

## CHAPTER FOURTEEN (Guna Traya Vibhava Yoga) - THE THREE MODES OF MATERIAL NATURE

[All embodied souls are under the control of the three modes, or qualities, of material nature: goodness, passion and ignorance. Lord Krsna explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental state.]

(cn) REVIEW:

What is the relationship between understanding the three modes of material nature and liberation and how speculating about three modes actually can lead us to devotional service. Understanding the three modes leads to liberation and speculating about the contents of this Chapter can actually lead one to devotional service. This is amazing, because we are usually told to not speculate, but here speculation lead one to devotional service. How is that? How knowledge of the modes lead one to liberation?

In the Thirteenth Chapter a lot of information has been disclosed: the body, the soul, the Supersoul, the process of liberation, the soul's entanglement within the material world, and the material manifestation is a mixture of the soul and material elements. We learned about the field of activities of the living entity and how the living entity is trapped in this field of activities and his existence is simply limited to the particular nature of his trap. And not only that, he transmigrates (karana guna-sanghasya/ sad-asad jyonijanasu). The living entity transmigrates to different encasements again, and again, and again, according to his association with the modes of material nature (sanga). What a difficult predicament to be in: the living entity is trapped in this material world, transmigrating, almost without hope to get out. How did he get in there? What is the nature of that trap?

This Chapter describes in the first three sections. The first Section explains how the living entity was placed within the trap of the material world. In the Second section, the binding forces, the ropes, how they condition the living entity, is described. A the third Section explains how to get out of that trap and transcend.

How the living entity gets trapped? - The living entity, according to his association with the modes of material nature, takes on different bodies (13.22).

Now Krsna is going to explain the potency and conditioning power and ultimately the liberation, from these modes of material nature, which is the binding force in the material world.

[A.THE LIBERATION AND CONDITIONING OF THE LIVING ENTITY (14.1-4)

1. By becoming fixed in the following knowledge, one attains perfection and is liberated. (1-2) ]

TEXT 1

sri-bhagavan uvaca

param bhuyah pravaksyami  
yaj jnatva munayah sarve  
param siddhimn ito gatah

jnananam jnanam uttamam

sri-bhagavan uvaca--the Supreme Personality of Godhead said; param--transcendental; bhuyah--again; pravaksyami--I shall speak; jnananam--of all knowledge; jnanam--knowledge; uttamam--the supreme; yat--which; jnatva--knowing; munayah--the sages; sarve--all; param--transcendental; siddhim--perfection; itah--from this world; gatah--attained.

## TRANSLATION

**The Supreme Personality of Godhead said: Again I shall declare to you this supreme wisdom, the best of all knowledge, knowing which all the sages have attained the supreme perfection.**

(cn) Srila Prabhupada says in his Purport: "From the Seventh Chapter to the end of the Twelfth Chapter, Sri Krsna in detail reveals the Absolute Truth, the Supreme Personality of Godhead. Now, the Lord Himself is further enlightening Arjuna. If one understands this chapter through the process of philosophical speculation, he will come to an understanding of devotional service. In the Thirteenth Chapter, it was clearly explained that by humbly developing knowledge one may possibly be freed from material entanglement. It has also been explained that it is due to association with the modes of nature that the living entity is entangled in this material world. Now, in this chapter, the Supreme Personality explains what those modes of nature are, how they act, how they bind and how they give liberation. The knowledge explained in this chapt proclaimed by the Supreme Lord to be superior to the knowledge given so far in other chapters. By understanding this knowledge, various great sages attained perfection and transferred to the spiritual world. The Lord now explains the same knowledge in a better way. This knowledge is far, far superior to all other processes of knowledge thus far explained, and knowing this many attained perfection. Thus it is expected that one who understands this Fourteenth Chapter will attain perfection."

This should give us some impetus to enter into the mysteries of this Chapter and thus exit from the entanglement of the three modes of material nature.

## TEXT 2

idam jnanam upasritya  
mama sadharmyam agatah  
sarge 'pi nopajayante  
pralaye na vyathanti ca

idam--this; jnanam--knowledge; upasritya--taking shelter of; mama--My; sadharmyam--same nature; agatah--having attained; sarge api--even in the creation;

na--never; upajayante--are born; pralaye--in the annihilation; na--nor; vyathanti--are disturbed; ca--also. TRANSLATION

**By becoming fixed in this knowledge, one can attain to the transcendental nature like My own. Thus established, one is not born at the time of creation or disturbed at the time of dissolution.**

(cn) Krsna is going to explain this entanglement, how the soul got encased in this material nature.

[2. Krsna is the father of all living entities, for He impregnates them within the material energy (Brahman, the maha-tattva, the 24 elements). The living entities then become conditioned by that material energy which consists of the three modes of material nature. (3-5) ]

### TEXT 3

mama yonir mahad brahma  
tasmin garbham dadhamy aham  
sambhavah sarva-bhutanam  
tato bhavati bharata

mama--My; yonih--source of birth; mahat--the total material existence; brahma--supreme; tasmin--in that; garbham--pregnancy; dadhami--create; aham--I; sambhavah--the possibility; sarva- bhutanam--of all living entities; tatah--thereafter; bhavati--becomes; bharata--O son of Bharata.

### TRANSLATION

**The total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of all living beings, O son of Bharata.**

### TEXT 4

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

sarva-yonisu--in all species of life; kaunteya--O son of Kunti; murtayah--forms; sambhavanti--they appear; yah--which; tasam--of all of them; brahma--the supreme; mahat yonih--source of birth in the material substance; aham--I; bija-pradah--the seed-giving; pita--father.

## TRANSLATION

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

(cn) The Lord by His potent glance impregnates the living entities within the womb of material nature. And, once in that situation,

### TEXT 5

sattvam rajas tama iti  
gunah prakrti-sambhavah  
nibadhnanti maha-baho  
dehe dehinam avyayam

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of ignorance; iti--thus; gunah--the qualities; prakrti--material nature; sambhavah--produced of; nibadhnanti--do condition; maha-baho--O mighty-armed one; dehe--in this body; dehinam--the living entity; avyayam--eternal.

## TRANSLATION

**Material nature consists of three modes--goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these modes.**

(cn) It is not all living entities who become conditioned by the modes of material nature, but there is a qualification for being conditioned by them. Or, seeing from another point of view, a disqualification from being free, liberated. That mentality that one has to have to be entangled with the modes of material nature is that - he wants to enjoy. The root cause of it is his misuse of his free will and envy of Krsna. Instead of Krsna being 'bhoktaram', the living entity is thinking, 'isvar aham bhogi', "I am the controller, I am the enjoyer", and therefore he is placed by Krsna within the prison house of the material world and the bars or the binding elements of this prison house are explained in this Text: they are the three modes of material nature.

This Section A, is like a prelude to the other sections. How the soul becomes conditioned by the material energy.

[B. DESCRIPTION OF THE THREE MODES AND THE RESULTS OF THEIR ASSOCIATION (14. 6-18)]

(cn) Texts 6, 7, and 8 of this Section explain the conditioning of the three modes of material nature. How the modes condition the living entity.

In Text 9 there is a summary of that previously explained.

In Text 10 shows just a specific point in the interactions of the modes.

In Texts 11 to 13, how the modes manifest themselves within an individual.

In Texts 14 to 15, the results of death when one is controlled by one or another of the modes.

In Texts 16 to 18, the results of action within the modes.

If one gets a clear understanding of the modes of material nature, he begins to see that everyone is completely controlled. He begins to see people acting, thinking as if they had free will, but actually completely encased and bound up by the modes of material nature. Everywhere, there is nothing in the existence of this material world that is free from the actions of the three modes.

This Section gives the basic information on the three modes of material nature and how they control or condition a living entity. We say conditioned living entity because he is controlled by the three modes of material nature.

[ 1. The mode of goodness is illuminating and it frees one from sinful reaction, but one becomes conditioned by a sense of happiness and knowledge. (6) ]

#### TEXT 6

tatra sattvam nirmalatvat  
prakasakam anamayam  
sukha-sangena badhnati  
jnana-sangena canagha

tatra--there; sattvam--the mode of goodness; nirmalatvat--being purest in the material world; prakasakam--illuminating; anamayam--without any sinful reaction; sukha--with happiness; sangena--by association; badhnati--conditions; jnana--with knowledge; sangena--by association; ca--also; anagha--O sinless one.

#### TRANSLATION

**O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode become conditioned by a sense of happiness and knowledge.**

(cn) One tends to get knowledge when he cultivates the mode of goodness. And from knowledge (as explained in Chapter Thirteen), one gets liberation.

[2. The mode of passion fills one with unlimited desires and longings, and it binds one to material, fruitive actions. (7) ]

#### TEXT 7

rajo ragatmakam viddhi  
trsna-sanga-samudbhavam  
tan nibadhnati kaunteya  
karma-sangena dehinam

raja--the mode of passion; raga-atmakam--born of desire or lust; viddhi--know;  
trsna--with hankering; sanga--association; samudbhavam--produced of; tat--that;  
nibadhnati--b kaunteya--O son of Kunti; karma-sangena--by association with fruitive  
activity; dehinam--the embodied.

#### TRANSLATION

**The mode of passion is born of unlimited desires and longings, O son of Kunti, and because of this the embodied living entity is bound to material fruitive actions.**

[3. The mode of ignorance is delusion, and it binds conditioned soul by madness, indolence and sleep. (8) ]

#### TEXT 8

tamas tv ajnana-jam viddhi  
mohanam sarva-dehinam  
pramadasya-nidrabis  
tan nibadhnati bharata

tama--the mode of ignorance; tu--but; ajnana-jam--produced of ignorance; viddhi--know;  
mohanam--the delusion; sarva-dehinam--of all embodied beings; pramada--with madness;  
alasya--indolence; nidrabhis--and sleep; tat--that; nibadhnati--binds; bharata--O son of  
Bharata.

#### TRANSLATION

**O son of Bharata, know that the mode of darkness, born of ignorance, is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul.**

[4. The mode of goodness conditions one to happiness, passion to fruitive activities and ignorance to madness. (9) ]

#### TEXT 9

sattvam sukhe sanjayati  
raja karmani bharata  
jnanam avrtya tu tama

pramade sanjayaty uta

sattvam--the mode of goodness; sukhe--in happiness; sanjayati--binds; rajah--the mode of passion; karmani--in fruitive activity; bharata--O son of Bharata; jnanam--knowledge; avrtya--covering; tu--but; tamah--the mode of ignorance; pramade--in madness; sanjayati--binds; uta--it is said.

#### TRANSLATION

**O son of Bharata, the mode of goodness conditions one to happiness, passion conditions one to fruitive action; and ignorance, covering one's knowledge, binds one to madness.**

(cn) If one would be in a pure state of goodness, he would be able to surrender to the Supersoul and go back home, back to Godhead. But when one is contaminated by goodness he is too satisfied to do what Krsna says. When one is contaminated by the mode of passion, his own desires are speaking too loudly to hear the voice of his dear friend, the Supersoul. And when one is contaminated by the mode of ignorance, he is too inert, crazy and mad, to hear the Supersoul. He is too many other voices from here and there..

In this way, the modes of nature condition the living entity and keep him satisfied and seeking pleasure within the different encasements of the material world.

[5. The modes compete with one another for supremacy within the individual. (10) ]

#### TEXT 10

rajas tamas abhibhuya  
sattvam bhavati bharata  
rajah sattvam tamas caiva  
tamah sattvam rajas tatha

rajah--the mode of passion; tamah--the mode of ignorance; ca--also; abhibhuya--surpassing; sattvam--the mode of goodness; bhavati--becomes prominent; bharata--O son of Bharata; rajah--the mode of passion; sattvam--the mode of goodness; tamah--the mode of ignorance; ca--also; eva--like that; tamah--the mode of ignorance; sattvam--the mode of good; rajah--the mode of passion; tatha--thus.

#### TRANSLATION

**Sometimes the mode of goodness becomes prominent, defeating the modes of passion and ignorance, O son of Bharata. Sometimes the mode of passion defeats goodness and ignorance, and at other times ignorance defeats goodness and passion. In this way there is always competition for supremacy.**

[6. Manifesting from goodness is knowledge; from passion, attachment, uncontrollable desire, and intense endeavor; and from ignorance, inactivity and madness. (11-13) ]

#### TEXT 11

sarva-dvaresu dehe 'smin  
prakasa upajayate  
jnanam yada tada vidyad  
vivrddham sattvam ity uta

sarva-dvaresu--in all the gates; dehe asmin--in this body; prakasa--the quality of illumination; upajayate--develops; jnanam--knowledge; yada--when; tada--at that time; vidyat--know; vivrddham--increased; sattvam--the mode of goodness; iti uta--thus it is said.

#### TRANSLATION

**The manifestations of the mode of goodness can be experienced when all the gates of the body are illuminated by knowledge.**

#### TEXT 12

lobhah pravrttir arambhah  
karmanam asamah sprha  
rajasy etani jayante  
vivrddhe bharatarsabha

lobhah--greed; pravrttih--activity; arambhah--endeavor; karmanam--in activities; asamah--uncontrollable; sprha--desire; rajasi--of the mode of passion; etani--all these; jayante--develop; vivrddhe--when there is an excess; bharatarsabha--O chief of the descendants of Bharata.

#### TRANSLATION

**O chief of the Bharatas, when there is an increase in the mode of passion the symptoms of great attachment, fruitive activity, intense endeavor, and uncontrollable desire and hankering develop.**

#### TEXT 13

aprakaso 'pravrttis ca  
pramado moha eva ca



tamasy etani jayante  
vivrdde kuru-nandana

aprakah--darkness; apravrttih--inactivity; ca--and; pramadah--madness; mohah--illusion;  
eva--certainly; ca--also; tamasi--the mode of ignorance; etani--these; jayante--are mani-  
fested; vivrdde--when developed; kuru-nandana--O son of Kuru.

#### TRANSLATION

**When there is an increase in the mode of ignorance, O son of Kuru, darkness, inertia, madness and illusion are manifested.**

(cn) One should be able to place himself and figure out which combination of the modes is affecting him. At different times of a day, different modes may affect us. At 'brahma-muhurta' time the mode of goodness may be more prevalent. When the sun starts blazing, everyone's blood starts boiling and the mode of passion takes over for a while and then he may feel asleepy and the mode of ignorance takes over. The different modes fight with each other for supremacy, pushing the living entity, controlling him in different ways.

[7. Death in the mode of goodness brings elevation; death in passion brings birth, forcing fruitive engagement; and death in ignorance brings animal birth. (14-15) ]

#### TEXT 14

yada sattve pravrdde tu  
pralayaṃ yati deha-bhṛt  
tadottama-vidāṃ lokān  
amalan pratipadyate

yada--when; sattve--the mode of goodness; pravrdde--developed; tu--but;  
pralayaṃ--dissolution; yati--goes; deha-bhṛt--the embodied; tada--at that time;  
uttama-vidāṃ--of the great sages; lokān--the planets; amalan--pure; pratipadyate--attains.

#### TRANSLATION

**When one dies in the mode of goodness, he attains to the pure higher planets of the great sages.**

#### TEXT 15

rajaṣi pralayaṃ gatva  
karma-saṅgīṣu jayate  
tatha pralīnaṣi tamasi

mudha-yonisu jayate

rajasi--in passion; pralayam--dissolution; gatva--attaining; karma-sangisu--in the association of those engaged in fruitive activities; jayate--takes birth; tatha--similarly; pralayah--being dissolved; tamasi--in ignorance; mudha-yonisu--in animal species; jayate--takes birth.

#### TRANSLATION

**When one dies in the mode of passion, he takes birth among those engaged in fruitive activities, and when one dies in the mode of ignorance, he takes birth in the animal kingdom.**

(cn) Next will be the result of actions in the modes. It is quite a thorough description of how the modes of material nature control those in the material world and they push them, their destinations are going to be...

[8. Actions in goodness result in piety, seeing things as they are, and life on heavenly planets; actions in passion result in misery, greed and life on earthly planets; and actions in ignorance result in foolishness, madness, illusion, and life in hell. (16-18) ]

#### TEXT 16

karmanah sukrtasyahuh  
sattvikam nirmalam phalam  
rajasas tu phalam duhkham  
ajnanam tamasah phalam

karmanah--of work; su-krtasya--pious; ahuh--is said; sattvikam--in the mode of goodness; nirmalam--purified; phalam--the result; rajasah--of the mode of passion; tu--but; phalam--the result; duhkham--misery; ajnanam--nonsense; tamasah--of the mode of ignorance; phalam--the result.

#### TRANSLATION

**The result of pious action is pure and is said to be in the mode of goodness. But action done in the mode of passion results in misery, and action performed in the mode of ignorance results in foolishness.**

(cn) Sometimes we crank ourselves up into the mode of passion, to do our service, and we get it done, but after a while we get some reaction because we did it in passion and there is some miserable reaction because we didn't do it perfectly. Also when we do some service but in ignorance then we suffer the results. But if we do it in goodness the result is knowledge for ourselves and for others.

#### TEXT 17

sattvat sanjayate jnanam  
rajaso lobha eva ca  
pramada-mohau tamaso  
bhavato 'jnanam eva ca

sattvat--from the mode of goodness; sanjayate--develops; jnanam--knowledge;  
rajasah--from the mode of passion; lobhah--greed; eva--certainly; ca--also;  
pramada--madness; mohau--and illusion; tamasah--from the mode of ignorance; bhava-  
tah--develop; ajnanam--nonsense; eva--certainly; ca--also.

#### TRANSLATION

**From the mode of goodness, real knowledge develops; from the mode of passion, greed develops; and from the mode of ignorance develop foolishness, madness and illusion.**

#### TEXT 18

urdhvam gacchanti sattva-stha  
madhye tisthanti rajasah  
jaghanya-guna-vrtti stha  
adho gacchanti tamasah

urdhvam--upwards; gacchanti--go; sattva-sthah--those situated in the mode of goodness;  
madhye--in the middle; tisthanti--dwell; rajasah--those situated in the mode of passion;  
jaghanya--of abominable; guna--quality; vrtti-sthah--whose occupation; adhah--down;  
gacchanti--go; tamasah--persons in the mode of ignorance.

#### TRANSLATION

**Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds.**

[C. TRANSCENDING THE MODES (14. 19-27)

1. One transcends all three modes by knowing all activities take place under the control of the modes, and by understanding Krsna's position as transcendental to the modes. (19-20) ]

#### TEXT 19

nanyam gunebhyah kartaram  
yada drastanupasyati  
gunebhyas ca param vetti  
mad-bhavam so 'dhi-gacchati

na--no; anyam--other; gunebhyah--than the qualities; kartaram--performer; yada--when; drasta--a seer; anupasyati--sees properly; gunebhyah--to the modes of nature; ca--and; param--transcendental; vetti--knows; mat-bhavam--to My spiritual nature; sah--he; adhi-gacchati--is promoted.

#### TRANSLATION

**When one properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature.**

#### TEXT 20

gunan etan atitya trin  
dehi deha-samudbhavan  
janma-mrtyu jara-dukhair  
vimukto 'mrtam asnute

gunan--qualities; etan--all these; atitya--transcending; trin--three; dehi--the embodied; deha--the body; samudbhavan--produced of; janma--of birth; mrtyu--death; jara--and old age; dukhah--the distresses; vimuktah--being freed from; amrtam--nectar; asnute--he enjoys.

#### TRANSLATION

**When the embodied being is able to transcend these three modes associated with the material body, he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life.**

(cn) Then Arjuna inquires,

[2. Arjuna inquires about the symptoms of one who has transcend the modes and the means that one can transcend. Krsna answers that one who has transcended sees the modes working and remains unwaveringly fixed in the self despite the presence of attachment, illusion, illumination, happiness, distress, praise, infamy, friends, or enemies. (21-25) ]

#### TEXT 21

arjuna uvaca  
kair lingais trin gunan etan  
atito bhavati prabho  
kim acarah katham caitams  
trin gunan ativartate

arjunah uvaca--Arjuna said; kaih--by which; lingaih--symptoms; trin--three; gunan--qualities; etan--all these; atitah--having transcended; bhavati--is; prabho--O my Lord; kim--what; acarah--behavior; katham--how; ca--also; etan--these; trin--three; gunan--qualities; ativartate--transcends.

## TRANSLATION

**Arjuna inquired: O my dear Lord, by which symptoms is one known who is transcendental to these three modes? What is his behavior? And how does he transcend the modes of nature?**

## TEXT 22-25

sri-bhagavan uvaca  
prakasam ca pravrttim ca  
moham eva ca pandava  
na dvesti sampravrttani  
na nivrttani kanksati

udasina vad asino  
gunair yo na vicalyate  
guna vartanta ity evam  
yo 'vatisthati nengate

sama-duhkha-sukhah sva-sthah  
sama-lostasma-kancanah  
tulya-priyapriyo dhiras  
tulya-nindatma-samstutih

manapamanayos tulyas  
tulyo mitrari-paksayoh  
sarvarambha-parityagi  
gunatitah sa ucyate

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prakasam--illumination; ca--and; pravrttim--attachment; ca--and; moham--illusion; eva ca--also; pandava--O son of Pandu; na dvesti--does not hate; sampravrttani--although developed; na nivrttani--nor stopping development; kanksati--desires; udasina vat--as if neutral; asinah--situated; gunaih--by the qualities; yah--one who; na--never; vicalyate--is agitated; gunah--the qualities; vartante--are acting; iti evam--knowing thus; yah--one who; avatisthati--remains; na--never; ingate--flickers; sama--equal; duhkha--in distress; sukha--and happiness; sva-sthah--being situated in himself; sama--equally; losta--a lump of earth; asma--stone; kancanah--gold; tulya--equally disposed; priya--to the dear; apriyah--and the undesirable;

dhirah--steady; tulya--equal; ninda--in defamation; atma-samstutih--and praise of himself; mana--in honor; apamanayoh--and dishonor; tulyah--equal; tuiyah--equal; mitra--of friends; ari--and enemies; paksayoh--to the parties; sarva--of all; arambha--endeavors; parityagi--renou guna-atitah--transcendental to the material modes of nature; sah--he; ucyate--is said to be.

## TRANSLATION

**The Supreme Personality of Godhead said: O son of Pandu, he who does not hate illumination, attachment and delusion when they are present or long for them when they disappear; who is unwavering and undisturbed through all these reactions of the material qualities, remaining neutral and transcendental, knowing that the modes alone are active; who is situated in the self and regards alike happiness and distress; who looks upon a lump of earth, a stone and a piece of gold with an equal eye; who is equal toward the desirable and the undesirable; who is steady, situated equally well in praise and blame, honor and dishonor; who treats alike both friend and enemy; and who has renounced all material activities--such a person is said to have transcended the modes of nature.**

(cn) These are the symptoms of someone who has transcended.

Can we imagine transcend these things if one is not in the mode of goodness? Is it possible for a person who has uncontrollable desires, to transcend these things? Would be possible to be equally situated when confronted with the desirable and undesirable? Praise and blame? It would be impossible. Wh speak of someone who is in the mode of ignorance.

In order to transcend one has to be at least in the mode of goodness. The mode of goodness is not the end in itself, but one cannot transcend from the other modes.

The symptoms described in this verse can be summarized in two words: equanimity or detachment.

These qualities of transcendence are also very similar to those described in Chapter Thirteen (8-12), and in Chapter Five. And also it sums up in Chapter Eighteen. Because the basic point about liberation and freedom from the modes of material nature and knowledge, is to be detached from the pushings and entanglements of these three modes of material nature. And in order to do that one has to give up his enjoyment spirit. The enjoying mood is that which attaches us to the modes of material nature. Therefore we have to become the servant and thus accep lotus feet of a bona fide spiritual master as our shelter. We have to serve a spiritual master. If we don't serve we will think ourselves as the masters. And when we think we are the masters, immediatly the modes cover us, there will be no hope to transcend. But if we serve the spiritual master then, even if the modes are pushing us to satisfy our material desires, we will say 'no!, I am the servant of my spiritual master'.

The second part of this Section C where the symptoms and the third part is more about how to transcend.

[3. One who unfailingly engages in full devotional service transcends the modes and comes to the Brahman platform, the constitutional position of happiness. Krsna is the source of that Brahman. (26-27) ]

#### TEXT 26

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

mam--unto Me; ca--also; yah--a person who; avyabhicarena--without fail; bhakti-yogena--by devotional service; sevate--renders service; sah--he; gunan--the modes of material nature; samatitya--transcending; etan--all these; brahma-bhuyaya--elevated to the Brahman plat kalpate--becomes.

#### TRANSLATION

**One who engages in full devotional service, unailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

(cn) There are different processes. There is the process of knowledge which brings us gradually to this platform of equanimity. But one who engages in full devotional service without falling down, 'bhakti yogena sevate', immediatly, automatically, he transcends, because he is serving Krsna he is not serving the modes. This is the direct process.

"And he thus comes to the level of Brahman". Immediatly he comes to this level of Brahman where the modes of material nature are not pushing him anymore. He is on the spiritual platform which the real platform where devotional service takes place from.

And Krsna says in the last verse:

#### TEXT 27

brahmano hi pratistham  
amrtasyavyayasya ca  
sasvatasya ca dharmasya  
sukhasyaikantikasya ca

brahmanah--of the impersonal brahmajyoti; hi--certainly; pratistha--the rest; aham--I am; amrtasya--of the immortal; avyayasya--of the imperishable; ca--also; sasvatasya--of the eternal; ca--and; dharmasya--of the constitutional position; sukhasya--of happiness; aikantikasya--ultimate; ca--also.

#### TRANSLATION

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

(cn) Brahman is the basic transcendental platform on which pure devotional service takes place.

We should note also that 13:13 which says: "I shall now explain the knowable, knowing which you will taste the eternal. Brahman, the spirit, beginningless and subordinate to Me, lies beyond the cause and effect of this material world." This is the platform that all that knowledge, the vision of one who has applied the process of knowledge and sees the Supersoul, this is the platform on which all spiritual realization takes place.

Srila Prabhupada says in his Purport: "In his constitutional position, a living entity is above the three modes of material nature, but association with material nature entangles him in the different modes of material nature--goodness, passion and ignorance. Due to the association of these three modes desire to dominate the material world is there. By engagement in devotional service in full Krsna consciousness, he is immediately situated in the transcendental position, and his unlawful desire to control material nature is removed. Then the process of devotional service, beginning with hearing, remembering--the prescribed nine methods for realizing devotional service--should be practiced in the association of devotees. Gradually, by such association, by the influence of the spiritual master, one's material desire to dominate is removed, and one becomes firmly situated in the Lord's transcendental loving service. This method is prescribed from the twenty-second to the last verse of this chapter. Devotional service to the Lord is very simple: one should always engage in the service of the Lord, should eat the remnants of foodstuffs offered to the Deity, smell the flowers offered to the lotus feet of the Lord, see the places where the Lord had His transcendental pastimes, read of the different activities of the Lord, His reciprocation of love with His devotees, chant always the transcendental vibration Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, and observe the fasting days commemorating the appearances and disappearances of the Lord and His devotees. By following such a process one becomes completely detached from all material activities. One who can thus situate himself in the brahma-jyoti or the different varieties of the Brahman conception is equal to the Supreme Personality of Godhead in quality."

Pure devotional service takes place in this Brahman platform. This means the spiritual platform beyond the control of the three modes of material nature.

THUS ENDS THE STUDY OF CHAPTER FOURTEEN.