Kshna

TEXT 28

ete cāṁśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokaṁ

mṛḍayanti yuge yuge

SYNONYMS

ete—all these; ca—and; aṁśa—plenary portions; kalāḥ—portions of the plenary portions; puṁsaḥ—of the Supreme; kṛṣṇaḥ—Lord Kṛṣṇa; tu—but; bhagavān—the Personality of Godhead; svayam—in person; indra-ari—the enemies of Indra; vyākulam—disturbed; lokam—all the planets; mṛḍayanti—gives protection; yuge yuge—in different ages.

TRANSLATION

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

PURPORT

In this particular stanza Lord Śrī Kṛṣṇa, the Personality of Godhead, is distinguished from other incarnations. He is counted amongst the avatāras (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode. Avatāra means "one who descends." All the incarnations of the Lord, including the Lord Himself, descend on the different planets of the material world as also in different species of life to fulfill particular missions. Sometimes He comes Himself, and sometimes His different plenary portions or parts of the plenary portions, or His differentiated portions directly or indirectly empowered by Him, descend on this material world to execute certain specific functions. Originally the Lord is full of all opulences, all prowess, all fames, all beauties, all knowledge and all renunciations. When they are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for those particular functions. When in the room small electric bulbs are displayed, it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time.

One gets this human form of life, 8,400,000 species of life, especially advanced life, the Äryan civilization... Äryan means advanced, advanced in spiritual knowledge. The materialists, they claim Äryan only from the bodily conception, but that is not the fact. Anyone who is advanced in spiritual life, they are called Äryans. Anärya-juñöam. Arjuna was chastised by Kåñëa that "You are talking like non-Äryan." Anärya-juñöam.

So non-Äryan and Äryan, what is the difference? The Äryan civilization means this varëäçrama-dharma—four varëas, four äçramas. And non-Äryan means there is no division. Everyone is one or equal. That is advocated now at the present moment. In India also, they think of casteless society, no caste. But it is not caste. It is division of culture. Brähmaëa means advanced in culture; kñatriya means less advanced than the brähmaëa; and vaiçya means less advanced; and çüdra is less advanced; and the païcamas, fifth grade, sixth grade, kiräta-hüëändhra-pulinda-pulkaçä äbhéra-çumbhä yavanäù khasädayaù [SB 2.4.18], they are less. In this way, high grade and low grade division of the society. One who follows the high-grade culture, they are called Äryans, ärya. In many places in Vedic literature the superior person is addressed as ärya.

(Prabhupada lecture on Çrémad-Bhägavatam 7.6.7, December 9, 1975, Våndävana)

In the Äryan civilization there is a system of four divisions of social order and four division of spiritual order. Social order is brähmaëa, kñatriya, vaiçya and çüdra. And spiritual order: brahmacäré, gåhastha, vänaprastha and sannyäsa. Therefore what is going on at the present moment as Hindus... This word you won't find in the Vedic literature, "Hindu." Varnäçrama. This is real Vedic system, varëäçrama. And human life begins when one observes the varëäçrama regulations. Varnäçrama. Human life means to elevate oneself to spiritual consciousness, or God consciousness. That they do not know. Na te viduù svärtha-gatim...

(Prabhupada Lecture from Çrémad-Bhägavatam 7.6.3, June 19, 1976, Toronto)

This is applicable for everyone, civilized men. I don't speak of the Americans; in Europe, in Asia, anywhere. Äryans means those who are advanced. Non-Äryans means those who are not ad... This is the Sanskrit meaning, ärya. And çüdras... Äryans are divided into four castes.

The most intelligent class is called brähmaëa, and the less than the brähmaëas, means those who are administrators, politicians, they are kñatriyas. And next to them, the mercantile class, traders, merchants, industrialists, less than the administrative class. And less than that, the çüdras. Çüdras means worker, laborer. So this system is not new. It is everywhere. Wherever there is human society, these four classes of men are there.

Sometimes I am questioned why there is caste system in India. Well, this caste system is there. It is by nature. Bhagavad-gétä says, cätur-varëyaà mayä såñöaà guëa-karma-vibhägaçaù [Bg 4.13]:

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

"The four classes of men are there. That is My law." How they are four classes? Guëa-karma-vibhägaçaù. Guëa means quality, and karma means work. If you have got very nice quality, intelligence, brahminical qualities... Brahminical qualities means if you speak truth, you are very clean and you are self-controlled, your mind is in equilibrium, you are tolerant, and so many qual... You believe in God, you know scriptures practically. These qualities are for the higher class, brähmaëa.

The first qualification of a brähmaëa is that he's truthful. He'll disclose everything, even to his enemy. He'll never, I mean to say, hide anything. Satyam. Çaucam, very clean. A brähmaëa is expected to take bath daily thrice and chant Hare Kåñëa. Bahyäbhyantaram: clean outside, clean inside. These are qualities. So when these opportunities are there, then the Vedänta-sütra, Vedänta, advises, "Now you begin to inquire about Brahman." Athäto brahma jijïäsä.

Athäto brahma jijïäsä. When one has reached to the material perfection, then the next business is to inquire. If we do not inquire, if we do not try to understand what is Brahman, then we must be frustrated. Because the hankering is there, advancement, advancement of knowledge. The theory of advancement of knowledge is that nobody should be satisfied by the knowledge what he already knows. He must know more and more. So in your country in comparison to other country at the present age, you have advanced materially very nicely. Now you take to this brahma-jijïäsä, inquiry about the Supreme Absolute: What is that Absolute? What I am?

(Prabhupada Lecture, October 7, 1968, Seattle)