.e. two objects can be in proximity in terms of locational semantics while the same two objects can be far apart from each other in terms of emotional semantics.
- Unfortunately, we do not have a semantic understanding of the material space as of now within current science. But Bhagavad Gita states that this space consists of temporary existence, ignorance, and misery. We need to contemplate this space.



3.7.2 Conscious Space

The material space is just the reflection of the conscious space. The conscious space is made up of eternal existence, knowledge, and spiritual joy. Some of the traits of this space are:

- In this space, every object is conscious, effulgent and self-revealing.
- In the conscious space, we have a distinct identity based on our relationship with Krishna.
- Each conscious being is defined by a relationship with the Absolute Being, Krishna.
- The distinctions among entities in the spiritual space are not based on spatial distance but on their nature of *Divine Bhava* or loving emotions for Krishna.
- There is an immediate feeling of intimacy or closeness between the entities in the spiritual space. There is no physical or spatial distance here.
- Conscious space can expand. This can be explained through the instance when Krishna lifted Govardhana hill. There were an uncountable number of men, women, and animals under the hill, which is not really possible in the material world. This happened because space expanded to fulfil Krishna's desire.



Figure 3.13: Krishna lifts Govardhan hill



1. What is the address of Lord Krishna?
2. Lord Krishna's abode is made of _____.
3. What is the nature of Krishna's abode as given in BG 15.6?
4. What is material space?
5. How is conscious space different from material space?
6. Lord Krishna performs His pastimes within the conscious space.
How does this idea change our world-view?

3.8 Krishna and the Living Entity (Jīva):

Krishna says in Bhagavad Gita:

*mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati*
[BG 15.7]



Translation: “The living entities in this conditioned world are my eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

Thus, we as living entities are parts and parcels of Krishna but there are many differences between the two and they are listed below:

Differences between Krishna and Jīva

- Krishna is the supreme conscious being while jīva is a tiny conscious being.
- Krishna's free-will is unlimited and His desires always get fulfilled while jīva's free will is very limited and his desires hardly get fulfilled.
- Krishna feels everyone's desires and satisfies them accordingly while jīva hardly feels beyond his/her own selfish desires.
- Krishna thinks for everyone while jīva hardly thinks for others.

So, Krishna is the only Purusha.

Katha Upanishad 2.2.13 says that:

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān*

Translation: “He is the prime eternal among all eternal. He is the supreme living entity of all living entities, and He alone is maintaining all life.”

3.8.1 Krishna's Energy

As we discussed before, Krishna is the source of all opulence, power or energy. His energies are mainly classified into two: **spiritual and material**. While both are derived from Krishna, one is considered to be superior, the spiritual and the other inferior, the material energy. We, as jīvas or individual living entities belong to the superior or spiritual category but are covered by the inferior or material energy. In Bhagavad Gita seventh chapter, Krishna Himself says the following about His energy:

- “Earth, water, fire, air, ether, mind, intelligence and false ego - all together these eight constitute My separated material energies.” (BG 7.4)
- “Besides these, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.” (BG 7.5)
- “All created beings have their source in these two natures. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.” (BG 7.6)

We will discuss more on these energies and the manner in which the superior energy is covered by inferior energy in later chapters to come



1. Describe the relation between Krishna and Jiva and their individual traits.
2. How many categories of energies Lord Krishna has? In which category we, the jivas belong to?
3. Some say that there is no distinction between Lord Krishna and the jiva. How would you refute such a claim?
4. Name five material elements.
5. Krishna is the only Purusha in all of existence. Comment

3.9 A passage from the Introduction to Bhagavad Gita As It is

Lord Krishna tells Arjuna that He is relating this supreme secret to him because Arjuna is His devotee and His friend. The purport of this is that *Bhagavad-gītā* is a treatise which is especially meant for the devotee of the Lord. There are three classes of transcendentalists, namely the *jñānī*, the *yogī* and the *bhakta*, or the impersonalist, the meditator and the devotee. Here the Lord clearly tells Arjuna that He is making him the first receiver of a new *paramparā* (disciplic succession) because the old succession was broken. It was the Lord's wish, therefore, to establish another *paramparā* in the same line of thought that was coming down from the Sun-God to others, and it was His wish that His teaching be distributed anew by Arjuna. He wanted Arjuna to become the authority in understanding the *Bhagavad-gītā*. So, we see that *Bhagavad-gītā* is instructed to Arjuna especially because Arjuna was a devotee of the Lord, a direct student of Kṛṣṇa, and His intimate friend. Therefore, *Bhagavad-gītā* is best understood by a person who has qualities similar to that of Arjuna. That is to say he must be a devotee in a direct relationship with the Lord. As soon as one becomes a devotee of the Lord, he also has a direct relationship with the Lord. That is a very elaborate subject matter, but briefly it can be stated that a devotee is in a relationship with the Supreme Personality of Godhead in one of five different ways:

1. One may be a devotee in a passive state;
2. One may be a devotee in an active state;
3. One may be a devotee as a friend;
4. One may be a devotee as a parent;
5. One may be a devotee as a conjugal lover.

Arjuna was in a relationship with the Lord as a friend. Of course, there is a gulf of difference between this friendship and the friendship found in the material world. This is transcendental friendship, which everyone cannot have. Of course, everyone has a particular relationship with the Lord, and that relationship is evoked by the perfection of devotional service. But in the present status of our life, not only have we forgotten the Supreme Lord, but we have forgotten our eternal relationship with the Lord. Every living being, out of the many, many billions and trillions of living beings, has a particular relationship with the Lord eternally. That is called *svarūpa*. By the process of devotional service, one can revive that *svarūpa*, and that stage is called *svarūpa-siddhi* – perfection of one's constitutional position. So Arjuna was a devotee, and he was in touch with the Supreme Lord in friendship.



1. *Why is the Supreme Lord Krishna revealing the supreme secret of the Bhagavad Gita to Arjuna?*
2. *Name the three classes of transcendentalists. For whom is the Bhagavad Gita especially meant?*
3. *Who can best understand the Bhagavad Gita?*
4. *What are the five ways in which a devotee can be in a relationship with the Personality of Godhead?*
5. *Explain what you have understood by svarupa-siddhi and share some practical ways that you can implement in your life in order to establish your relationship with the Supreme Lord.*

3.10 Conclusion

Krishna is the Supreme Divine person. All of us can establish a transcendently sweet personal relationship with Him as a servant, friend, parent, and lover. As infinity, He is inconceivable yet, He can reciprocate with each one of us, just the way He acted as the chariot driver of Arjuna, messenger for Pandavas and friend of Sudama Brahmin. Everything rests within Krishna, yet He is performing sweet pastimes among His dear devotees. This is again inconceivable.

All kinds of inauspicious activities within this world are merely manifestations of our own dirty, petty, and selfish desires. Krishna is a mere witness but not at all responsible. These desires which we have been contemplating within ourselves for a long time get translated into our actions. As a result of these actions, we are transferred to this material world which is like the prison house of Krishna. Here again we have a choice regarding our actions which will further decide our stay in this prison house.

Krishna as the Supreme transcendental person is very endearing to all seekers of Truth as this is the only way we can attain completeness. Personal philosophy is the ultimate form of Truth. The realization of Truth although categorized as Brahman svarūpa, Paramātmā svarūpa and Bhagavān svarūpa, all forms of realizations are actually personal. Only some with poor funds of knowledge declare that the Absolute Truth is impersonal. Let's be clear that Lord Krishna is that Supreme Absolute Truth as all seers of Truth have accepted.



State whether the following statements are true or false and rewrite the correct statements.

1. *Lord Krishna repeatedly reminds us that this material world is perfect.*
2. *Activities in the spiritual space create more distance between jiva and Krishna.*
3. *In the conscious space our identity is merged with that of Krishna.*
4. *Material space can expand or contract depending on an individual's desire.*
5. *Living entities are parts and parcels of Krishna. Thus they are the same as Krishna.*

