

CHAPTER 15

THE YOGA OF THE SUPREME PERSON

Connection between Chapter 14 and Chapter 15

- ❖ At the end of Chapter 14, Krishna described that one transcends the modes through devotional service
- ❖ But to attain devotion to Him one needs detachment from the material world
- ❖ Krishna begins Chapter 15 by explaining the need for detachment with a metaphor that compares the material world to an 'Asvattha' (a banyan tree)
- ❖ Then Krishna describes *Purushottama Yoga* in Texts 15.6 – 15.20

BREAKDOWN OF CHAPTER 15

SECTION I (15.1 – 15.5) — BECOMING DETACHED FROM THE MATERIAL WORLD

- One should detach himself from the material world
- Material world is a reflection of spiritual world
- One should surrender to Krishna and attain spiritual world

SECTION II (15.6 – 15.11) — TRANSMIGRATION

- Goal should be to leave material world and return to spiritual world
- All living entities are eternally part and parcel of Krishna, yet they struggle from body to body in search of pleasure
- Transcendentalists can see this clearly, but the blind materialists cannot see this

SECTION III (15.12 – 15.15) — KRISHNA'S POSITION AS OUR MAINTAINER

- We should be attracted to Krishna by knowing His position as –
 - Our maintainer on both the cosmic and personal levels
 - Compiler of Vedanta and knower of the Vedas

SECTION IV (15. 16 – 15.18) — THE THREE – SLOKA GITA OF KNOWLEDGE: A SUMMARY OF THE VEDAS AND THE VEDANTA

- Conditioned living entities are fallible
- Living entities in harmony with the Lord's desire are infallible
- Beyond both these is the transcendental Supreme Person, the Supersoul, who maintains the three worlds
- Both in this world and the Vedas, Krishna is celebrated as that Supreme Person, the Supersoul

SECTION V (15.19 –15.20) — KNOWING KRISHNA MEANS KNOWING EVERYTHING

- One knowing Krishna's position knows everything, and he engages in Krishna's service
- Knowing this most confidential part of Vedic scriptures makes one wise and brings perfection to his endeavors

SECTION I (15.1 – 15.5) BECOMING DETACHED FROM THE MATERIAL WORLD

PRACTICAL APPLICATION OF SECTION I

One can be free from entanglement within material world by cultivating a transcendental desire to enter into spiritual world

Text 15.1*

THEME: Material world is an upside down banyan tree

- ❖ One who knows this tree is a true knower of the Vedas – This is explained in the purport as follows:
 - After discussing *Bhakti-yoga* one may question: “What about the Vedas?”
 - Chapter 15 describes the purpose of Vedic study is to understand Krishna
 - Therefore one who is in Krishna consciousness engaged in devotional service, already knows the Vedas

FOCUS OF LEARNING: PURPORT 15.1

- (a) **Entire material world is compared to a banyan tree** – Because:
 - For one engaged in fruitive acts, there is no end to this banyan tree which is very very deep rooted
 - One wanders from branch to branch with no end
- (b) **Purpose of Vedic Hymns** – To elevate oneself gradually
- (c) **Why understand this tree of illusion**
 - One who understands this indestructible tree of illusion, can get out of it by the sword of detachment
- (d) **Process of extrication from material world**
 - Devotional service is the best way as explained by all the chapters
 - Basic principle of devotional service
 - Detachment from material activities – This process is explained at the beginning of Chapter 15
 - Process of attachment by transcendental service
- (e) **Chapter 15 refutes impersonalism which says that ‘spiritual world consists of undifferentiated Brahman only’**
 - Upside down tree indicates that it is a reflection on the bank of a river
 - This indicates the presence of a real tree which is the spiritual world
 - Reflection is a replica of original, which implies material world is a replica of the spiritual world
 - This shows that the spiritual world is full of variety and not just undifferentiated *Brahman* *Brahman* is the centre of all manifestations, this material world is a manifestation of the centre by 180 degrees and the other 180 degrees constitute the spiritual world
- (f) **What it means “to know the Vedas”**
 - It means that one knows how to cut off the attachment to this material world
 - One who is attracted by ritualistic Vedic formulas, is just attracted by the beautiful green leaves of the banyan tree and does not know the purpose of Vedas

Text 15.2*

THEME: Material world is a tree nourished by three modes and fruitive acts

- ❖ Different species manifest according to the proportions of modes (purport)
 - When less water – tract is barren
 - When more water – tract is green



PLEASE NOTE: The Remaining points of the purport are covered after Text 15.4 as a part of the Summarized Themes 15A & 15B

Texts 15.3* – 15.4*

COMMON THEME: The real form of this tree cannot be perceived in this world. Use the axe of 'detachment'

- ❖ This tree is not real, but a reflection of the real tree
- ❖ Impossible to fully understand the real tree
- ❖ **Solution** – But we can cut down this tree with determination with the axe of detachment
- ❖ **Desired destination** – Then one must go beyond the tree and surrender to the Supreme Person (surrendering process is explained in Text 15.5) from whom entirety has sprout

FOCUS OF LEARNING: PURPORTS 15.3 – 15.4

- (a) **Why real form cannot be understood**
 - Because root is up and extension is at the other end
 - When we are entangled in material expansion one cannot see how far the tree extends and where is the beginning
- (b) **Finding out the cause** – Father's father's father's... to *Brahmaloka* to *Garbodaksayi* Vishnu to Krishna
 - Krishna is the end of research work
 - How to search out that origin? – From association of persons in knowledge of Supreme Personality of Godhead
- (c) **Benefits of this knowledge**
 - One should gradually become detached from false reflection
 - Cut of this connection
 - Actually become situated in the real tree
- (d) **Importance of the word "Asanga"**
 - Attachment for sense enjoyment and lording over material nature is very strong
 - Therefore learn detachment by:
 - Discussion of *sastras*
 - Hear from those actually in knowledge – *sadhus*
 - Result of such discussion – One comes to Supreme Personality of Godhead and finally surrenders
 - Surrender / Devotional service results in automatic detachment

**SUMMARISED THEME 15A
THE BANYAN TREE**

The material world: A perverted reflection of the spiritual world

- (a) **Reflecting medium** – Original tree of spiritual world is reflected on “Desire” / analogous to “Water” – “Desire” is the cause of things being situated in this reflected material light
- (b) **Roots**
- The real root of this material existence grows upward
 - This means that it begins from the total material substance, from the topmost planet of the universe, Brahmaloka
 - The secondary roots are in the human planetary systems (Bhuloka) and grow downward and spread in all directions
 - They are bound to the fruitive actions of human society
 - Subsidiary roots are attachments and aversions, which are by products of different varieties of suffering and sense enjoyment
 - Tendencies towards piety and impiety are considered to develop from these secondary roots
- (c) **Branches** – Upper and lower planets
- (d) **Leaves** – Vedic Hymns
- (e) **Twigs** – Sense objects
- (f) **Tips of branches** – Senses
- (g) **Fruits** – *Dharma, Artha, Kaama, Moksha*
- (h) **Nourishment** – The three modes of material nature
- (i) **The living entities involvement in this tree**
- Hops from one branch to another trying to taste the fruit
 - Can’t see how far the tree extends or where it ends
 - Although living entities are the eternal fragmental parts of Krishna, they are struggling with the senses (15.7)

SUMMARISED THEME 15B

THE ONLY WAY OUT OF THE TREE IS DETACHMENT – HOW?

- A) **Find one in knowledge (15.4)**
- Hear properly from him,
 - About the relationship between the Lord and the living entity
- B) **Surrender to the Lord (15.5)**
- Through the spiritual master
 - No false prestige that he is lord of material nature
 - No in illusion
 - Gives up false association
 - Free from dualities
- C) **Attain the eternal abode (15.6)**

Text 15.5

THEME: The surrendering process is explained here

FOCUS OF LEARNING: PURPORT 15.5 – Who will be able to surrender to that Supreme Person is explained in six points

- (a) **Free from false prestige or pride** – The first qualification
 - Conditioned soul is puffed up – Thinks himself to be the Lord (always expecting some honor), this makes it difficult for him to surrender
 - Solution – Cultivate knowledge to know that I am not the Lord but Supreme Personality of Godhead is the Lord
 - Freedom from pride begins the process of surrender
- (b) **Freedom from illusion** – Pride is due to illusion
 - Illusion means one comes and goes from this world but still thinks to be the Lord and the proprietor
 - Thus makes things complicated and is always in trouble
 - The entire world is under this false impression of “created divisions of false proprietorship” (land, earth etc)
- (c) **Freedom from false associations**
 - Possible when one is free from false proprietorship
 - “False associations” are caused by familial, social, national affection
- (d) **Understand the eternal** – One should develop spiritual knowledge
 - Cultivate knowledge of what is actually his own and what is not
 - It leads to freedom from conceptions of duality
- (e) **Freedom from dualities**
- (f) **Done with material lust and unbewildered**
 - Unbewildered – When one becomes full in knowledge, it is possible to surrender to the Supreme Personality of Godhead

SECTION II (15.6 – 15.11) TRANSMIGRATION

PRACTICAL APPLICATION OF SECTION II

Unless one attains the spiritual world, he must continually take repeated births in many species of life, through process of transmigration

Text 15.6

THEME: What are the characteristics of that Supreme Abode, which a detached surrendered soul will attain; and if he goes there, does he ever come back?

- ❖ That abode is not illuminated by sun, moon, fire or electricity
- ❖ Once attained, one never returns to the material world

FOCUS OF LEARNING: PURPORT 15.6

(a) Why there is no need of any light source

- Because all planets are self-illuminous and their shining effulgence is called *brahmajyoti*
- All effulgence comes from planet of Krishna – Goloka Vrindavana
- One fourth of the spiritual sky is covered by *mahat-tattva* which constitutes the material world
- Material world has only one self luminous planet – The Sun

(b) Two stages of living entities

- Conditional stage – Living entity in dark material world
 - Considers himself to be the Lord of material world
- Liberated stage
 - Reaches spiritual sky by cutting through the false perverted tree of material world and thus becomes liberated
 - Becomes an associate of the Lord – enjoy eternal life of full bliss and full knowledge
 - Never comes back

(c) Why this information of the Supreme abode is given to conditioned souls

- One should be captivated by this information
 - Desire to transfer to the spiritual world and extricate from perverted reflection
 - If too much attached to material world – difficult to cut off this tree


(d) How Krishna consciousness helps

- Helps by gradual detachment
- Only way to get detached from attraction to material world
 - Not by wearing saffron cloth
 - Must become attached to devotional service of the Lord
- What kind of devotional service
 - Serious practice of devotional service as explained in Chapter 12
- How to work in Krishna consciousness – Associate with Krishna conscious devotees, search out such a society and learn devotional service
- The only transcendental method is devotional service
 - Chapter 14 describes the contamination of all kinds of processes by material nature
 - Only devotional service is purely transcendental (14.26)

(e) Importance of “Paramam mama” – Refers to spiritual world

- Every nook and corner is the Lord’s property
- But spiritual world is “Paramam mama” – full of six opulences
- *Ref. on spiritual world: Katha Upanisad*
 - The whole spiritual sky is illuminated by internal potency
 - No need of sun, moon, stars

(f) Only way to achieve that abode – Surrender and no other means

 **LINK BETWEEN TEXTS 15.6 & 15.7: QUESTION:** Why a living entity will not be satisfied until he has reached that Supreme abode. **ANSWER:** Because it is his constitutional position to be related with Krishna as explained in Text 15.7

Text 15.7

THEME: This verse gives the “Identity of living entity”

- ❖ Original position – Living entities are eternal part and parcels of Krishna
 - They belong to Him in the spiritual world
- ❖ Current position – They are now struggling hard with mind and senses in material world

FOCUS OF LEARNING: PURPORT 15.7

(a) Identity of Living entity

- Eternal fragmental part and parcel – indicated by the word “*Sanatana*”
- Not that *jiva* assumes individuality only in conditioned state
- This refutes Mayavada philosophy

(b) Ref. Vedic version – Supreme Lord manifests and expands

- As primary or personal expansions – *Vishnu-tattva e.g. Rama, Nrsimhadeva*
- As secondary or separated living entities – Eternal servants
- All the expansions are always present as separate identities, even the living entities

(c) Living entity has fragmental qualities, being the fragmental portion of the Supreme

- Therefore has fragmental quality of independence

(d) Using independence

- Every living entity has personal individuality and a minute form of independence
 - If properly used in the service of the Lord – One gets liberated
 - If misused (forgets the service of the Lord) – Gets dominated by the modes of material nature and thus gets conditioned
 - Misuse leads to hard struggle for existence
- In quality every living entity is eternal like the Supreme Lord
 - All living entities including the Supreme controllers like Brahma or Siva are eternal parts and parcels of Krishna

(e) Importance of the word “*Karsati*” – Struggling or grappling hard

- Conditioned soul is bound by the false ego – this is the “Cause of struggle”
 - *Analogy*: As if bound by iron chains
- Chief driving agent for conditioned soul – ‘Mind’
 - Mind in goodness – Activities are good
 - Mind in passion – Activities are troublesome
 - Mind in ignorance – One travels to lower species

(f) Quotes about “Achieving spiritual body after liberation”

- This verse clarifies that the conditioned soul is covered by a material body and will get spiritual body after liberation, in an individual capacity
- *Ref. Madhyandinayana Sruti* – In spiritual world one gets spiritual body and can talk and hear with Supreme Lord face to face
- *Ref. Smrti* – One lives in the same bodily features as Supreme Personality of Godhead and expansions of Vishnu murti

(g) Meaning of ‘*Mamaivamsah*’ – Fragmental part and parcel of Supreme Lord

- It is not like a broken material part – This is established by the word “*Sanatana*” (eternally a fragment)
- *Ref. Bg. 2.24*: explains that spirit soul cannot be cut into pieces
- *Ref. Bg. 2.13*: indicates that in each and every body, a separate fragmental portion is present

⚡ **LINK BETWEEN TEXTS 15.7 & 15.8:** This verse hints at the mind's power to determine the living entity's future, and the next verse continues that thrust, explaining how, determined by his thoughts, a soul attains his next body.

Text 15.8

THEME: Process of transmigration – The Living entity acquires a material mind and carries different conceptions of life from one body to the next

❖ *Analogy:* As the air carries aromas

FOCUS OF LEARNING: PURPORT 15.8

- (a) **Importance of 'Isvara'** – Refers to living entity as the controller of the body
- Can decide his body – higher grade or lower grade
 - Indicates the minute independence
 - Change depends on his consciousness at the time of death
 - Godly qualities – transfer to demigods
 - Consciousness like cat and dog – similar bodies
 - Krishna consciousness – Go to Krsna-loka
- (b) **Refutes the false claim that after annihilation of body everything is finished**
- Present body and present activities are background of the next body
 - On the basis of 'Karma'
 - 'Subtle body' carries the conceptions
- (c) **Meaning of 'Karsati'** – This process of transmigration from one body to another and struggling for existence while in the body

⚡ **LINK BETWEEN TEXTS 15.8 & 15.9:**
The quality of the mind, as explained in the following verse, attracts its next gross body, like a magnet attracts an iron nail.

Text 15.9

THEME: Process of transmigration – Thus carried by the mind he enters various bodies to obtain different senses for the goal of sense enjoyment

FOCUS OF LEARNING: PURPORT 15.9

- (a) **Analogy: Original consciousness is pure like water**
- Spirit soul is originally pure
 - Consciousness is changed according to association of material qualities
 - *Analogy:* Water mixed with different colours
- (b) **Real consciousness is Krishna consciousness**
- If adulterated with qualities of cat or dog etc. – One can get any of 8.4 million species


Text 15.10

THEME: Why we do not see this 'change of bodies' happening

- ❖ Foolish mentality – Cannot see:
 - How living entity quits the body
 - What sort of body he enjoys under the modes of material nature
- ❖ "Jnana-caksusah" (Eyes trained in knowledge) – Can see all this clearly

FOCUS OF LEARNING: PURPORT 15.10

- (a) **'Jnana-caksusah'** – Without knowledge one cannot see things clearly
 - What kind of knowledge – Hearing from *Bhagavad-gita* and other scriptures from bona-fide spiritual masters
 - Real fortunate person – trained to see all these things
- (b) **Fools** – Persons fooled by 'lust' and 'desire' cannot comprehend the changes of bodies
- (c) **Attitude of Krishna conscious devotees**
 - Highly developed Krishna conscious individuals try their best to give this knowledge to people in general
 - Because they know conditioned life is very troublesome
 - One must liberate himself and go to spiritual world

 **LINK BETWEEN TEXTS 15.10 & 15.11:** What is the cure for this ignorance? Krishna says knowledge. Those "whose eyes are trained in knowledge" by hearing and learning sastra can see. Lack of sastric learning brings about the following result explained in Text 15.11

Text 15.11

THEME: Explains that those who are trained can see all this clearly because their minds are clarified by yoga practice and thus situated in self realisation

- ❖ But those whose minds are not developed and who are not situated in self-realization cannot see what is taking place, though they may try to

FOCUS OF LEARNING: PURPORT 15.11

- (a) **Importance of the word "Yoginah"**
 - So many yoga societies of modern day are blind to self-realization
 - They simply want gymnastic exercises (Physical health)
 - They are called **"Yatanto 'py akrtatmanah"**
- (b) **Bhakti yogis are the actual yogis**
 - Have realized self, world and the Supreme Lord
 - Can see things as they are

SECTION III (15.12 – 15.15)
KRISHNA'S POSITION AS OUR MAINTAINER
APPRECIATING KRISHNA'S POSITION

PRACTICAL APPLICATION OF SECTION III

- Since living entities are so much attracted to sense gratification, how can they ever appreciate Krishna
- Therefore these verses help them to contemplate, how, even sense enjoyment is impossible without the help of the Lord and one can develop his Krishna Consciousness by appreciating Krishna as the maintainer of this phenomenal world

Texts 15.12 – 15.15

COMMON THEME: These verses help us to know how things are taking place in this material world and thus be established in knowledge. One who is entangled within the banyan tree can develop his Krishna consciousness by appreciating Krishna as the maintainer of the phenomenal world

Text 15.12

THEME: Splendor of the sun, moon, electricity and fire come from Supreme Personality of Godhead

FOCUS OF LEARNING: PURPORT 15.12

- (a) **Benefit of such a conception of life as given in this verse** – This invokes Krishna consciousness in the conditioned soul
- The unintelligent cannot see how things are taking place in the material world
 - In such a conception of life, the beginning of Krishna consciousness, lies a great deal of advancement for the conditional soul in this material world
 - **Sun provides illumination** - With rise of sun all activities begin
 - One sun illuminates the entire solar system
 - Each universe has only one sun
 - **Moon as one of the stars** (*Ref Bg. 10.21*) – Very pleasing to the people and nourishes the vegetables
 - **Fire** – Help in cooking and many factories
 - Without Lord's mercy there cannot be sun, moon or fire – without which no-one can live

Text 15.13

THEME: The Lord holds the earth which gives vegetables. Vegetables are nourished by moonshine which comes from the Lord

FOCUS OF LEARNING: PURPORT 15.13


- (a) **All planets float in air only by Lord's energy** – Lord enters each atom, planet and each living entities heart by one plenary portion – Paramatma (*Ref. Brahma Samhita*)
- *Analogy:* Living entity floats on water till he is alive because of the presence of spirit soul. Similarly planets float because of presence of Supreme Personality of Godhead
 - *Analogy:* Planets are held like hand full of dust in a fist – Thus He keeps all moving and non-moving things in place
 - *Supporting Ref. Vedic Hymns*
- (b) **Supreme Personality of Godhead is the source of the moonshine**
- The moon nourishes all vegetables and they becomes delicious and succulent
 - **Importance of the word "Rasatmakah"** (supplying the juice) – This indicates Everything becomes palatable by agency of Supreme Lord through the influence of moon

Text 15.14

THEME: To digest we need Krishna's energy as fire and life airs (outgoing and incoming)

FOCUS OF LEARNING: PURPORT 15.13

- (a) **Importance of digestive fire** (*Ref. Ayur Veda*)
- Fire in the stomach digests all the food sent there
 - If the fire is not blazing there is no hunger
- (b) **Supporting References**
- *Ref. Brhat-aranyaka Upanisad* – Supreme Lord is situated as fire in the stomach and digesting all kinds of foodstuff
 - *Ref. Vedanta Sutra* – The Lord is situated within sound, body, air and even within the stomach as digestive fire
- (c) **Four kinds of foodstuffs** – Swallowed, chewed, licked and sucked

 **LINK BETWEEN TEXTS 15.14 & 15.15:** Up until Text 15.14 it is shown how even conditioned living entities can appreciate and recognize Krishna. We should be attracted to Krishna by knowing His position as:

- Our maintainer on both the cosmic and personal levels (15.12 – 15.14)
- Compiler of *Vedanta* and knower of the *Vedas* (15.15)

Text 15.15*

THEME: Indeed Krishna is the only source of happiness

- ❖ He provides the awareness of current experiences, remembrances of previous pleasant experiences and forgetting the unpleasant experiences
- ❖ Even provides bliss to the transcendentalists by giving *Vedanta-sutra* and liberation

PRACTICAL APPLICATION OF TEXT 15.15

The *Vedas* describe a vast system of activities (divided into *karma-kanda*, *jnana-kanda* and *upasana-kanda*) which are designed to gradually purify the consciousness of the general mass of people. The ultimate end of all Vedic processes of purification is to realize Krishna

FOCUS OF LEARNING: PURPORT 15.15

- (a) **Paramatma** – Supreme Lord is in everyone’s heart as *Paramatma* and also all pervading
- (b) **Paramatma is the initiator of all activities**
 - Supreme Lord is the witness of all past acts
 - Living entity acts according to past deeds
 - Living entity forgets and has to act according to the direction of Supreme Lord
 - Lord’s direction – He gives remembrance, knowledge and forgetfulness
 - Also awards different fruitive results
- (c) **He is worshiped as ‘Brahman’ / ‘Paramatma’ and also as the incarnation of Vedas**
 - Vedas give right direction to the people to mold their lives and come back to Godhead
 - Vedas give knowledge of Supreme Personality of Godhead
- (d) **Supreme Lord as Vyasadeva** – He gives the ‘*Vedanta-sutra*’ and ‘*Srimad Bhagavatam*’
- (e) **God is all good and all merciful** – Lord is full
 - He is supplier and digester of foodstuffs (15.12 – 15.14)
 - Witness of all activities (15.15)
 - Giver of knowledge as *Vedas* and *Bhagavad-gita* (15.15)
 - Thus He is worshipable by the conditioned soul
- (f) **Vedas provide perfection in three stages:**
 - ‘Establishing the relationship’ as the purpose of Vedas – By understanding the Vedic Literature – one understands the relationship with Supreme Personality of Godhead
 - Why Lord presents Vedic knowledge – because a living entity individually needs to understand Krishna
 - Lord gives intelligence
 - Understanding processes of Vedas – By performing different processes- one approaches Him
 - e.g. Performance of *Vedic* rituals, discussions of *Vedic* philosophy, and worship of the Lord
 - Goal of Vedas – At the end one attains the Supreme Goal – Supreme Personality of Godhead
- (g) **Conclusion** – Text 15.15 defines all the above three stages of perfection

SECTION IV (15.16 – 15.18)
THE THREE-SLOKA GITA OF KNOWLEDGE:
A SUMMARY OF THE VEDAS AND THE VEDANTA

PRACTICAL APPLICATION OF SECTION IV

After concluding that He is the goal of *Vedas* and the compiler of the Vedanta, the Lord will summarize the Vedanta, which conclusively establishes His position as the Supreme (Text 16 -18)

- Most confidential understanding of the Vedas – Lord Krishna is the Supreme Being; He is therefore worshipable
- This section is very important to show that personalism is the most complete understanding of the Absolute

Text 15.16*

THEME: Two kinds of living entities – Now Krishna being the knower of the *Vedas* summarizes two classes of living entities, **fallible** (conditioned) in the material world and **infallible** (liberated) in the spiritual world

❖ Here the Lord gives in summary the contents of '*Vedanta Sutra*' (15.16 – 15.18)

FOCUS OF LEARNING: PURPORT 15.16

- (a) **Both classes of living entities are eternal separated parts and parcels**
- (b) **The fallible class**
- The living entities in contact with the material world are called "*jiva-bhuta*"
 - Struggling in the world with the mind and the five senses
 - Bodies are constantly undergoing six changes
 - Due to contact with matter, the living entity appears to be changing
 - Any living entity in contact with matter (Brahma down to small ant) is changing it's body
- (c) **Infallible class**
- They are in oneness with the Supreme Personality of Godhead
 - Oneness does not mean they have no individuality
 - It means there is no disunity
 - They are all agreeable to the purpose of creation
 - Ofcourse, in the spiritual world there is no such thing as creation – But since the Supreme Lord is the source of all emanations, that conception is explained
 - Thus this refutes Mayavada
 - In spiritual world the body does not undergo six changes like matter
 - All the living entities are always liberated in oneness
 - This oneness with Krishna of those infallible souls in the spiritual world is herein called *kuta-sthah*, a oneness in desire.
 - We are therefore required, as Krishna said in Texts 15.4 and 15.5, to be detached from the material world as Krishna is detached, and, overcoming our desire for independent enjoyment, surrender unto Him

Text 15.17*

THEME: Supersoul is discussed – Supreme Soul is the master of both living entities – He is the greatest living personality

- ❖ He enters the three worlds and is maintaining them

FOCUS OF LEARNING: PURPORT 15.17

- (a) **Supporting Ref.** *Katha and Svetasvatara Upanisad: “nityo nityanam...”*
- It explains that above all living entities both conditioned and liberated there is one Supreme living personality who maintains them and gives all the facilities for enjoyment
- (b) **Who is a wise man who can obtain perfect peace** – One who can understand the Supreme Personality of Godhead as the Supreme Personality who is also present in everyone’s heart as *Paramatma* and maintaining everyone

PRACTICAL APPLICATION OF TEXT 15.17

This verse refutes Mayavada by saying that ‘Krishna is the Supreme Maintainer’

- One may gain Brahman realization by which he has a feeling of all pervasiveness
- Mayavada understanding holds that this is the state of Godhead
- But to be God also means to be the total maintainer of all material manifestation
- Can impersonally realized yogi claim that by his power, the different universes are running perfectly or that he is fully conscious of all things happening in all places and at all times – Never possible

Text 15.18

THEME: Krishna is Himself the Supersoul – “I am that Supreme Soul” celebrated both in the world and in the *Vedas* as the Supreme Person Because:

- ❖ “I am transcendental, beyond both fallible and infallible”
- ❖ “I am the greatest”

FOCUS OF LEARNING: PURPORT 15.18

- (a) **The Living entity compared to the Lord**
- Both are always individuals
 - Difference is that, living entity at any stage, conditioned or liberated, cannot surpass in quantity the inconceivable potencies of the Lord
 - These two points refute that Supreme Lord and living entity are equal in all respects – thus refutes Mayavada
 - This is indicated by the word “*Uttama*” – No-one can surpass the superior position of the Lord
- (b) **Importance of “*loke*”**
- Signifies “*In the paurusa aagama*” (Ref. *Smrti scriptures*)
 - Nirukti dictionary explains “The purpose of *Vedas* is explained by the *Smrti scriptures*”
- (c) **Reference for Supreme Lord as having a localized aspect as *Paramatma*** – Ref. *Chandogya Upanishad (study purport)*

⚡ **LINK BETWEEN TEXTS 15.18 & 15.19:** What are the activities of one who has assimilated the knowledge of the previous three verses, especially the knowledge that Krishna is the Supreme Personality of Godhead?

Text 15.19

THEME: One who knows without doubt Krishna as the Paramatma, engages in full devotional service

- ❖ Who is the knower of everything – One who knows “Me” as the Supreme Personality of Godhead without doubting
- ❖ Result of such knowledge – One engages in full devotional service to Me

FOCUS OF LEARNING: PURPORT 15.19

- (a) **It refutes many philosophical speculations about the constitution of the living entity and Supreme Absolute Truth** (refutes that they are one and the same)
- Perfect knower (Of the purpose of the *Vedas*) – Engages in Krishna consciousness without any speculation
 - Clearly knows Krishna as the Supreme Person
 - Imperfect knower – Goes on speculating about the absolute truth
 - Does not surrender – Simply wastes time
- (b) **No need of speculation but hear submissively**
- Vedic knowledge is called *Sruti* – learning by aural reception
 - Receive Vedic message from authorities like Krishna and His representatives
 - How to hear
 - Simply hearing like hogs is not sufficient
 - Should not simply speculate academically
 - One must be able to understand from authorities
 - Submissively hear from *Bhagavad-gita* about the subordinate position of living entities
- (c) **Importance of the word “bhajati”** – This word is often used in relationship with the service of the Supreme Lord
- A Person engaged in Krishna consciousness has understood all Vedic knowledge
 - No need of any other spiritual process
 - Has ended all preliminary processes of understanding
 - Speculation for hundreds of lives – Simply waste of time
 - If one does not come to the point that Krishna is the Supreme Personality of Godhead

Text 15.20

THEME: This verse summarizes Chapter 15 – Knowledge explained in this chapter is the essence of *Vedanta* and the most confidential part/substance of the *Vedas*

- ❖ **Result of understanding** – One will become wise and his endeavors will know perfection
- ❖ **Qualification** – Sinlessness

PRACTICAL APPLICATION OF TEXT 15.20

Summarizes Chapter 15: To understand *Purushottama-yoga* we have to be sinless. Thus this chapter discusses breaking our material attachments and understanding Krishna as the source of *Brahman*; as the maintainer, the *Paramatma*; and as *Bhagavan*, the Supreme Personality of Godhead. Finally, knowing all this, one surrenders and becomes one with Him in desire and service. That is the conclusion of all sastra – “The yoga of the Supreme Person”

FOCUS OF LEARNING: PURPORT 15.20

(a) **How to understand this knowledge**

- Understand “As it is” given by Supreme Personality of Godhead

(b) **Result**

- One will become intelligent and perfect in transcendental knowledge
- Freed from all contaminations from material modes
- Devotional service and the Lord are one and the same because they are spiritual; devotional service takes place within the internal energy of the Lord
 - *Analogy:* Lord is like sun, Ignorance is like darkness – wherever there is sun there is no question of darkness
 - *Conclusion:* Whenever devotional service is present under the proper guidance of a proper spiritual master, there is no question of ignorance

(c) **PRACTICAL APPLICATION:** Everyone must take to Krishna consciousness and devotional service to become intelligent and purified

- Intelligence (However high in material estimation) without this understanding is not the perfect intelligence

(d) **Importance of the word “anagha”**

- It implies unless one is free from all sinful reactions it is very difficult to understand Krishna
 - So what is the hope – Devotional service is so pure and potent that once one is engaged he automatically comes to the stage of sinlessness

(e) **Most important thing one should surmount during practice of devotional service**

- Weakness of the heart – Two kinds of weakness (cause of problems of material existence)
 - Desire to lord it over material nature
 - Lording over makes one attached to matter and possession of matter
- Role of Chapter 15
 - First five chapters describe how to free oneself from these weaknesses
 - Texts 15.6 – 15.20 discusses *Purusottama Yoga*

CHAPTER 15 Appendix

Selected Texts extracted from “Surrender unto Me”

Text 15.1

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the word aśvattha can also be understood as follows:

“Śva” in aśvattha means “tomorrow.” “Aśva” can thus mean “not tomorrow.” “Stha” means “stay,” and it becomes grammatically modified here to ttha. Thus aśvattham can be taken as “that which will not exist tomorrow.” The material world is aśvattham, not existing tomorrow—both for the devotees and the nondevotees. It won’t exist tomorrow for the devotees because they will become liberated tomorrow and attain the spiritual world. The tree won’t exist tomorrow for nondevotees because everything they are attached to will cease to exist. Although their attachments will cease to exist tomorrow, the nondevotees’ material existence is eternal, as indicated by the word avyayam.

Text 15.2

Depending upon which branch a living entity is located, he will possess a certain material body and a specific type of senses, and according to the combination of modes that influences that part of the tree, he will be attracted to particular “twigs,” or sense objects.

Text 15.3-4

Śrīla Viśvanātha Cakravartī Ṭhākura comments that philosophers have their own opinions about the nature of the world: “This world is real,” “It is false,” “It is eternal” and so on.

Because “the real form of this tree cannot be perceived,” are we unable, out of our ignorance, to cut down the banyan tree of this material world? No. It must be cut down. This tree is so strongly rooted—su-virūḍha-mūlam—that it cannot be pulled down. The ax with which we must chop at it is made of detachment and renunciation and is sharpened by knowledge and discrimination. We must cut down this tree completely by full detachment lest our minds run again toward sense gratification.

Text 15.15

Śrīla Prabhupāda’s words clearly indicate sambandha, abhidheya and prayojana. Texts 16–18 give knowledge of our relationship with Kṛṣṇa (sambandha-jñāna) and are also sometimes referred to as the tri-slokī Gitā for knowledge. Kṛṣṇa also, as “the knower of the Vedas” and “the compiler of Vedānta,” in these three verses assists souls in transcending material existence by summarizing the essence of the Vedas, which is the Vedānta.

Text 19 indicates abhidheya-jñāna, the process of attainment, and the final verse, 20, refers to prayojana, the goal.

Text 15.16

This oneness with Kṛṣṇa of those infallible souls in the spiritual world is herein called kūṭa-sthaḥ, a oneness in desire. We are therefore required, as Kṛṣṇa said in texts 4 and 5, to be detached from the material world as Kṛṣṇa is detached, and, overcoming our desire for independent enjoyment, to surrender to Him.

Text 15.17

Śrīla Viśvanātha Cakravartī Ṭhākura comments that the word tu (but) used in *uttamaḥ puruṣas tv anyāḥ* distinguishes the Supersoul, the supreme puruṣa mentioned in this verse, from the two other puruṣas, the fallible and the infallible, mentioned in text 16.