

## Chapter One The Prelude to Destruction of the Yadus

|| 11.1.1 ||

śrī-śuka uvāca  
kr̄tvā daitya-vadham kr̄ṣṇah  
sa-rāmo yadubhir vṛtaḥ  
bhuvo 'vatārayad bhāram  
javiṣṭham janayan kalim

Śukadeva Gosvāmī said: Lord Kṛṣṇa, accompanied by Balarāma and surrounded by the Yadu dynasty, killed many demons. Then, producing a quarrel, he quickly relieved the earth of its burden.

I offer respects to Śrī Kṛṣṇa-caitanya. I take shelter of the Lord of Govardhana, the supporter of the earth which nourishes the cows, and to the Govardhana Mountain. Offering respects to guru and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe. I offer myself and everything I possess to he who is the life of the *gopis*, the controller, for service to his dear devotees.

One chapter begins to describe Kṛṣṇa's disappearance. Four chapters deal with the Navayogendras. One chapter describes the curse of the sages and the prayers of the *devatās*. Twenty-three chapters are dedicated to Kṛṣṇa's teachings to Uddhava. One chapter describes the destruction of the Yadu dynasty, and one chapter describes Kṛṣṇa's disappearance. Thus, in thirty-one chapters of the Eleventh Canto, the subject of liberation, previously mentioned, is described. In the First Chapter, thinking of how to destroy the Yadu dynasty the Lord arranged for *brāhmaṇas* to curse them and the iron ball became reeds.

In the Tenth Canto Kṛṣṇa, the tenth subject *āśraya*, Svayam Bhagavān, who satisfies and astonishes his devotees with his variegated, sweet pastimes, was described. In the Eleventh Canto, liberation, which takes shelter of lotus feet, is described, and to relate a little of the remaining pastimes, the previous pastimes are again mentioned in this verse. The augment on the verse *avatārayat* is absent as poetic license. *Javiṣṭham* means "most quickly." The quarrel refers to the dissension between the Kurus and Pāṇḍavas.

|| 11.1.2 ||

ye kopitāḥ su-bahu pāṇḍu-sutāḥ sapatnair

durdyūta-helana-kaca-grahañādibhis tān  
 kṛtvā nimittam itaretarataḥ sametān  
 hatvā nṛpān niraharat kṣiti-bhāram iśaḥ

The Supreme Lord made the Pāṇḍavas, enraged by the numerous offenses of their enemies, such as duplicitous gambling, verbal insults, the seizing of Draupadi's hair, the immediate cause, and then had all the assembled kings kill each other, thus relieving the earth of its burden.

This verse described the quarrel. The Lord made Ārjuna and others, enraged greatly (*subahu*) by the unfair gambling match and other incidents, the cause, and then had the assembled kings kill each other and thus removed the burden of the earth.

|| 11.1.3 ||

bhū-bhāra-rāja-pṛtanā yadubhir nirasya  
 guptaiḥ sva-bāhubhir acintayad aprameyah  
 manye 'vaner nanu gato 'py agatam hi bhāram  
 yad yādavam kulam aho aviṣahyam āste

After using the Yādu dynasty, which was protected by his arms, to eliminate the kings who with their armies had been the burden of this earth, the unfathomable Lord thought, "Although the earth's burden is now gone, in my opinion it is not yet gone, because there still remains the intolerable burned of Yādu dynasty itself remain."

Who were the Yādus? They were protected by the strength of Lord's own arms. He then began to think, but because it is not possible to understand his thoughts at that time, he is described as *aprameyah*: unfathomable. *Nanu* indicates a conjecture. I think that though, from the commoner's perception, the burden is gone, the burden is not gone. Why? Though the Yādavas have the highest *dharma*, they are also a form of burden. This is explained in the First Canto (Chapter Fifteen).

|| 11.1.4 ||

naivānyataḥ paribhavo 'sya bhavet kathañcin  
 mat-saṁśrayasya vibhavonnahanasya nityam  
 antaḥ kalim yadu-kulasya vidhāya veṇu-  
 stambasya vahnim iva śāntim upaimi dhāma

They cannot at all be censured by anyone else since they have unrestricted power, having taken constant shelter of me. Making a quarrel within the Yadu family like a fire in a bamboo grove, and thus destroying them, I will then attain my abode.

Should relieving the earth of this burden be undertaken by someone else? The answer is given. They cannot even be censured (*paribhavaḥ*) by anyone else, what to speak of being killed. They have taken shelter of me and have unrestricted power. Arranging from them to go to Prabhāsa and having them quarrel, I will arrange for their destruction (*sāntim*), and then attain Vaikunṭha. I will go to Vaikunṭha in my portion, as my form of Nārāyaṇa (which merged into Kṛṣṇa when he appeared on earth). Just as a wind causes fire by friction of bamboos, destroys them, and then disappears, I will arrange for friction among the Yadus, destroy them, and then disappear.

|| 11.1.5 ||

evam vyavasito rājan  
satya-saṅkalpa iśvarah  
śāpa-vyājena viprāṇām  
sañjahre sva-kulam vibhuḥ

O King! When the powerful Lord, whose desire always come true, had thus decided, he withdrew his family from the earth on the pretext of a curse spoken by an assembly of *brāhmaṇas*.

Making up his mind in this way, on the pretext of a *brāhmaṇa*'s curse he withdrew his family. One purpose of this arrangement was to show the great powers of *brāhmaṇas*.

|| 11.1.6-7 ||

sva-mūrtyā loka-lāvaṇya-  
nirmuktyā locanam nṛṇām  
gīrbhis tāḥ smaratām cittam  
padais tān ikṣatām kriyāḥ

ācchidya kirtim su-ślokām  
vitatya hy añjasā nu kau  
tamo 'nayā tarisyantīty  
agāt svam padam iśvarah

Having stolen people's eyes with my form which makes them reject all other beauty, having stolen their voices and ears by my words, having stolen their minds and having stolen their movements of their bodies by the markings on my footprints, and having distributed my glories which are praised by poets, people of the future will be delivered from *samara* by these glories. Thinking in this way, the Lord made up his mind.

Having accomplished the mission of his descent on earth, he then disappeared. He stole the eyes of everyone by his form which made them give up all other beauty. When people looked at other things, their sight did not function. In this way he stole their eyes. He stole the voice of everyone by his words. By his words he stole their voices and their ears as well, since those without voices were also devoid of ears (since they had to hear his words alone). He stole the hearts of all persons who remember. Similarly he attracted the movements such as walking of those who saw the marks on his footprints. Having accomplished this, he became absorbed in his decision.

Kṛṣṇa, having appeared, having attracted the senses of all people, made them blind, deaf, mute, mad and paralyzed. Who can call him merciful? He is the greatest thief. This is a form of *vyāja-stuti*, criticism indicating praise. But actually he gave liberation to the demons after killing them, and to others he drowned them in the ocean of his beauty and gave them *prema*. No one else had such unrestricted mercy. After having spread his glories which poets praise, people who will be born on earth in the future will easily cross the ocean of *samsāra* (*tamah*), by that glory (*anaya*), like a boat. Considering in that way, he made up his mind. This indicates his mercy to the people of the future. *Svam padam* means he became absorbed in his decision. According to *Amara-koṣa*, *padam* can mean decision, deliverance, place, wealth, feet, and object. "After accomplishing my purpose in a hundred and twenty-five years, now I will become invisible from the material world." He came to that decision. It is not possible for this to mean "He went to Vaikuṇṭha with all his portions." That is because in the previous Canto it was stated that Kṛṣṇa eternally performs pastimes in Vṛndāvana, Mathurā and Dvārakā, and this is supported by *śruti* and *smṛti* statements. The statements of Uddhava comparing Kṛṣṇa to the sun and fire, confirm the fact that Kṛṣṇa never gives up his three abodes:

kṛṣṇa-dyumanī nimloce gīrṇeṣv ajagareṇa ha  
kim nu nah kuśalam brūyām gata-śrīṣu gr̥heṣv aham

Since Kṛṣṇa has disappeared like the sun,<sup>1</sup> how can I describe the condition of us, his friends, devoid of splendor, whose houses have been swallowed by the snake of lamentation? SB 3.2.7

sva-śānta-rūpeśv itaraiḥ sva-rūpair  
abhyardyamāneśv anukampitātmā  
parāvareśo mahad-amśa-yukto  
hy ajo 'pi jāto bhagavān yathāgnih

Being compassionate in mind, when his devotees are afflicted by the demons, Svayam Bhagavān Kṛṣṇa, though not having material birth, and who is like fire,<sup>2</sup> appears within this world along with all his Viṣṇu expansions, since he is the Lord of all forms of God and *devatās*. SB 3.2.15

|| 11.1.8 ||  
śrī-rājovāca  
brahmaṇyānāṁ vadānyānāṁ  
nityāṁ vṛddhopasevināṁ  
vipra-śāpah katham abhūd  
vṛṣṇināṁ kṛṣṇa-cetasām

King Parikṣit said: How could the *brāhmaṇas* curse the Vṛṣṇis, who were always respectful to the *brāhmaṇas*, who were charitable, who were inclined to serve seniors and whose minds were always absorbed in Kṛṣṇa?

|| 11.1.9 ||  
yan-nimittah sa vai śāpo  
yādrśo dvija-sattama  
katham ekātmanāṁ bheda  
etat sarvam vadasva me

O purest of the twice-born! What was the motive for this curse? What did it consist of? And how could such a disagreement have arisen among the Yadus, who were all devotees of Kṛṣṇa? Please tell me all these things.

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<sup>1</sup> When Kāñṭha who immerses the universe in his sweet pastimes is seen to disappear from one universe along with his devotees in Gokula, Mathurā and Dvārakā, he is seen to appear in other universes performing pastimes such as birth, *rāsa* dance, killing Kaṭha, and marrying Rukmiīę.

<sup>2</sup> He is just like fire, which being eternally present as one of the five basic elements, appears when jewels or stones are rubbed. This means that he is eternally present in his abodes such as Mathurā.

How could there be a quarrel causing their destruction among those with one mind?

|| 11.1.10 ||

śrī-bādarāyaṇīr uvāca  
bibhrad vapuh sakala-sundara-sanniveśam  
karmācaran bhuvi su-maṅgalam āpta-kāmah  
āsthāya dhāma ramamāṇa udāra-kīrtih  
samhartum aicchata kulam sthita-kṛtya-śesah

Śukadeva Gosvāmī said: Possessing a body composed of the most beautiful objects, performing most auspicious acts in this world, enjoying while residing in Dvārakā, and spreading his fame for the benefit of future generations, he desired to destroy his family after completing his mission, since three goals remained to be accomplished.

The Lord produced the curse through the brāhmaṇas by his will, since he desired to disappear with the Vṛṣnis after completing his intended work--making all men successful by showing his most attractive form, pastimes, and pleasures. His form is described. He had a body in which resided the beauty of all things. His actions are described. He performed most auspicious activities. Situated in his abodes such as Dvārakā, he was enjoying, with his dear wives. This describes his astonishing pleasure. All that he wanted to do was completed (āpta-kāmah). He had the magnanimous fame (udāra-kīrtih) of giving prema to the people born in the future, since he was known for his form, pastimes and pleasures. He then desired to destroy his family through the curse of brāhmaṇas, since he had three remaining activities to perform: the devatās among the Yadus should be reestablished in Svarga; his portions should be reestablished in Vaikuṇṭha, Śvetadvipa, Badarikāśrama and other places; and he would disappear with his eternal associates from the eyes of materialistic people.

|| 11.1.11-12 ||

karmāni puṇya-nivahāni su-maṅgalāni  
gāyaj-jagat-kali-malāpaharāṇi kṛtvā  
kālātmanā nivasatā yadu-deva-gehe  
piṇḍarakam samagaman munayo nisṛṣṭāḥ

viśvāmitro 'sitah kaṇvo  
durvāsā bhṛgur aṅgirāḥ  
kaśyapo vāmadevo 'trir

vasiṣṭho nāradādayah

In the home of the chief of the Yadus, Vasudeva, the father of Lord Kṛṣṇa, the sages Viśvāmitra, Asita, Kanva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa, Vāmadeva, Atri and Vasiṣṭha, along with Nārada and others, once performed rituals that award abundant pious results, bring great happiness and take away the sins of Kali-yuga for the whole world, by being recounted. After Lord Kṛṣṇa, who was staying in Vasudeva's house as time personified, respectfully sent the sages off at the conclusion of the ceremonies, the sages went to the holy place called Piṇḍaraka.

First the Lord made arrangements for the curse to be made. After performing horse sacrifices etc., sages called for the sacrifice, after being given donations, arrived at a holy place near Piṇḍaraka. They were permitted to leave by Kṛṣṇa, who was the personification of time. As time he had a desire to destroy the dynasty.

|| 11.1.13-15 ||

kriḍantas tān upavrajya  
kumārā yadu-nandanāḥ  
upasaṅgrhya papracchur  
avinitā vinita-vat

te veṣayitvā strī-veṣaiḥ  
sāmbam jāmbavatī-sutam  
eṣā pṛcchati vo viprā  
antarvatny asitekṣaṇā

praṣṭum vilajjati sākṣat  
prabṛūtāmogha-darśanāḥ  
prasobyanti putra-kāmā  
kim svit sañjanayiṣyati

To that holy place, the young boys of the Yadu dynasty had brought Sāmba, son of Jāmbavati, dressed in woman's garb. Playfully approaching the great sages gathered there, the boys grabbed hold of the sages' feet and impudently asked them with feigned humility, "O learned brāhmaṇas, this black-eyed pregnant woman has something to ask you. She is too embarrassed to inquire for herself. She is just about to give birth and is very desirous of having a son. Since all of you are

great sages with infallible vision, please tell us whether her child will be a boy or a girl."

*Upasangṛhya* means "they touched the sages' feet." *Kim svit* means "Will she bear a son or not?"

|| 11.1.16 ||  
evam pralabdha munayas  
tān ūcuḥ kūpitā nṛpa  
janayiṣyati vo mandā  
muṣalam kula-nāśanam

O King! Thus put to a test, the sages became angry, and told the boys, "Fools! She will bear you an iron club that will destroy your dynasty."

*Pralabdhaḥ* here means "having their knowledge being put to a test."

|| 11.1.17 ||  
tac chrutvā te 'ti-santrastā  
vimucya sahasodaram  
sāmbasya dadṛśus tasmin  
muṣalam khalv ayasmayam

Upon hearing the curse of the sages, the terrified boys quickly uncovered the belly of Sāmba, and indeed they observed there an iron club.

|| 11.1.18 ||  
kim kṛtam manda-bhāgyair nah  
kim vadīṣyanti no janāḥ  
iti vihvalitā gehān  
ādāya muṣalam yayuh

The young men of the Yadu dynasty said, "Oh, what have we done? We are so unfortunate! What will our family members say to us?" Speaking thus and being very disturbed, they returned to their homes, taking the club with them.

|| 11.1.19 ||  
tac copaniya sadasi  
parimlāna-mukha-śriyah  
rājña āvedayām cakruḥ

*sarva-yādava-sannidhau*

The Yadu boys, the luster of their faces completely faded, brought the club into the royal assembly, and in the presence of all the Yādavas they told King Ugrasena what had happened.

They told Ugrasena, not Kṛṣṇa.

|| 11.1.20 ||

śrutvāmogham vipra-śāpam  
drṣṭvā ca muṣalam nṛpa  
vismitā bhaya-santrastā  
babhūvur dvārakaukasah

O King Parikṣit, when the inhabitants of Dvārakā heard of the infallible curse of the brāhmaṇas and saw the club, they were astonished and distraught with fear.

|| 11.1.21 ||

tac cūrṇayitvā muṣalam  
yadu-rājah sa āhukah  
samudra-salile prāsyal  
loham cāsyāvaśeśitam

After having the club ground to powder, Ugrasena, King of the Yadus, threw the pieces, along with the remaining lump of iron, into the water of the ocean.

Ugrasena told everyone, "Do not have fear or shame." Without asking Kṛṣṇa, he ground up the club. A small piece remained which he thought was insignificant. He threw it all in the water.

|| 11.1.22 ||

kaścin matsyo 'grasil loham  
cūrṇāni taralais tataḥ  
uhyamānāni velāyām  
lagnāny āsan kilairakāḥ

A certain fish swallowed the iron lump, and the powdered iron, carried back to the shore by the waves, stuck there and grew into sharp canes.

*Taralaiḥ* means "by waves."

|| 11.1.23 ||  
matsyo gṛhito matsya-ghnair  
jālenānyaiḥ sahārṇave  
tasyodara-gatāṁ loham  
sa śalye lubdhako 'karot

The fish was caught in the ocean along with other fish in a fisherman's net. The iron lump in the fish's stomach was taken by the hunter Jarā, who fixed it as a head at the tip of his arrow.

|| 11.1.24 ||  
bhagavān jñāta-sarvārtha  
iśvaro 'pi tad-anyathā  
kartum naicchad vipra-śāpam  
kāla-rūpy anvamodata

Knowing fully the significance of all these events, the Supreme Lord, though capable of reversing the brāhmaṇas' curse, did not wish to do so. Rather, in his form of time, he sanctioned the events.

Thus ends the commentary on First Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Two The Teachings of Kavi and Ḫavi

|| 11.2.1 ||  
śri-śuka uvāca  
govinda-bhuja-guptāyāṁ  
dvāravatyāṁ kurūdvaha  
avātsin nārado 'bhikṣṇāṁ  
krṣṇopāsana-lālasaḥ

Śukadeva Gosvāmī said: O best of the Kurus! Eager to engage in the worship of Kṛṣṇa, Nārada Muni stayed constantly in Dvārakā, which was always protected by the arms of Govinda.

In the Second Chapter Vasudeva asked Nārada questions. In response to King Nimi's question, Kavi and Ḫavi spoke about Vaiṣṇava principles.

Nārada stayed in Dvārakā constantly. By the influence of Kṛṣṇa, it could not be influenced by the curse of Dakṣa, and thus Nārada could remain there, though cursed by Dakṣa to travel continuously.

|| 11.2.2 ||

ko nu rājann indriyavān  
mukunda-caraṇāmbujam  
na bhajet sarvato-mṛtyur  
upāsyam amarottamaiḥ

O King! Who among the conditioned souls with senses, confronted by death at every step of life, would not render service to the lotus feet of Mukunda, who is worshipable even for the greatest devatās?

Who would not worship Kṛṣṇa, since the Lord binds even liberated persons to him with eagerness? Persons with senses like ears are qualified for worshiping the Lord. Not only jīvas worship the Lord, but even the best of devatās like Śiva worship him as well.

|| 11.2.3 ||

tam ekadā tu devarśim  
vasudevo gṛhāgatam  
arcitam sukham āśinam  
abhvādyedam abravit

One day the sage among the devatās, Nārada, came to the house of Vasudeva. After worshiping Nārada, seating him comfortably and respectfully bowing down to him, Vasudeva spoke as follows.

|| 11.2.4 ||

śri-vasudeva uvāca  
bhagavan bhavato yātrā  
svastaye sarva-dehinām  
kṛpanānām yathā pitror  
uttama-śloka-vartmanām

Vasudeva said: O Lord! Your visit, like that of a father to his children, is for the benefit of all living beings, for the most

wretched among them, as well as those who are worshipping the Lord.

You come for the benefit of ordinary beings, for the very low and for the highest beings, the devotees, just as a father comes to help three types of children equally. This shows Nārada's affection for all living entities.

|| 11.2.5 ||

bhūtānām deva-caritam  
duḥkhāya ca sukhāya ca  
sukhāyaiva hi sādhūnām  
tvādrśām acyutātmanām

The activities of *devatās* lead to both misery and happiness for living beings, but the activities of great saints like you, who have accepted the infallible Lord as their very soul, result only in the happiness of all beings.

It is improper to compare the devotees with the *devatās*. Sometimes the *devatās* give too much rain, and in this way afflict the living beings.

|| 11.2.6 ||

bhajanti ye yathā devān  
devā api tathaiva tān  
chayeva karma-sacivāḥ  
sādhavo dīna-vatsalāḥ

Those who worship the *devatās* receive reciprocation from the *devatās* in a way corresponding to the offering. The *devatās* are attendants of *karma*, like a person's shadow, but devotees are affectionate to the fallen.

Just as a person acts, his shadow follows. Similarly the *devatās* respond to acts of worship of the worshipper. The *devatās* follow the actions of the worshiper.

|| 11.2.7 ||

brahmāṁs tathāpi pr̄cchāmo  
dharmān bhāgavatāṁs tava  
yān śrutvā śraddhayā martyo  
mucyate sarvato bhayāt

O brāhmaṇa! Although I am satisfied simply by seeing you, I still wish to inquire about those duties which give pleasure to the Supreme Lord. Any mortal who faithfully hears about them is freed from all kinds of fear.

Though I am satisfied just with seeing you, I am asking. Having heard *bhagavad-dharma*, mortals, even without seeing you, are freed from all fears. This is astonishing.

|| 11.2.8 ||

vaham kila purānantam  
prajārtho bhuvi mukti-dam  
apūjayam na mokṣaya  
mohito deva-māyayā

In a previous birth on this earth, I worshiped the Supreme Lord, Ananta, who alone can award liberation, but because I desired to have a child, I did not worship him for liberation, since I was bewildered by the Lord's illusory energy.

"But you are successful, yes?" I wanted a child, not liberation.

|| 11.2.9 ||

yathā vicitra-vyasanād  
bhavadbhir viśvato-bhayāt  
mucyema hy añjasaiivāddhā  
tathā nah śādhī su-vrata

My dear lord, true to your vow! Please instruct me clearly, so that by your mercy I may easily free myself from material existence, which is full of dangers.

*Viśvato-bhayāt* means "from *samsāra*."

|| 11.2.10 ||

śri-śuka uvāca  
rājann evam kṛta-praśno  
vasudevena dhīmatā  
prītas tam āha devarśir  
hareḥ saṁsmārito guṇaiḥ

Śukadeva Gosvāmī said: O King! Nārada was pleased by the questions of the highly intelligent Vasudeva, which reminded

Nārada of Lord Kṛṣṇa and his qualities. Thus Nārada replied to Vasudeva as follows.

He remembered the Lord along with his qualities. There is a rule *adhibhāta*-*dayeśām karmāṇī*: verbs indicating remembering, giving, pitying, protecting, moving and ruling take the possessive case rather than the accusative. (Pāṇini 2.3.52) Thus *hareḥ* is in the possessive rather than accusative case.

|| 11.2.11 ||

śrī-nārada uvāca  
samyag etad vyavasitam  
bhavatā sātvatarṣabha  
yat pṛcchase bhāgavatān  
dharmāṁs tvam viśva-bhāvanān

Nārada said: O best of the Sātvatas! You have quite correctly asked about the eternal duty of the living entity toward the Supreme Lord, which purifies the whole universe.

|| 11.2.12 ||

śruto 'nupatiṣṭito dhyāta  
ādṛto vānumoditah  
sadyah punāti sad-dharma  
deva-viśva-druho 'pi hi

Pure devotional service rendered to the Supreme Lord, consisting of hearing, chanting, meditating, accepting it with faith, or praising others who perform it, immediately purifies even those who are envious of the Lord and the universe.

|| 11.2.13 ||

tvayā parama-kalyāṇah  
puṇya-śravaṇa-kirtanah  
smārito bhagavān adya  
devo nārāyaṇo mama

Today you have made me remember my Lord, the supremely blissful Nārāyaṇa, who is so auspicious that whoever hears and chants about him becomes completely pure.

|| 11.2.14 ||

atrāpy udāharantīmam  
itihāsam purātanam  
ārśabbhāṇām ca saṁvādām  
videhasya mahātmanah

To explain the devotional service of the Lord, sages have related the ancient history of the conversation between the great soul King Videha and the sons of Rṣabha.

|| 11.2.15 ||  
priyavrato nāma suto  
manoh svāyambhuvasya yah  
tasyāgnidhras tato nābhīr  
ṛṣabhas tat-sutah smṛtah

Svāyambhuva Manu had a son named Mahārāja Priyavrata, and among Priyavrata's sons was Āgnidhra. From Āgnidhra was born Nābhi, whose son was known as Rṣabhadeva.

The sons of Rṣabha were mentioned in the previous verse. Who was Rṣabha? This is now explained.

|| 11.2.16 ||  
tam āhur vāsudevāṁśam  
mokṣa-dharma-vivakṣaya  
avatīrṇam sutu-śatam  
tasyāśid brahma-pāragam

Rṣabhadeva is accepted as a portion of Vāsudeva who to propagate liberation. He had one hundred sons, all perfect in Vedic knowledge.

|| 11.2.17 ||  
teṣāṁ vai bharato jyeṣṭho  
nārāyaṇa-parāyaṇah  
vikhyātam varṣam etad yan-  
nāmnā bhāratam adbhitam

Of the one hundred sons of Lord Rṣabhadeva, the eldest, Bharata, was completely devoted to Lord Nārāyaṇa. The famous varṣa became the astonishing Bhārata-varsā because of his name.

|| 11.2.18 ||

sa bhukta-bhogāṁ tyaktvemāṁ  
nirgatas tapasā harim  
upāśinas tat-padavīṁ  
lebhe vai janṛnabhis tribhīḥ

King Bharata rejected this material world, considering all types of material pleasure temporary and useless. Leaving his house, he worshiped the Lord by severe austerities and attained the abode of the Lord after three lifetimes.

|| 11.2.19 ||

teṣāṁ nava nava-dvipa-  
patayo 'sya samantataḥ  
karma-tantra-praṇetāra  
ekāśitir dvijātayah

Nine of the remaining sons of Rṣabhadeva became the rulers of the nine islands of Bhārata-varṣa, and they exercised complete sovereignty over this planet. Eighty-one sons became *brāhmaṇas* and helped initiate the Vedic path of *karma*.

Among the sons of Rṣabha, nine became rulers of nine islands such as Brahmāvarta of Bhārat-varṣa. Eighty-one sons became *brāhmaṇas* who started the path of *karma*.

|| 11.2.20-21 ||

navābhavan mahā-bhāgā  
munayo hy artha-śāmsinah  
śramaṇā vāta-rasanā  
ātma-vidyā-viśāradāḥ

kavir havir antarikṣah  
prabuddhah pippalāyanah  
āvirhotro 'tha drumilaś  
camasaḥ karabhājanah

The nine remaining sons of Rṣabha were greatly fortunate sages, discerning the highest truth, endeavoring for Paramātmā, were learned concerning Paramātmā. They wandered about naked. Their names were Kavi, Ḫavir, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

They were discerners of the highest truth (*artha-śāṁsinah*), making great endeavor for realizing *ātmā*, and were naked (*vāta-rasanā*).

|| 11.2.22 ||  
ta ete bhagavad-rūpam  
viśvam sad-asad-ātmakam  
ātmano 'vyatirekeṇa  
paśyanto vyacaran mahim

These sages wandered the earth while seeing the entire universe, with all its gross and subtle objects, as a manifestation of the Supreme Lord and as nondifferent from Paramātmā.

Ātmanah means Paramātmā. They saw the universe as identical with Paramātmā since it is his śakti.

|| 11.2.23 ||  
avyāhateṣṭa-gatayah sura-siddha-sādhyā-  
gandharva-yakṣa-nara-kinnara-nāga-lokān  
muktāś caranti muni-cāraṇa-bhūtanātha-  
vidyādhara-dvija-gavāṁ bhuvanāni kāmam

The nine Yogendras are liberated souls who travel unchecked to the planets of the devatās, the perfected mystics, the Sādhyas, the heavenly musicians, the Yakṣas, the human beings, and the Kinnaras and the serpents. As they wish, they can travel as well to the worlds of the sages, the Cāraṇas, the ghostly followers of Lord Śiva, the Vidyādharaś, the brāhmaṇas and the cows.

|| 11.2.24 ||  
ta ekadā nimeḥ satram  
upajagmur yadṛcchayā  
vitāyamānam ṛṣibhir  
ajanābhe mahātmanah

Once in Ajanābha (Bhārata-varṣa), they came upon the sacrificial performance of the great soul Mahārāja Nimi, which was being carried out under the direction of sages.

|| 11.2.25 ||  
tān drṣṭvā sūrya-saṅkāśān

mahā-bhāgavatān nṛpa  
 yajamāno 'gnayo vīprāḥ  
 sarva evopatasthire

My dear King, seeing those pure devotees of the Lord, who rival the sun in brilliance, everyone present—the performer of the sacrifice, the *brāhmaṇas* and even the sacrificial fires—stood in respect.

|| 11.2.26 ||

videhas tān abhipretya  
 nārāyaṇa-parāyaṇān  
 pritah sampūjayām cakre  
 āsana-sthān yathārhataḥ

King Nimi understood that the nine sages were exalted devotees of Nārāyaṇa. Therefore, overjoyed at their auspicious arrival, he offered them suitable sitting places and worshiped them in the proper way.

*Yathārhataḥ* means "properly."

|| 11.2.27 ||

tān rocamānān sva-rucā  
 brahma-putropamān nava  
 papraccha parama-pritah  
 praśrayāvanato nṛpah

Overwhelmed by transcendental joy, the King humbly bowed his head and then proceeded to question the nine sages, who glowed by their own effulgence and thus appeared equal to the four Kumāras, the sons of Lord Brahmā.

|| 11.2.28 ||

śri-videha uvāca  
 manye bhagavataḥ sākṣat  
 pārśadān vo madhu-dvisah  
 viṣṇor bhūtāni lokānām  
 pāvanāya caranti hi

King Nimi said: I think that you must be direct associates of the Supreme Lord, who is famous as the enemy of the demon Madhu. The pure devotees of Lord Viṣṇu wander throughout the universe to purify all the conditioned souls.

Two verses describe how the King welcomed them. "Why would the associates of Viṣṇu come here?" The associates (*bhūtāni*) of Viṣṇu move about to purify the worlds with their mercy.

|| 11.2.29 ||

durlabho mānuṣo deho  
dehinām kṣaṇa-bhaṅgurah  
tatrāpi durlabham manye  
vaikuṇṭha-priya-darśanam

For the conditioned souls, the human body which can be lost at any moment is a rare opportunity for gaining liberation. But I think that even rarer than liberation is the association of pure devotees, who are dear to the Lord of Vaikuṇṭha.

Today, I have seen my good fortune. Human birth is rare for attaining liberation. However meeting the associates of the Lord is rarer, because they bestow *bhakti*.

|| 11.2.30 ||

ata ātyantikam kṣemam  
pr̥cchāmo bhavato 'naghāḥ  
saṁsāre 'smiñ kṣaṇārdho 'pi  
sat-saṅgah śevadhir nṛṇām

O sinless ones! Therefore, I ask you to kindly tell me what is most beneficial. Even half a moment's association with pure devotees within this world of birth and death is a treasure for any man.

The meaning is this. When a guest comes one must ask about his welfare. But to inquire to ātmāras who are the very form of auspiciousness, this is inappropriate by its very nature. To ask about their health is a useless question. Therefore one should ask about spiritual welfare only. O sinless ones! Sins cannot exist in your presence. Just by bestowing your presence, you have destroyed all my sins. But there is a goal for which we should strive. I ask about that.

"This may be asked later. What is the rush?" Half a moment of the treasure of your association is valuable. If suddenly one attains this treasure, why should one delay in asking about the desired goal with

enthusiasm? I have special good fortune because you are staying here for a long time.

|| 11.2.31 ||

dharmaṁ bhāgavatān brūta  
yadi naḥ śrutaye kṣamam  
yaiḥ prasannāḥ prapannāya  
dāsyaty ātmānam apy ajah

Please speak about how one engages in the devotional service of the Supreme Lord, if you consider me capable of properly hearing these topics. When a living entity offers loving service to the Supreme Lord, the Lord is immediately satisfied, and in return he gives himself to the surrendered soul.

"Then ask what you desire." This verse explains the request. If we have ears qualified for hearing about these topics, then you should speak. You should speak the very essence of those topics—by which the Lord is satisfied and gives himself.

|| 11.2.32 ||

śrī-nārada uvāca  
evam te nimirā pṛṣṭā  
vasudeva mahattamāḥ  
pratipūjyābruvan prītyā  
sa-sadasayartvijam nṛpam

Nārada said: O Vasudeva! When Mahārāja Nimi had inquired from the nine Yogendras about devotional service to the Lord, those best of saintly persons sincerely thanked the King for his questions and with affection spoke to him, in the presence of the priests and members of the sacrificial assembly.

|| 11.2.33 ||

śrī-kavir uvāca  
manye 'kutaścid-bhayam acyutasya  
pādāmbujopāsanam atra nityam  
udvigna-buddher asad-ātma-bhāvād  
viśvātmanā yatra nivartate bhiḥ

Kavi said: for one whose intelligence is disturbed by his falsely identifying himself with the temporary material world I consider that worship of the Lord's lotus feet, which produces

fearlessness from the material world, is the highest goal because Paramātmā destroys all fear by that worship.

O King! I see that all *dharma*s have an element of fear. But *bhakti* gives fearlessness. I consider the highest goal to be *bhakti* from which there is no fear from time, *karma* or other obstacles. The chief qualification is mentioned. A person is disturbed by his (*ātmā*) thoughts of body and family (*asat*), which are difficult to give up. This means he must desire to give up attachment to body, house and other objects unfavorable for *bhakti*. When one performs that worship, fear is destroyed by the Paramātmā.

|| 11.2.34 ||

ye vai bhagavatā proktā  
upāyā hy ātma-labdhaye  
añjah pumśām aviduṣāṁ  
viddhi bhāgavatān hi tān

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord. The process recommended by the Lord is to be known as *bhāgavata-dharma*.

The characteristics of *bhāgavata-dharma* are described. *Varnāśrama* was spoken by Manu and others. But because *bhakti* is most secret, the Lord himself speaks it. Know the method for quick attain one's benefit (*ātma-labdhaye*), even for ignorant persons, to be *bhāgavata-dharma*.

|| 11.2.35 ||

yān āsthāya naro rājan  
na pramādyeta karhicit  
dhāvan nimilya vā netre  
na skhalen na pated iha

O King! One who accepts this process of devotional service will never be affected by pride. Even while running with eyes closed, he will never trip or fall.

The power of the process is explained. Taking shelter of *bhakti*, having faith (*āsthā* means faith), just having faith in the process, what to speak of performing it, a person will never be strongly (*pra*) affected by pride (*mādyeta*). In *karma* or *yoga* the practitioner becomes proud. Or *pramādyeta* can mean "he never becomes inattentive." That means the

obstacles cannot overpower him. Moreover, taking shelter of *bhakti*, whether having his eyes open or closed, while running the person does not stumble or fall. Someone may offer an easy process and say "Run with your eyes closed using the method taught by me." But do not have any doubt. Running means moving by putting a foot forward and placing it on the earth. One may stumble by going a little and more likely one will fall by moving longer. But if one performs a little or a lot of one *aṅga* of the whole of *bhakti*, there is no loss as there is in *karma*. One will not lose the result by performing only one *aṅga* for a short period. Though one is ignorant at present (closing the eyes), if one performs *bhakti* without awareness, it is not a fault. What to speak then of performing *bhakti* with awareness? Not performing even one *aṅga* however is a fault, since it was said that one should have faith in *bhakti*. Acting in such a way, one will fall from the correct path. To follow another path to attain the Lord is a big fault:

śruti-smṛti-purāṇādi-pañcarātra-vidhim vinā |  
aikāntiki harer bhaktir utpātāyaiva kalpate ||

Even if a person seems to have attained steadiness in practicing pure *bhakti* to the Lord, that *bhakti* is a misfortune if it rejects the rules of *śruti*, *smṛti*, *purāṇa* and *pañcarātra* out of atheism. *Brahma-yamala*

The person who has begun *bhakti* is no longer qualified for *varṇāśrama*. In performing *bhakti* there is no consideration of whether one has performed those duties or not. The Lord says:

tāvat karmāṇī kurvīta na nirvidyeta yāvatā |  
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate ||

One should continue to perform the Vedic ritualistic activities only until one becomes detached from material sense gratification and develops faith for hearing and chanting about me. SB 11.20.9

In this chapter later it is said *bhaktyaikayeśam guru-devatātmā*. The word *ekayā* modifying *bhaktyā* indicates that *karma-miśra* and other types of *bhakti* are also rejected.

|| 11.2.36 ||

kāyena vācā manasendriyair vā  
buddhyātmanā vānusṛta-svabhāvāt  
karoti yad yat sakalam parasmai  
nārāyaṇāyeti samarpayet tat

In accordance with one's particular nature, whatever one does with body, words, mind, senses, intelligence or purified consciousness one should offer to the Lord, thinking, "This is for the pleasure of Lord Nārāyaṇa."

The intelligent person who begins the process described later in verse 39 should become absorbed in that process with all his functions such as speech. The meaning is this. Just as the material person, starting in the morning, performs actions such as urinating, stooling, washing his mouth, brushing his teeth, bathing, seeing, hearing and speaking for material happiness and performs rituals for worship of *devatās* and *Pitṛs*, so the devotee of the Lord will do all these activities as service to the Lord. These become *angas* of *bhakti*. Whatever he performs according to his nature acquired by beginningless identification with body, using body, mind, words, senses, intelligence and *citta*, should be made to serve Nārāyaṇa. Dative case here has the sense of "for that purpose."

|| 11.2.37 ||

bhayam dvitiyābhiniveśataḥ syād  
iśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet tam  
bhaktyaikayeśam guru-devate ātmā

For the *jīva* averse to the Lord, there will be *samsāra* consisting of identity with body and lack of identity with the soul, because of his absorption in the material coverings on the soul, arising from the Lord's *māyā*. *Samsāra* takes Therefore, the intelligent person, taking *guru* as his Lord and very self, should fully worship the Lord with pure *bhakti*.

*kim cātra bhaktaiḥ samsāra bandhāya bhetavyam sa hi bhaktau pravartamānasya svataevāpayātityāha bhayam iti. dvitiye dehendriyādāv upādhi bhūtebhīniveśato bhimānāt iśād apetasya iśā vimukhasya jivasya bhayam samsārah syāt natviṣonmukhasya tāvad rāgādayah stenās tāvat kārāgrham gr̥ham tāvan moho'ṅghri nigado yāvat kṛṣṇa na te janah'* However, the devotees should not fear bondage from *samsāra*. Fear naturally is destroyed for the person who starts *bhakti*. Because of the false identity arising from imposition of body and senses (*dvitiye*), for the *jīva* averse to the Lord (*iśād apetasya*), there will be fear or *samsāra*. But there is no fear for the person faithful to the Lord:

tāvad rāgādayah stenās tāvat kārā-gr̥ham gr̥ham

tāvan moho 'nghri-nigado yāvat krṣṇa na te janāḥ

O Krṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. SB 10.14.36

*tacca bhayam dvividham viparyayo'smṛtiśca viparyaya-rūpam asmṛti rūpam cetyarthah. tatra viparyayah ātma-bhinne dehādau ātma-buddhiḥ. asmṛtir ātmāni smṛti-bhramśah. ko'ham kim karomi pūrvam kīrśo bhaviṣyāmiti pūrvāparānusandhāna rāhityam. etad eva tasya bhagavato māyayā bhayam*

That fear or *samsāra* takes two forms: the form of reversal and the form of forgetfulness. Reversal means thinking oneself to be the body, different from the soul. Forgetfulness means not remembering that one is soul. A person becomes devoid of questions concerning the past and future such as "Who am I? What should I do? What was I before? What will I be after?" This fear arises by the *māyā* of the Lord. It is said *smṛti-bhramśād buddhi-nāśo buddhi-nāśat pravaśyati*: from loss of memory, intelligence is lost and from loss of intelligence one is destroyed. (BG 2.61) *ataeva hetor budhah śri gurucaraṇa prasādāllabha vivekah tam eva ā samyak kāmanāntara rāhityena ekayā kevalayaiva na tu jñāna karmādi miśrayā bhaktyā bhajet. gurur eva devatā iśvara ātmā preṣṭhaś ca yasya tathā drṣṭih sann ityarthah.* Because of this (atah), the intelligent person, getting his intelligence by the mercy of *guru*'s lotus feet, should fully (ā) worship (*bhajet*) the Lord by pure (*ekayā*) *bhakti* devoid of other desires, devoid of *karma* or *jñāna*. This person considers the *guru* to be as dear as the Lord and the self.

|| 11.2.38 ||

avidyamāno 'py avabhāti hi dvayo  
dhyātur dhiyā svapna-manorathau yathā  
tat karma-saṅkalpa-vikalpakam mano  
budho nirundhyād abhayam tataḥ syāt

The world of enjoyment, even it is not directly present, remains an influence on the *jīva*, who thinks of the enjoyment, just as he does in a dream or in a desire in the mind. Therefore the intelligent person will control the mind which accepts and rejects actions. Then he becomes fearless.

"One who does not have the enjoyments like garlands, sandalwood and women, or who lives in the forest renouncing them, should not have this

fear." Do not say this. The world of enjoyment (*dvayah*), though not present, remains in the mind for the person who still thinks of the enjoyments. It is like the desires or dreams created by the mind (*dhiyā*). Therefore, one should control the mind which accepts or rejects actions. Control of the mind however will not take place except by devotion to the lotus feet of *guru*, and by no other method. It is said by the Vedas:

vijita-hṛṣika-vāyubhir adānta-manas tura-gam  
ya iha yatanti yantum ati-lolam upāya-khidah  
vyasana-śatānvitāḥ samavahāya guroś caranām  
vanija ivāja sānty akṛta-karṇa-dharā jaladhau

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman. SB 10.87.33

rajas tamaś ca sattvena sattvam copaśamena ca  
etat sarvam gurau bhaktyā puruṣo hy añjasā jayet

One conquers *rajas* and *tamas* by a predominance of *sattva*. One conquers *sattva* by being indifferent to the results of actions. One conquers all of these obstacles quickly and easily by devotion to *guru*. SB 7.15.25

This has been said in the previous verse as well.

|| 11.2.39 ||  
śṛṇvan su-bhadrāṇi rathāṅga-pāṇer  
janmāṇi karmāṇi ca yāni loke  
gitāṇi nāmāṇi tad-arthakāṇi  
gāyan vilajjo vicared asaṅgah

Hearing the most auspicious birth and activities of Kṛṣṇa, which are sung by all people, singing his names which describe those activities, while having no attachment to anything else, a person should without shame wander in the world.

It has just been said that one should worship the Lord with devotion. What is that *bhakti*? This verse answers. One should sing the names of the Lord which describe him in different languages, and hear about his births and activities through scripture and disciple succession, and which are

sung by all people, even ungrammatically. Singing and chanting, devoid of attachment to anything else (*asangah*), he should wander around.

|| 11.2.40 ||

evam-vrataḥ sva-priya-nāma-kīrt�ā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyat�  
unmāda-van nṛtyati loka-bāhyah

Regulated with such devotion, chanting the name of his dear Kṛṣṇa, he develops *prema*. His heart melts and he laughs loudly, weeps, wails and sings. He dances like a madman without regard for the public.

*darśanotkāntāgnī drutī kṛta citta jāmbūnadah. aye haiyangavināṁ corayitum yaśodā sutāś caurah gṛham pravīṣṭas tad ayam dhriyatāṁ āvriyatāṁ iti bahir jaratī giram ākarnya palāyitum pravṛttam kṛṣṇām sphūrti prāptam ālakṣya hasati sphūrti bhange satyaho prāpto mahānidhir me hastaś cyuta iti viśidān roditi. he prabho kvāsi dehi me pratyuttaram iti phutkṛtya rauti bho bhakta tvat phutkāram ūrutvaivāyātosmīti punah sphūrti prāptam tam ālakṣya gāyati adyāham kṛtārtho'smytānandena unmade unmattavan nṛtyati. loka bāhyah lokānām hāsyā praśāṁsā saṁmānāvamānādiśvavadhāna śūnyah*

This verse describes the transcendental activities of the person beyond *samsāra* who has attained *prema*. He who has been regulated in this way (*evam-vrataḥ*) particularly chants the names of Kṛṣṇa who is dear to him, or he chants the names which are dear to him. By chanting he has developed *prema* (*jātānurāgah*). In great longing to see the Lord, his heart melts like molten gold. "Oh! That thief, the son of Yaśodā, has entered a house to steal the butter. He should be caught and driven away." When Kṛṣṇa hears the voice of an old woman in the house, he begins to flee. Seeing Kṛṣṇa in this sudden appearance, he laughs. When the vision disappears, he laments and weeps. He wails, "Oh! I had attained a great treasure, and now it has escaped my hands! O Lord! Where are you? Give me an answer!" The Lord says, "O devotee! Hearing your wailing, I have come." Again the Lord appears and, seeing him, the devotee sings, "Today I have been successful." In bliss he dances madly. He does not care whether people laugh, praise, respect or disrespect him (*loka-bāhyah*).

|| 11.2.41 ||

kham vāyum agnim salilam mahim ca  
jyotim̄si sattvāni diśo drumādin  
sarit-samudrāṁś ca hareḥ śarīram

*yat kim ca bhūtam pranamed ananyah*

A devotee, devoted only to the Lord, should bow down to ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans, seeing them as the body of Kṛṣṇa.

The Purāṇas say:

nārāyaṇam ayam dhīrāḥ paśyanti paramārthinaḥ  
jagad dhananmayam lubdhāḥ kāmukāḥ kāminimayam

A devotee sees everyone and everything in relationship with Nārāyaṇa. Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as women.

That is illustrated in this verse. The potential mood of the verb is used. Whatever falls within one's vision one should see it as the manifestation of the body of Śyāmasundara (in the state of prema). Or the devotee, contemplating his state of perfection, even in the state of sādhana, sees in this way. Knowing the Lord's body is the basis of all elements such as ether, he should offer respects. For him there is no object of service except Kṛṣṇa.

|| 11.2.42 ||

bhaktih pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭih puṣṭih kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating.

An example is given to show that even at the stage of sādhana, which gives great happiness, one achieves the result. When there is *bhakti* in the form of hearing and chanting about Kṛṣṇa, the supreme deity, there should be a sweet experience. At that time, there should also be an experience of detachment from material happiness. These three should arise at the same

time for the person who worships Kṛṣṇa (*prapadyamānasya*). Similarly for a person who eats, there is happiness, nourishment and disappearance of hunger with each mouthful. As one takes a mouthful of rice, this happens. Just as a person who eats a little gets a little satisfaction, a little nourishment (fullness of stomach) and a little relief from hunger, so a person who worships the Lord a little with hearing and chanting, gets a little experience of the Lord, and a little detachment from material life. And just as a person who eats a lot gets full satisfaction, full nourishment and full relief from hunger, so a person who worships the Lord fully experiences the Lord fully and becomes completely detached from material life. But though it is impossible to keep eating, by more worship of the Lord one becomes more capable of worshipping. That is the difference.

|| 11.2.43 ||

ity acyutāṅghrim bhajato 'nuvṛttyā  
bhaktir viraktir bhagavat-prabodhah  
bhavanti vai bhāgavatasya rājamīns  
tataḥ parām śāntim upaiti sākṣāt

O King! The devotee who worships the lotus feet of the infallible Lord with constant endeavor achieves unflinching devotion, detachment and experience of the Lord. He achieves supreme happiness.

This verse supports the meaning of the previous verse. That person achieves extreme happiness (*parām śāntim*).

|| 11.2.44 ||

śrī-rājovāca  
atha bhāgavatam brūta  
yad-dharmaḥ yādṛśo nṛṇām  
yathācarati yad brūte  
yair liṅgair bhagavat-priyah

Mahārāja Nimi said: Now please tell me about the devotees of the Supreme Lord--their natures, the different types, the conduct, and speech by which one can know who is dear to the Lord.

The previous verse mentioned the devotees. He asks concerning their qualities. What is their nature (*dharma*)? This is a question about their mental condition. What types (*yādṛśah*) of devotees are there? This is a question about various grades of devotees. What is their conduct? This is

a question about their bodily nature. What do they say? This is a question about their speech. Why should one ask such questions? By these characteristics one can infer who is dear to the Lord.

|| 11.2.45 ||  
śrī-havir uvāca  
sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanah  
bhūtāni bhagavaty ātmāny  
eṣa bhāgavatottamah

Havi said: The most advanced devotee sees Supreme Lord, one's object of worship, within everything, and sees everything in the Supreme Lord.

One should see the presence (*bhāvam*) of the Lord, who is one's (*ātmanah*) object of worship, in all things. When Hiranyakasipu asked, "Where is your Lord?" Prahlāda said, "He is everywhere. One can see the Lord even in a pillar." In this way he saw his worshipable Lord. Similarly one should see all living beings in the Lord (*ātmāni*), the object of one's worship, just as Yaśodā saw all beings in the belly of Kṛṣṇa.

There is another meaning. One should see all beings as having *prema* for the Lord, absorbed in the Lord who appears in their minds. This shown by the *prema* of *gopīs* and the queens of Dvārakā.

vana-latās tarava ātmani viṣṇum  
vyañjayantya iva puṣpa-phalāḍhyāḥ  
pranata-bhāra-viṭapā madhu-dhārāḥ  
prema-hṛṣṭa-tanavo vavṛṣuh sma

The trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap. SB 10.35.9

nadyas tadā tad upadhārya mukunda-gītam  
āvara-lakṣita-manobhava-bhagna-vegāḥ  
ālingana-sthagitam ūrmi-bhujair murārer  
grīhṇanti pāda-yugalam kamalopahārāḥ

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace (Durāri's lotus feet and, holding on to them, present offerings of lotus flowers. SB 10.21.15

kurari vilapasi tvam vīta-nidrā na śeṣe  
svapiti jagati rātryām iśvaro gupta-bodhah  
vayam iva sakhi kaccid gādha-nirviddha-cetā  
nalina-nayana-hāsodāra-lilekṣitena

O kurari bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances? SB 10.90.15

na calasi na vadasy udāra-buddhe  
kṣiti-dhara cintayase mahāntam artham  
api bata vasudeva-nandanāṅghrim  
vayam iva kāmayase stanair vidhartum

O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son? SB 10.90.22

And one should contemplate the mood of the Lord within oneself as being present in all living entities. Sanātana Gosvāmī says this meaning is approved by past authorities.

One should see in this way. This implies that one must gain qualification for seeing, rather than being able to see like this at all times. However, this does not apply to Nārada, Vyāsa and Śukadeva. They do not see the Lord at all times, everywhere, but this increases their desire for him. When this longing to see the Lord increases further, then the devotees see the whole world as the Lord, based on the logic that a lusty man sees women everywhere. And according to the saying that one sees everyone else like oneself (ātmavān manyate jagat), they see all beings as suffering from eagerness for prema. One should not explain that the verb "to see" here means "to know" and that therefore the best devotee is he who knows the Lord is in everything and everything is in the Lord simply by scripture knowledge.

|| 11.2.46 ||

īsvare tad-adhineṣu  
bālišeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yah karoti sa madhyamah

An intermediate or second-class devotee, called *madhyama-adhikāri*, offers his love to the Supreme Lord, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent, and disregards those who are envious of the Lord.

The *madhyama* devotee shows *prema* for the Lord, his object of worship. This actually means he has attachment for the Lord (rather than *prema*). He has friendship with the devotees, those who are dependent on the Lord. He shows mercy to those who are ignorant of *bhakti*. Since even Bharata, Vyāsa and Śukadeva did not show mercy to all persons they saw, it should be explained that this mercy to the ignorant arises on its own. This is understood from the example of the mountain:

girayo mumucus toyam kvacin na mumucuh śivam  
yathā jñānāmr̥tam kale jñānino dadate na vā

During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not. SB 10.20.36

They avoid those who hate the Lord, since they know the mercy will be useless. The proper conduct is to remain at a distance from those who show hatred to oneself, with the understanding that they are foolish, and at the same time meditating on their good fortune. The *madhyama* devotee, who does not have the qualification to see the Lord in all beings, is characterized by these four qualities. When he is seen to have that quality then he should be considered an *uttama* devotee. But even among *uttama* devotees like Nārada one will see these four qualities of *prema*, friendship, mercy and indifference also manifest.

|| 11.2.47 ||

arcāyām eva haraye  
pūjām yah śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktah prākṛtah smṛtah

A devotee who faithfully engages in the worship of the deity in the temple but does not behave properly toward other devotees or people in general is called an unrefined devotee.

Śrīdhara Svāmī explains this verse as follows. *Ārcāyām* means "in the deity." He faithfully engages in worship of the deity to please the Lord (*haraye*). He does not worship the Lord's devotees or others. He is considered a beginning (*prākṛtah*) devotee. This initial *bhakti* gradually will become *uttama-bhakti*. The question about the nature of devotees and the types of devotees has now been answered.

|| 11.2.48 ||  
gr̥hitvāpīndriyair arthān  
yo na dveṣṭi na hr̥syati  
viṣṇor māyām idam paśyan  
sa vai bhāgavatottamah

Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viṣṇu and is neither repelled nor elated is the greatest among devotees.

Other qualities of the *uttama* devotees are now mentioned in eight verses according to differing dispositions of those devotees.

|| 11.2.49 ||  
dehendriya-prāṇa-mano-dhiyām yo  
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraih  
saṁsāra-dharmair avimuhyamānah  
smṛtyā harer bhāgavata-pradhānah

A person who, by remembering the Lord, is not bewildered by the qualities of *saṁsāra*, such as birth and death of the body, hunger of the *prāṇas*, fear in the mind, longing in the intelligence and fatigue in the senses, is the best among the devotees.

One who is not bewildered by the qualities of *saṁsāra* such as birth in different bodies is the best of devotees. He is not bewildered by birth and death concerning the body, by hunger and thirst concerning the *prāṇas*, by fear in the mind, by longing in the intelligence and by fatigue (*kṛcchram*) of the senses.

|| 11.2.50 ||

na kāma-karma-bijānām  
yasya cetasi sambhavaḥ  
vāsudevaika-nilayah  
sa vai bhāgavatottamah

The person completely surrendered to the Lord, in whose mind no impressions, desires or actions arise, is considered to be the best of devotees.

Impressions do not arise in his mind. Furthermore desires for women etc, and actions by the senses do not arise. These three do not occur in his mind. The three verses starting from verse 48 answer the question about the conduct of the devotee. He is free from hatred, joy, illusion and lust in his actions. The rest of the chapter mentions more qualities of the devotees.

|| 11.2.51 ||

na yasya janma-karmabhyām  
na varṇāśrama-jātibhiḥ  
sajjate 'smiññ ahaṁ-bhāvo  
dehe vai sa hareḥ priyah

He whose body does not give rise to false identity with good family, pious actions, or caste considerations is dear to the Lord.

*Janma* refers to being born in a good family. *Karma* means activities like *japa* and meditation. *Jātibhiḥ* means "by castes such as *ambaṭṭha* (mixture of *brāhmaṇa* man and *vaiśya* woman)." He in whose body there is no *ahaṅkāra* is dear to the Lord.

|| 11.2.52 ||

na yasya svāḥ para iti  
vitteṣv ātmāni vā bhidā  
sarva-bhūta-samāḥ śāntah  
sa vai bhāgavatottamah

He who does not think that wealth is his, who does not think in terms of self and other, who is equal to all beings and peaceful, is the best devotee.

*Svah* means one's own group and *para* means an enemy. He does not consider wealth to be his. He does not show affection for his body and hatred for other bodies.

|| 11.2.53 ||

tri-bhuvana-vibhava-hetave 'py akunṭha-  
smṛtir ajitātma-surādibhir vimrgyāt  
na calati bhagavat-padāravindāl  
lava-nimiṣārdham api yah sa vaiṣṇavāgryah

He, whose remembrance is not lured by dominion over the three worlds, and who does move for half a minute or half a second from the Lord's lotus feet which are sought by the *devatās* who also meditate on the Lord, is the best of devotees.

The best devotee's remembrance cannot be lured even for gaining lordship over the three worlds.

na pārameṣṭhyam na mahendra-dhiṣṇyam  
na sārvabhaumam na rasādhipatyam  
na yoga-siddhir apunar-bhavam vā  
mayy arpitātmecchati mad vināyat

One who has fixed his consciousness on me desires neither the position or abode of Brahmā or Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation. Such a person desires me alone. SB 11.14.14

He does not move for half a second from the lotus feet of the Lord, which are hard to obtain and thus only sought by *devatās* who concentrate their minds on the Lord. Or another meaning is "The lord's lotus feet are sought by the *devatās* who cannot control their senses, so that they can rule the three worlds."

|| 11.2.54 ||

bhagavata uru-vikramāṅghri-śākhā-  
nakha-maṇi-candrikayā nirasta-tāpe  
hṛdi katham upasidatām punah sa  
prabhavati candra ivodite 'rka-tāpah

How can the heat of material existence again arise in the hearts of those who worship the Lord, since the heat of lust is

destroyed by the Lord's heroic lotus feet, his toes, his toenails, his toe jewels and the soothing light from his feet? When the moon rises, the heat of the sun is dissipated.

If there is agitation of lust by seeking material enjoyment, the devotee will be disturbed. But such lust does not exist in the great devotees. How can the heat again arise in the hearts of persons who worship the Lord who has destroyed the heat of lust by his two heroic feet, by his toes, by his toenails, by the jewels on his toes, by the cool rays emanating from those toes? When the moon rises the sun's heat is destroyed.

|| 11.2.55 ||

visṛjati hr̥dayam na yasya sākṣād  
dharir avaśābhīhito 'py aghaughā-nāśah  
pranaya-rasanayā dhṛtāṅghri-padmah  
sa bhavati bhāgavata-pradhāna uktah

He who binds the lotus feet of the Lord by ropes of love, and whose heart the Lord, destroyer of heaps of sin, does not leave, even if beckoned accidentally, is called the best of devotees.

This is the essence of all the qualities. The Lord himself does not give up the heart of this devotee. What is the problem with even heaps of sins? The Lord, just being addressed, even accidentally, destroys a multitude of sins. What to speak then of chanting with a taste for *rasa*, continuously. This verse answers the question "What do the devotees speak?" "Why does the Lord not leave the temple of their hearts?" The devotee binds the lotus feet of the Lord to his heart by the ropes of affection. Just as Yaśodā bound Kṛṣṇa to the mortar by her *prema*, the Lord who binds all *jīvas* by the chains of *māyā* is bound by the chains of *prema* by the devotee.

Thus ends the commentary on Second Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Three Karma-yoga

|| 11.3.1 ||  
śrī-rājovāca  
parasya viṣṇor iśasya

māyinām api mohinīm  
māyām veditum icchāmo  
bhagavanto bruvantu nah

King Nimi said: Now we wish to learn about the illusory potency of the Supreme Lord, which bewilders even great mystics. My lords, please speak to us about this subject.

In the third chapter the sages answer King Nimi's questions about *māyā*, deliverance from *māyā*, the form of Nārāyaṇa and *karma*. SB 11.2.48 mentioned the Lord's *māyā*. Now the King asks a question about this.

|| 11.3.2 ||  
nānutṛpye juṣan yuṣmad-  
vaco hari-kathāmr̥tam  
saṁsāra-tāpa-nistapto  
martyas tat-tāpa-bheṣajam

Although I, suffering in material existence, am drinking the nectar of your statements about the Lord's glories which is the remedy for those suffering material existence, my thirst is not yet satiated.

The cause of asking this question is the irrepressible greed to drink the nectar of your words, since I am eager for your association.

|| 11.3.3 ||  
ebhir bhūtāni bhūtātmā  
mahā-bhūtair mahā-bhuja  
sasarjoccāvacāny ādyah  
sva-mātrātma-prasiddhaye

Antarikṣa said: O mighty-armed King! By activating the material elements, the primary soul of all creation has created all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.

The *guṇas* should be defined by defining the effects of the *guṇas*—creation, maintenance and destruction. *Māyā* made of the *guṇas*, is defined by the *guṇas* so defined. The Supreme Lord created all higher and lower beings—

*devatās, humans, animals and plants, in order that the jīvas could attain sense objects (sva-mātra) and attain also attain the Lord (ātma).*

buddhīndriya-manah-prāṇān janānām asrjat prabhuh  
mātrārtham ca bhavārtham ca ātmane 'kalpanāya ca

The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation. SB 10.87.2

|| 11.3.4 ||

evam sṛṣṭāni bhūtāni  
praviṣṭah pañca-dhātubhiḥ  
ekadhā daśadhātmānam  
vibhajan juṣate guṇān

**The Lord, having entered the material bodies created by the five elements, divides himself into the mind and ten senses, and engages the jīva in enjoying the sense objects.**

Three verses describe the situation after creation. Having entered the bodies created by the five gross elements as Paramātmā, the Lord, dividing himself up to the mind and the ten external senses, makes the jīva enjoy the senses objects produced by the gunas

|| 11.3.5 ||

guṇair guṇān sa bhuñjāna  
ātma-pradyotitaiḥ prabhuh  
manyamāna idam sṛṣṭam  
ātmānam iha sajjate

**The jīva, enjoying the objects of the senses by the senses which are impelled by the Lord, and thinking himself to be that created body, takes repeated births in different bodies and becomes entangled in those bodies.**

The jīva (*sah*), enjoying the objects of the senses (*gunān*) by the senses (*guṇaiḥ*) revealed by the antaryāmī, thinking himself to be that created body (*idam*), becomes entangled in that body (*iha*). He takes birth definitely (*prabhuh*) in various types of bodies.

|| 11.3.6 ||

karmāṇi karmabhiḥ kurvan  
 sa-nimittāni deha-bhṛt  
 tat tat karma-phalam gṛhṇan  
 bhramatiḥa sukhetaram

The *jīva* engages his active sense organs in activities accompanied by impressions, and, accepting the *karma* in the form of enjoyment and suffering, wanders in this world.

Then the living entity continues in *samsāra*. Performing actions accompanied by *vāsanās* or impressions (*sa-nimittāni*), using the action senses (*karmabhiḥ*), the *jīva* attains the results of action in the form of happiness and distress and enjoys, since it is seen that one even enjoys being born in hellish situations.

|| 11.3.7 ||

ittham karma-gatir gacchan  
 bahv-abhadra-vahāḥ pumān  
 ābhūta-samplavāt sarga-  
 pralayāv aśnute 'vaśah

Thus the helpless *jīva* obtains various bodies according to *karma* involving great misfortune, and attains birth and death until the destruction of the universe.

*Ābhūta-samplavāt* means "until the destruction of the created things."

|| 11.3.8 ||

dhātūpaplava āsanne  
 vyaktam dravya-guṇātmakam  
 anādi-nidhanaḥ kālo  
 hy avyaktāyāpakarṣati

When the annihilation of the material elements is imminent, time without beginning or end withdraws the manifest cosmos, consisting of gross and subtle features, into *prakṛti*.

The destruction is described in eight and a half verses. When destruction of the material elements takes place (*dhātūpaplave*), time pulls the products composed of gross and subtle matter (*dravya-guṇa*) into the cause, *prakṛti* (*avyaktāya*).

|| 11.3.9 ||

śata-varṣā hy anāvṛṣṭir  
bhaviṣyat� ulbaṇā bhuvi  
tat-kālopacitoṣṇārko  
lokāṁs trīn pratapiṣyati

A terrible drought will take place on earth for one hundred years. The heat of the sun having increased at that time, the sun burns up the three worlds.

The sun increases (*upacita*) in heat.

|| 11.3.10 ||  
pātāla-talam ārabhya  
saṅkarṣaṇa-mukhānalah  
dahann ūrdhvā-śikho viṣvag  
vardhate vāyuneritah

Beginning from Pātālaloka, a fire grows, emanating from the mouth of Lord Saṅkarṣaṇa. Its flames shooting upward, driven by great winds and it scorches everything in all directions.

|| 11.3.11 ||  
saṁvartako megha-gaṇo  
varṣati sma śatam samāḥ  
dhārābbhir hasti-hastābbhir  
liyate salile virāṭ

Masses of clouds causing destruction, pouring torrents of rain as long as elephants' trunks for one hundred years, will drown the universe in water.

*Saṁvartakah* means "causing destruction." The shafts of rain are as long as elephants' trunks.

|| 11.3.12 ||  
tato virājam utsṛjy  
vairājaḥ puruṣo nṛpa  
avyaktam viṣate sūkṣmam  
nirindhana ivānalah

Then Vairāja Brahmā gives up his universal body, O King, and enters into the subtle *prakṛti*, like a fire that has run out of fuel.

After the *jīvas* are merged, the total of all *jīvas*, Vairāja Brahmā merges into *prakṛti* (*avyaktam*). Because some Brahmās are *karmīs*, *jñānīs* or *bhaktas*, some Brahmās again take birth, some Brahmās attain liberation, and some Brahmās attain *prema* and become associations of the Lord. That is the understanding gained from verses such as the following. *Gītā* 8.10 says that from Brahmā to the plants all beings take rebirth. But it is also said:

brahmaṇā saha te sarve samprāpte pratisañcare |  
parasyānte kṛtātmānah pravisanti param padam ||

Those who are on Brahma-loka with exalted status at the time of dissolution go directly to the supreme abode, along with Lord Brahmā.  
*Kūrma Purāṇa* 1.11.284

|| 11.3.13 ||  
vāyunā hr̥ta-gandhā bhūḥ  
salilatvāya kalpate  
salilam tad-dhṛta-rasam  
jyotiṣṭvāyopakalpate

Deprived of its quality of aroma by the wind, the element earth is transformed into water; and water, deprived of its taste by that same wind, is merged into fire.

Having described the destruction of the totality of *jīvas*, a product, the destruction of the causes, the elements, is described in reverse order of their creation. Wind or air is well known to deprive earth of fragrance. Deprived of fragrance by the wind of destruction, earth becomes water. This means it merges into water. The water, deprived of taste by the wind, merges into fire. Other elements should be understood in the same way.

|| 11.3.14 ||  
hr̥ta-rūpam tu tamasā  
vāyau jyotih praliyate  
hr̥ta-sparśo 'vakāśena  
vāyur nabhasi liyate  
kālātmanā hr̥ta-guṇam  
nabha ātmāni liyate

Fire, deprived of its form by the wind, dissolves into the element air. When the air loses its quality of touch by the influence of ether, the air merges into that ether. When ether is deprived of sound by time, ether merges into false ego in ignorance.

Fire deprived of form by the wind (*tamasā*) merges into air. It is called *tamasā* because darkness is famous for covering form. Air, deprived of touch by ether (*avakāśena*), enters into ether. The destruction of sound by time is also well known. Ether then merges into *tāmasāhanikāra* (*ātmani*).

|| 11.3.15 ||  
indriyāṇi mano buddhiḥ  
saha vaikārikair nṛpa  
pravisanti hy ahaṅkāram  
sva-guṇair aham ātmani

O King! The material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the *devatās*, merges into false ego in the mode of goodness. Then the total false ego, along with all of its qualities, merges into the *mahat-tattva*.

The senses and intelligence merge in *rājasāhanikāra*. The mind along with the *devatās* (*vaikārikaiḥ*) merges *sāttvikāhanikāra*. *Ahanikāra* along with the *guṇas* merges into *mahat-tattva*. (*Mahat-tattva* merges into *prakṛti*.)

|| 11.3.16 ||  
eṣā māyā bhagavataḥ  
sarga-sthity-anta-kāriṇī  
tri-varṇā varṇitāsmābhīḥ  
kim bhūyah śrotum icchasi

I have now described *māyā*, the illusory energy of the Supreme Lord, which consists of the three modes of material nature, and causes creation, maintenance and annihilation of the material universe. Now, what more do you wish to hear?

I have described *māyā* or *pradhāna*, characterized by three *guṇas*. That this is a form of *avidyā* is understood from the Second Canto:

ṛte'rtham yat pratīyeta na pratīyeta cātmani |

tad *vidyād* ātmano māyām yathābhāso yathā tamah ||

One should understand my *māyā* by whose power real objects are perceived through *vidyā* and false objects are perceived through *avidyā*, in relation to the self, just as light reveals objects and darkness hides them.

|| 11.3.17 ||

śri-rājovāca  
yathaitām aiśvarīm māyām  
dustarām akṛtātmabhiḥ  
taranty añjah sthūla-dhiyo  
maharṣa idam ucyatām

King Nimi said: O great sage! You should explain how even a foolish materialist can easily cross over the illusory energy of the Supreme Lord, which is always insurmountable for those who are not accomplished.

The King already knows that one can cross *māyā* by *bhakti* for it was already said:

bhayam dvitīyābhiniveśataḥ syād  
iśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet tam  
bhaktyaikayeśam guru-devate ātmā

For the *jīva* averse to the Lord, there will be samsāra because of his absorption in the material coverings on the soul, arising from the Lord's *māyā*. Samsāra takes the form of identity with body and lack of identity with soul. Therefore, the intelligent person, taking *guru* as his Lord and very self, should fully worship the Lord with pure *bhakti*. SB 11.2.37

However, seeing *karmīs* who thought they were learned present in the assembly, the King asks this question. *Akṛtātmabhiḥ* means by persons with imperfect or slow intelligence, since Āmara-koṣa says *kṛta* means complete. You should explain how foolish persons like *karmīs* can easily cross *māyā*, which is difficult to cross by holding a dog's tail. The King asks this question while glancing towards the *karmīs* present.

|| 11.3.18 ||

śri-prabuddha uvāca  
karmāṇy ārabhamāṇānāṁ

duḥkha-hatyai sukhāya ca  
paśyet pāka-viparyāsam  
mithunī-cāriṇām nr̄ṇām

Prabuddha said: One should see that the activities of those who endeavor for destruction of sorrow and creation of happiness by sex life achieve the opposite results.

Karmīs do not cross māyā at all. One should see this with discrimination. This is explained in three verses. Pāka-viparyāsam means "opposite results."

|| 11.3.19 ||  
nityārtidena vittena  
durlabhenātma-mṛtyunā  
gr̄hāpatyāpta-paśubhiḥ  
kā prītiḥ sādhitaiś calaiḥ

What happiness can be attained by wealth, a perpetual source of distress, which is difficult to acquire, and which is death for the soul and what happiness can be attained by objects obtained through wealth, since they are all temporary?

What happiness is attained by wealth? None. What happiness is attained by house and other things attained by wealth? No happiness is attained because the things are temporary.

|| 11.3.20 ||  
evam lokam param vidyān  
naśvaram karma-nirmitam  
sa-tulyātiśaya-dhvamsam  
yathā maṇḍala-vartinām

One should know that the objects of this world and the next produced by karma are temporary, just like the existence of kings who have competition with equals, envy of superiors and lamentation because of defeat.

Thus this world and the next cannot give happiness. Śruti says *tad yatheha karma-jito lokah kṣiyate evam evāmutra puṇya-jito lokah kṣiyate* just as this life is destroyed by exhaustion of karmas, so next life is destroyed by exhaustion of pious acts. (*Chāndogya Upaniṣad* 8.1.6)

However, even at the time of enjoyment one can see that happiness is mixed with sorrow. It is just like kings having rivalry with equals, envy of superiors and lamentation at their own defeat.

|| 11.3.21 ||

tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam  
śabde pare ca niṣṇātam  
brahmaṇy upaśamāśrayam

Therefore one who is inquisitive about the highest truth should surrender to a *guru* who is skilful in the scriptures and fixed in realization, while being under the control of anger and greed.

Now *bhakti*, the means of crossing *samsāra*, which was previously explained, is described. Please listen. One should surrender to a *guru* who is skilful (*niṣṇātam*) in understanding the meaning of the Vedas (*śabde*) and other scriptures. If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple. He should be capable as well in realizing the Lord (*pare*). Otherwise, his mercy will not bear results. The position of being fixed in realization of the Lord is described: he is not under control of anger and greed (*upaśamāśrayam*).

|| 11.3.22 ||

tatra bhāgavatān dharmān  
śikṣed gurv-ātma-daivataḥ  
amāyayānuvṛttyā yais  
tuṣyed ātmātma-do harih

From the *guru*, he who holds the *guru* dear and worthy of worship should learn *bhakti*, by which the Lord, who gives himself in the deity form, is satisfied.

The Lord is satisfied. The Lord gives his self in the form of the deity in order that one may see, touch and know him.

|| 11.3.23 ||

sarvato manaso 'saṅgam  
ādau saṅgam ca sādhuṣu  
dayām maitrīm praśrayām ca  
bhūteṣv addhā yathocitam

**The disciple should in the beginning learn detachment of the mind from all things of this world, while showing mercy to the inferior, friendship to equals and respect to superiors.**

The disciple should learn giving mercy to the suffering, showing friendship to equals and showing humility towards superiors. That is the meaning of *yathā ucitam*.

|| 11.3.24 ||

śaucam̄ tapas titikṣām̄ ca  
maunam̄ svādhyāyam̄ ārjavam̄  
brahmacaryam̄ ahimsām̄ ca  
samatvam̄ dvandva-samjñayoh̄

**The disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of respect or disrespect.**

He should learn external cleanliness by using water and earth, and internal cleanliness by destroying pride and hypocrisy. Austerity means control over lust, anger and other impulses. He should learn tolerance (*titikṣām̄*). He should learn how to give up useless talk (*maunam̄*). He should learn recitation of texts which indicate *bhakti* such as *Gopāla-tāpanī Upaniṣad*. He should learn to be straightforward and sincere (*arjavam̄*), and learn how to give up the association of women. He should learn non-violence, and equality in situations of respect or disrespect devoid of joy or lamentation.

|| 11.3.25 ||

sarvatrātmeśvarānvikṣām̄  
kaivalyam̄ aniketatām̄  
vivikta-cīra-vasanam̄  
santoṣām̄ yena kenacit̄

**One should learn to see the deity everywhere with concentrated mind, to have no pride in a house, to wear pure bark clothing and to be satisfied with whatever comes of its own accord.**

One should learn to see one's deity everywhere and be single-minded in actions (*kaivalyam̄*). One should learn to have no pride in possessions like house. One should learn to wear cloth made of pure bark.

|| 11.3.26 ||  
śraddhāṁ bhāgavate śāstre  
'nindāṁ anyatra cāpi hi  
mano-vāk-karma-danḍāṁ ca  
satyāṁ śama-damāv api

The disciple should learn to have faith in the *Bhāgavatam*, without criticism of other scriptures. He should learn to avoid sinful acts of mind, speech and body, to speak the truth and control the mind and external senses.

One should learn to have faith in the *Bhāgavatam* and to be devoid of criticism of other scriptures and be devoid of sins involving mind, words and body. The disciple should learn to speak the truth and to control the mind and external senses.

|| 11.3.27-28 ||  
śravaṇāṁ kīrtanāṁ dhyānāṁ  
harer adbhuta-karmanāḥ  
janma-karma-guṇānāṁ ca  
tad-arthe 'khila-ceṣṭitam  
  
iṣṭām dattām tapo japtām  
vṛttām yac cātmanāḥ priyam  
dārān sutān gṛhān prāṇān  
yat parasmai nivedanam

The disciple should learn hearing, chanting, meditation concerning the qualities, activities and birth of the Lord who performs astonishing acts, and should learn to offer all actions to him. He should learn performance of sacrifice to Viṣṇu, charity to Viṣṇu and devotees, austerities such as Ekadaśi, and proper conduct. He should offer what he treasures to the Lord, and to engage wife, sons and house in the service of the Lord.

One should learn how to perform sacrifice to Viṣṇu (*iṣṭam*), and to give in charity to Viṣṇu and the devotees, and to perform vows like Ekadaśi. He should learn to chant *japa* using Viṣṇu mantras and have proper conduct (*vṛttim*). One should learn to offer articles dear to oneself to the Lord. One should learn to offer things extending to (yat) wife, sons and house to the

Lord. This means one should learn to engage wife, house and sons in the service of the Lord.

|| 11.3.29 ||

evam kṛṣṇātma-nātheṣu  
manuṣyeṣu ca sauhṛdam  
paricaryām cobhayatra  
mahatsu nṛṣu sādhuṣu

One should learn to have friendship with people who have devoted their lives to Kṛṣṇa and to serve Kṛṣṇa, the devotees, those of higher status and those of equal status in the proper manner.

One should learn to have affection for humans whose very life is Kṛṣṇa. One should learn to serve Kṛṣṇa and his devotees. One should learn to serve persons worthy of respect, and persons who are equal according to their status.

|| 11.3.30 ||

parasparānukathanām  
pāvanām bhagavad-yaśah  
mitho ratir mithas tuṣṭir  
nivṛttir mitha ātmānah

The disciple should learn to develop attraction for the glories of the Lord through discussions with other devotees. He will experience happiness from their association and mutually they will become detached from material enjoyment.

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (*mithah ratih*). One will have happiness arising from association with other devotees. Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development. This means "If you are becoming detached, I also will become detached from today." The disciple should learn all of this.

|| 11.3.31 ||

smarantah smārayantaś ca  
mitho 'ghaughā-haram harim  
bhaktyā sañjātayā bhaktyā  
bibhraty utpulakām tanum

Remembering and inspiring other devotees to remember the Lord who destroys all sins, they will develop hairs standing on end in ecstasy by *prema-bhakti* produced from *sādhana-bhakti*.

In this way one will develop *prema-bhakti* by *sādhana-bhakti*. By *prema-bhakti* developed by *sādhana-bhakti* one will have a body with hairs standing on end.

|| 11.3.32 ||

kvacid rudanty acyuta-cintayā kvacid  
dhasanti nandanti vadanty alaukikāḥ  
nṛtyanti gāyanty anuśilayanty ajam  
bhavanti tūṣṇīm param etya nirvṛtāḥ

Sometimes they weep, because of thoughts of the Lord. Sometimes they laugh, become joyful, or speak, without regard for society. They dance, sing, and concentrate their senses on Kṛṣṇa. Having attained the Lord and experiencing bliss, they remain silent.

Sometimes they weep. "Today I did not achieve Kṛṣṇa. What will I do? Where will I go? Who should I ask? Who will give Kṛṣṇa to me?" Sometimes they laugh. Kṛṣṇa hides himself at the base of tree in the yard of a cowherd man in the night in order to steal his wife. When the elders say, "Who are you?" Kṛṣṇa begins to flee. Seeing this pastime of Kṛṣṇa, they laugh. They become blissful on attaining realization of his form. They say, "O Lord! After so many days I have attained you." They remain without regard for society (*alaukikāḥ*). They make Kṛṣṇa the object of their senses. Having attained the Lord, being full of bliss, they remain silent.

|| 11.3.33 ||

iti bhāgavatān dharmān  
śikṣan bhaktyā tad-utthayā  
nārāyaṇa-paro māyām  
añjas tarati dustarām

Having learned *bhakti* and being dedicated to Nārāyaṇa, one will easily cross insurmountable *māyā* by *prema-bhakti*.

One thus learns about performance of *bhakti*. This learning ends with first part of verse 31. Following that, there are teachings about the

cherished goal, *prema*, in order to inspire the devotee to develop that stage, thinking, "When will I develop symptoms of ecstasy?" By *prema-bhakti* (*tad-utthayā*) arising from taught *bhakti* (*sādhana*), one will cross *māyā* easily. Crossing *māyā* is a secondary result.

|| 11.3.34 ||  
śrī-rājovāca  
nārāyaṇābhidhānasya  
brahmaṇah paramātmanah  
niṣṭhām arhatha no vaktum  
yūyam hi brahma-vittamāḥ

King Nimi said: You, being most knowledgeable of the Lord, should speak about the *svarūpa* of Bhagavān, Nārāyaṇa, who is also Brahman and Paramātmā.

Hearing about dedication to Nārāyaṇa, the King then asks about the form of Nārāyaṇa. Please speak about the *svarūpa* (*niṣṭhām*) of Bhagavān called Nārāyaṇa. Later it will be said *nārāyaṇe turiyākhye bhagavac-chabda-sabdite*: the devotee concentrates on the fourth form, Bhagavān, called Nārāyaṇa. (SB11.15.6) "He is your deity. You known about his *svartīpa* by meditation as taught by your *guru*." He is also Brahman and Paramātmā. I am asking how this one form can also be three.

|| 11.3.35 ||  
śrī-pippalāyana uvāca  
sthity-udbhava-pralaya-hetur ahetur asya  
yat svapna-jāgara-suṣuptiṣu sad bahiś ca  
dehendriyāsu-hṛdayāni caranti yena  
sañjivitāni tad avehi param narendra

Pippalāyana said: One should know Nārāyaṇa who is the cause of creation, maintenance and destruction of the universe and is without cause, who remains in the conditions of dream, waking and deep sleep, and beyond those states as well, and who makes the body, senses, life airs and mind move and come to life.

In answer to the questions, first Nārāyaṇa is described.

jagr̥he pauruṣam rūpam bhagavān mahad-ādibhiḥ |  
sambhūtam ṣoḍaśa-kalam ādau loka-sisṛkṣayā

First of all, the Supreme Lord accepted the form of the eternal first *purusa* full like the moon for creating the universes from *mahā-tattva* and other elements. SB 1.3.1

This form is the cause of creation, maintenance and destruction of the universe. He is also without cause by his nature (*ahetuḥ*): he is Śyamasundara, Bhagavān who is also known as Nārāyaṇa with four or eight arms, full of eternity, knowledge and bliss, the Lord of Vaikuṇṭha, Bhūma, Vāsudeva, Mahāviṣṇu, Kṣīrodakaśayī, Nṛsiṁha, Rāma and Kṛṣṇa. He resides in the states of dreaming, waking and deep sleep, and outside as well in *samādhi*, and spreads everywhere. You should know this one Supreme Lord (*param*), indicated by the word Brahman.

|| 11.3.36 ||

naitan mano viśati vāg uta cakṣur ātmā  
prāṇendriyāṇi ca yathānalām arcīṣah svāḥ  
śabdo 'pi bodhaka-niṣedhatayātma-mūlam  
arthoktam āha yad-ṛte na niṣedha-siddhiḥ

Brahman cannot be understood by the mind, what to speak of works, the eye the *jīva*, the life airs or the senses, just as sparks arising from fire cannot reveal the fire. The wise say that Brahman, though expressed in the Vedas, is not subject to understanding. However, without existence of Brahman, the negative statements concerning Brahman have no meaning.

"The form of Bhagavān which I worship as practice I know. Please speak in detail about Brahman which is difficult to understand." He now describes Brahman in four verses. Mind cannot make Brahman the object of its thought what to speak of speech or the eyes, the *jīva* or life airs or senses, just as sparks which arise as parts of the fire, cannot reveal the fire. Śruti says *yato vaco nivartante, aprāpya manasā saha*: words and mind cannot approach the Lord. (Taittiriya Upaniṣad 2.4.1)

"But śruti also says *tam tv aupaniṣadaṁ puruṣaṁ pr̥chāmi*: I ask about the Lord who is the subject of the Upaniṣads. (Br̥had-āraṇyaka Upaniṣad 3.9.26) Brahman is indicated through words." They say that Brahman, the basis of the self, cannot be expressed by words, since that is what the scriptures say. Statements such as "This is Brahman" are made but such designations cannot define Brahman. Śruti says *yad vācānabhyuditam yena vāg abhyudyate tad eva brahma tvam viddhi*: know that Brahma which cannot be expressed by words and by which words arise. (Katha Upaniṣad 1.4) *Yan mano na manute, na cakṣusā paśyati kaścanainam:*

Mind cannot measure it, and one cannot see it with the eye. (*Katha Upaniṣad* 2.3.9)

"If śruti does not describe Brahman, then why say that scriptures designate Brahman (*arthoktam*) in this verse?" Without the existence of Brahman, statements of negation like *athātah ādeśo neti neti ashtūlam anānu, yato vāco nivartante* (*Taittiriya Upaniṣad*) cannot have meaning, since there is a limitation in all negation (indicating a positive).

It is said in *Ḥari-vamśa*:

tat param paramam brahma sarvam vibhajate jagat |  
mamaiva tad ghanam tejo jñātum arhasi bhārata ||

O Bhārata, you should understand this supreme Brahman which pervades the whole universe, is my condensed light. *Ḥari-vamśa* 2.114.12

It is said in the Tenth Canto *brahma-jyotiḥ sanātanam*: this light of brahman is eternal ((SB 10.28.12) *Brahma-saṁhitā* says:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-  
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam |  
tad brahma niṣkalam anantam aśeṣa-bhūtam  
govindam ādi-puruṣam tam aham bhajāmi ||

I worship the Supreme Lord Govinda, whose powerful form radiates an effulgence known as the undifferentiated, unlimited, all-encompassing *brahman*, which is completely distinct from its powers displayed in unlimited planets throughout billions of universes. *Brahma-saṁhitā* 5.40

If Brahman is the effulgence of Bhagavān's body, then why can it not become the object of the mind or senses?" This light does not arise from matter. It arises from the form of eternity, knowledge and bliss, which is beyond matter. Words and mind are material. How can that light be the object of material words and mind? That spiritual body is described as follows. *Śabdam brahma vapur dadhat*: the Lord has a form of Brahman. (SB 3.21.8) *yan mitramm paramānandam pūrṇam brahma*: Kṛṣṇa is a friend, full of supreme bliss, the complete Brahman. SB 10.14.32)

śravaṇāt kirtanād dhyānāt pūyante 'nte-vasāyinah  
Tava brahma-mayasyeśa kim uteksābhimarśinah:

O Lord, even outcastes are purified by hearing and chanting your glories and meditating upon you, the Absolute Truth. What then to speak of those who see and touch you? SB 10.70.43

Though the body of the Lord is spiritual, by the Lord's *kṛpā-śakti*, which is inconceivable, this form becomes visible in the material world. That form is described by words such as "blue like the petal of a blue lotus." The Lord's body is the color of a spiritual lotus petal, but is described by the material description of a material lotus. However, that form upon which the devotee meditates using that material description becomes visible to the devotee by the inconceivable mercy of the Lord. This is not revealed by the material person's mind and words. When the *sādhana* of the worshipper of Brahman becomes perfect, by attaining mercy of the Lord, the Lord becomes realized as Brahma in his mind. Thus the Vedas say *yan mano na manute*: Brahman cannot be understood by the mind (*Katha Upaniṣad*) and also *dṛṣyate tv agryayā buddhyā*: Brahman is seen by concentrated intelligence. (*Katha Upaniṣad*)

|| 11.3.37 ||

sattvam rajas tama iti tri-vṛd ekam ādau  
sūtram mahān aham iti pravadanti jīvam  
jñāna-kriyārtha-phala-rūpatayoru-śakti  
brahmaiva bhāti sad asac ca tayoh param yat

That one Brahman shines as *māyā* with *sattva*, *rajas* and *tamas*, as *sūtra*, as *mahat-tattva*, as *ahaṅkāra*, and as powerful energies by taking the form of *devatās*, senses, sense objects and material qualities. That supreme Brahman is the cause of all the gross effects and all the subtle causes.

The *svarūpa* of Brahman is difficult for people to perceive, but it exists without doubt because all material objects are Brahman, since they are the product of Brahman. Śruti says *brahmaivedam sarvam*: everything is Brahman. (*Bṛhad-āraṇyaka Upaniṣad* 2.5.1) *Yasya bhāsā sarvam idam vibhāti*: by the light of Brahman all things shine. (*Duṇḍaka Upaniṣad*) That is described in this verse. That one famous Brahman is the form of *māyā-śakti* made of *sattva*, *rajas* and *tamas*. They call this *pradhāna*. As *kriyā-śakti* (in *rajas*) it becomes *sūtra* and as *jñāna-śakti* (*sattva*) it becomes *mahat-tattva*. They also call this the covering on the *jīva* known as *aham* or *ahaṅkāra*. This becomes *devatās* (*jñāna*), senses (*kriyā*), sense objects (*artha*), and its produces such as material happiness. These powerful energies, by accepting this form, are called *adhibhūta*, *adhyātma*

and *adhibidaiva*. That from which these powerful energies arise is called Brahman. The gross effect (*sat*) and the subtle cause (*asat*) are all Brahman. Why? They are Brahman because Brahman is the cause of the *sat* and *asat*.

tat-param paramam brahma sarvam vibhajate jagat |  
mamaiva tad-ghanam tejo jñātum arhasi bhārata ||

You should know that the Brahman which pervades the universe is my condensed effulgence. *Hari-vamśa*

The meaning is this. That which is superior to all, the supreme Brahman, divides up as this universe. It becomes divided into *mahat-tattva* and other elements. You should know that this Brahman is my effulgence. *Gīta* confirms this with *brahmano hi partiṣṭhāham*: I am the basis of Brahman. (BG 14.27) Like the intense light of the sun, Brahman is the effulgence of the Lord's body. In the *śruti* statement *yasya bhaṣā sarevam idam vibhāti* (by his light the universe shines), *yasya* means Kṛṣṇa.

|| 11.3.38 ||

nātmā jajāna na mariṣyati naidhate 'sau  
na kṣiyate savana-vid vyabhicāriṇām hi  
sarvatra śaśvad anapāyy upalabdhi-mātrām  
prāṇo yathendriya-balena vikalpitam sat

The *jīva* does not undergo birth, death, growth, or deterioration since he is the seer of all conditions of changing bodies. That *jīva* is knowledge alone, existing constantly in the body, but endowed with activity by the power of the senses, just as *prāṇa* is one but moves from body to body.

Realization of Brahman or *tat* is not everything. First one must realize the pure *jīva* or what is known as *tvam*. That is explained in three verses. Ātmā here means the pure *jīva*. This *jīva* is not born. The first type of transformation is denied. It has never undergone a transformation to come into being. It will not die. The sixth transformation is denied. Since *jīva* is without birth, the transformation of existing after that time, the second transformation, is also denied. Because it does not grow, the fourth transformation change is also denied. It does not decay. The fifth transformation is denied. The *jīva* does not undergo these six changes because (*hi*) he sees respective times of passing from boyhood to youth or from *devatā* to human birth (*vyabhicāriṇām*).

Which *ātmā* does not undergo these conditions? He is a form of knowledge alone (*upalabdhi-mātram*). How does he exist? He exists at all times in the body.

"Does he have no change in knowledge, otherwise he would not perceive for instance a change in color from blue to yellow?" That one constant knowledge is made various only by the power of the senses. The perception of blue arising and disappearing is not knowledge. An example is given of remaining unchanged in changing situations. It is like the *prāṇa* which is one but moves into various bodies.

|| 11.3.39 ||

aṅdeṣu peśisu taruṣv aviniścīteṣu  
prāṇo hi jīvam upadhāvati tatra tatra  
sanne yad indriya-gaṇe 'hami ca prasupte  
kūṭa-stha āśayam ṛte tad-anusmṛtir nah

*Prāṇa* follows the *jīva* in bodies born from eggs, wombs, seeds and perspiration. When the senses and *ahaṅkāra* cease to function in deep sleep, the fixed *ātmā* alone remains, without the covering of the subtle body, but with memory of the experience of deep sleep.

The example of the previous verse is explained, showing the realization of *ātmā*'s changeless nature by destruction of the senses. The *prāṇa* clings to and follows the *jīva* in species born of eggs, wombs sees and perspiration. This example also shows the changeless nature of that realization, using a simile. The meaning is this. In the waking state the senses create a sense of change for the *ātmā*. In dream state the *ahaṅkāra* remains endowed with impressions. In deep sleep, the senses stop functioning and identity of "I" along with *ahaṅkāra* disappears. The unchanging *ātmā* (*kūṭasthah*) remains. Why? Because it is without the covering of the subtle body (*āśayam ṛte*), because of no coverings which cause change.

"With the destruction of everything up to *ahaṅkāra*, a void alone remains. How does the *ātmā* remain perceptible?" We, as the witness of deep sleep, have awareness of happiness devoid of particular knowledge. "I slept for that much time happily and did not know anything." In this statement, there is awareness of *ātmā* in deep sleep because of no memory of non-existence. But because of no relationship with physical objects, the memory is not clear. Śruti says *yad vai tan na paśyati paśyan vai draṣṭavyam paśyati, na hi draṣṭur drṣṭer vipari-lopo vidyate*: When does not see the world, one sees the *ātmā* which should be seen. There is no destruction of the *ātmā*'s seeing. (Bṛhad-āraṇyaka Upaniṣad 4.3.23)

|| 11.3.40 ||

yarhy abja-nābha-caraṇaiṣaṇayoru-bhaktyā  
ceto-malāni vidhamed guṇa-karma-jāni  
tasmin viśuddha upalabhyata ātmā-tattvam  
śākṣād yathāmala-dṛśoh savitṛ-prakāśah

After having had material desires at the lotus feet of the Lord, when one destroys the contaminations in the heart arising from *guṇa* and *karma* by pure *bhakti*, one directly realizes in the pure heart the form of Bhagavān, just like one sees the sun with purified eyes.

"If one has a realization of the changeless nature of ātmā during deep sleep, how then does *samsāra* continue on waking? If you say that there are still impressions of ignorance, then when will one get realization of the pure ātmā?"

The first realization of the pure ātmā takes place by perfection of *bhakti-miśra-jñāna*.

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati |  
samah sarveṣu bhūteṣu mad-bhaktim labhate parām ||  
bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ |  
tato mām tattvato jñātvā viśate tad anantaram ||

Having attained the state of Brahman, being a pure soul, he does not lament in loss of what he had nor does he desire what he does not have, and looks upon all beings as equal. He then manifests *prema-bhakti*. Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.54-55

According to the Lord's statement, by knowledge arising from *bhakti*, one realizes Brahman or *tat* and then merges in Brahman. Another verse also says that the person desiring realization of Brahman should perform pure *bhakti*:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmena śreyobhir itarair api

sarvam mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions.  
SB 11.20.32.-33

But also it is said:

satyam diśaty arthitam arthito nr̄ṇām  
naivārthado yat punar arthitā yataḥ  
svayam vidhatte bhajatām anicchatām  
icchāpidhānam nija-pāda-pallavam

The Lord certainly gives desired objects to devotees who request them, but he does not give in such a way that the devotee will ask again after finishing his enjoyment. He gives his lotus feet, which include all desirables, to those worshippers who do not desire them. SB 5.19.27

Thus for those who practice *bhakti*, after attaining realization of Brahman, they may attain realization of Bhagavān. That is explained in this verse.

When pure *bhakti* destroys the contamination arising from *guṇas* and *karma*, when one becomes free of material desires with the destruction of the three *guṇas*, by worshipping the lotus feet of the Lord with some desires, such as Dhruva, one realizes in the pure heart the nature of Brahman (*ātmā*) and the nature of Bhagavān who is the source of Brahman. Similarly when a cataract is removed from the eye the pure eyes can see the sun. The word *sākṣat* indicates that the form of the Lord, the basis of Brahman, is realized by the power of *bhakti*, just as the sun is directly realized with hands, feet, carrier and associates by the devotee of the sun.

|| 11.3.41 ||  
śrī-rājovāca  
karma-yogam vadata nah  
puruṣo yena saṃskṛtaḥ  
vidhūyehāśu karmāṇi  
naiṣkarmyam vindate param

King Nimi said: You have said that one destroys contamination arising from *guṇa* and *karma*. I have understood that one becomes free of *karma* by *bhakti* and by *jñāna*. I now ask how one can be purified of *karma* by *karma-yoga*.

King Nimi said: O great sages, please speak to us about the process of *karma-yoga*. Purified by this process, a person can quickly free himself from all material activities, even in this life, and thus attain freedom from *karma*.

|| 11.3.42 ||

evam praśnam ṛṣin pūrvam  
apṛcchām pitur antike  
nābruvaṇ brahmaṇah putrās  
tatra kāraṇam ucyatām

Once in the past, in the presence of my father, Mahārāja Ikṣvāku, I placed a similar question before four great sages who were sons of Lord Brahmā. But they did not answer my question. Please explain the reason for this.

He asked the same question in the presence of his father Ikṣvāku, to the Kumāras. They did not answer though they were omniscient.

|| 11.3.43 ||

śri-āvirhotra uvāca  
karmākarma vikarmeti  
veda-vādo na laukikah  
vedasya ceśvarātmavat  
tatra muhyanti sūrayah

*Karma*, *akarma* and *vikarma* are explained by the Vedas, but not by material people. Because the Vedas arise from the Lord, even the learned are bewildered about *karma*.

*Karma* is actions prescribed by the scriptures. *Akarma* is action not prescribed by the scriptures. *Vikarma* is action forbidden by the scriptures. Because these scriptures come from the Lord people are bewildered.

aham vai sarva-bhūtāni bhūtātmā bhūta-bhāvanah  
śabda-brahma param brahma mamobhe śāśvatī tanū

I am all beings. I am the soul of all beings. I am the cause of all beings. The scripture and impersonal Brahman are my two eternal forms. SB 6.16.51

This is because the statements in these scriptures are not made by humans. It is easy to understand the meaning or intention of a human speaker, but for non-human statements one must understand the real meaning only by a traditional succession of statements. It is hard to understand. Even the learned are bewildered about *karma* (*tatra*), what to speak of others. The Kumāras did not explain it to you because you were immature.

|| 11.3.44 ||  
parokṣa-vādo vedo 'yam  
bālānām anuśāsanam  
karma-moksāya karmāṇi  
vidhatte hy agadāṁ yathā

The Vedas, speaking indirectly, prescribe *karma-yoga*, in order to liberate people from *karma*, just as a father promises candy in order to get children to drink medicine.

The meaning of the Vedas is hard to understand. It uses indirect expression (*parokṣa-vādah*) in which the meaning is made otherwise by the sages who understood the intention of the Lord in order to hide the meaning. The Lord has said:

vedā brahmātma-visayās tri-kāṇḍa-visayā ime  
parokṣa-vādā ṛṣayah parokṣam mama ca priyam

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and mantras, however, deal in esoteric terms, and I also am pleased by such confidential descriptions. SB 11.21.35

tathā hi, yady etad ausadham pibasi, tadā te khaṇḍa-laḍḍukam dāsyāmiti  
pralobhya pitā bālān nimba-rasam pāyayati, laḍḍukam ca tebhyo dadāty  
anyathā punas tat-pānāśakteḥ, kintv agada-pānasya na tal-lābha eva /  
prayojanam api tv ārogyam / evam vedo'pi phalaīḥ pralobhayan karma-  
moksāyaiva karmāṇi vidhatte

The indirect expression is explained: *karma* is prescribed to liberate the people.

"But *karma* is prescribed for going to Svarga, not for attaining liberation from *karma*." It is like ordering children to take medicine. "If you take this

medicine, I will give you a sweet." Tempting the child in this way, the father makes the children drink bitter juice and gives them sweets. Otherwise he cannot make them drink the medicine. However the goal of drinking medicine is not getting sweets but to cure disease. Thus the Vedas prescribe *karm-yoga*, tempting people with material results, in order to liberate them from *karma*.

|| 11.3.45 ||

nācared yas tu vedoktam  
svayam ajño 'jitendriyah  
vikarmaṇā hy adharmaṇa  
mr̥tyor mr̥tyum upaiti saḥ

If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities and attain repeated birth and death.

"If the goal is freedom from *karma*, in the beginning, the Vedas should tell people to give up *karma*." If a person does not perform *karmas* such as early morning bath or *sandhyā* rites, he will engage in sinful acts such as irregular eating and association with women from the early morning, like an animal, because of being unable to remain without performing actions every day. The Lord has said *na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt*: the *jīva* cannot remain without performing action for a moment. (BG 3.6) Because he is without discrimination by performing sinful acts known as *adharma*, forbidden in the scriptures, he will obtain death from Yama (*mr̥tyoh*)—hell. The śruti says *mr̥tvā punar mr̥tyum āpadayate ardyamānāḥ sva-karmabhiḥ*: a person obtains repeated death with suffering by his actions.

|| 11.3.46 ||

vedoktam eva kurvāṇo  
niḥsaṅgo 'rpitam iśvare  
naiṣkarmyam labhate siddhim  
rocanārthā phala-śrutih

A person who performs the *karmas* mentioned in the Vedas becomes detached from the results, offers the results to the Lord and attains destruction of all *karmas*. Only for attracting the people are material results mentioned in the Vedas.

The most merciful Vedas, luring them with material results, prescribe *karmas* for persons who are opposed to *bhakti*, who are like animals, in order to remove the strong desire for enjoyment. In this manner starting from the morning, they will not have the opportunity for sinful acts by engaging in prescribed actions like bathing. By not engaging in eating forbidden food or sex life, the person fears sinful acts and becomes attached to his prescribed acts. If such things were not offered as reward, these persons would not respect the rules since it would be impossible for them to follow the injunctions. Understanding the meaning of the Vedas and seeing the difficulty in controlling the senses, the intelligent person should perform *karma-yoga*.

"In performing *karmas*, the result will be attachment to the results, and not freedom from *karma*." Without attachment to the results, one should offer to the Lord. "But because of hearing the material results, one will become attached to the results." No. In order to produce a taste for *karmas* the results are praised, like offering candy to a child so he will drink medicine. The śruti says *etam vedānuvacanena brāhmaṇā vividisanti brahmacaryena tapasā śraddhayā yajñenānāśakena ca*: desiring knowledge, following the Vedas, the *brāhmaṇas* perform austerities and sacrifices, observing celibacy. (*Brhad-āraṇyaka Upaniṣad* 4.4.22) Understanding that performance of sacrifices and other *karmas* have knowledge as their goal, the person then begins to perform *niṣkāma-karma*. Because of understanding that the results like *Svarga* are for persons with material desires, a person without those desires does not attain those results. Acts arising from *bhakti-miśra-jñāna*, with offering of the results of *karma* to the Supreme Lord, produces negation of *karma*.

|| 11.3.47 ||  
 ya āśu hr̥daya-granthim  
 nirjihṛṣuh parātmanah  
 vidhinopacared devam  
 tantraktena ca keśavam

One who desires to cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Keśava, by the regulations found in literatures such as the Pañcarātra and the Vedas.

*Karma* was directed at foolish people. Now hear instructions for the wise. This verse encourages people to worship the Lord directly. One should desire to cut the *ahankāra* (*hr̥daya-granthim*) of the *ātmā* which is different from the body (*parātmanah*). One should worship the Lord

according to the rules of the *agamas* (*tantroktena*). The word *ca* indicates the *Vedas*.

|| 11.3.48 ||

labdhvānugraha ācāryāt  
tena sandarśitāgamah  
mahā-puruṣam abhyarcen  
mūrtyābhimatayātmanah

Having obtained the mercy of his *guru*, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Lord in the particular personal form of the Lord the devotee finds most attractive.

The method of worship is described. Having been shown the method of worshiping the deity (*sandarśitāgamah*), one should worship the Lord.

|| 11.3.49 ||

śuciḥ sammukham āśinah  
prāṇa-samyamanādibhiḥ  
piṇḍam viśodhya sannyāsa-  
kṛta-rakṣo 'rcayed dharim

After cleansing oneself, purifying the body by *prāṇāyāma*, *bhūta-śuddhi* and other processes, and marking the body with sacred *tilaka* for protection, one should sit in front of the deity and worship the Lord.

*Prāṇa-samyamanādibhiḥ* means "by *prāṇāyāma* and *bhūta-śuddhi*." *Piṇḍam* means the body. Protecting himself with proper *nyāsas*, he should perform worship.

|| 11.3.50-51 ||

arcādau hrdaye cāpi  
yathā-labdhopacārakaiḥ  
dravya-kṣity-ātma-liṅgāni  
niśpādya proksya cāsanam

pādyādīn upakalpyātha  
sannidhāpya samāhitah  
hrd-ādibhiḥ kṛta-nyāso  
mūla-manṭreṇa cārcayet

The devotee should make suitable properly obtained ingredients, the earth, the mind and the deity, sprinkle his sitting place with water for purification and prepare the foot water, *arghya*, *ācamana* and *madhuparka*. The devotee should then place the deity in his proper place, concentrate his attention, and then perform *nyāsa* using *mantras*. Then he should offer worship with the *mūla-* *mantra*.

Preparing or making suitable properly obtained (*yathā-labdhā*) articles like flowers by removing insects, earth by cleaning, mind by concentration and the deity by cleaning and rubbing with unguents, he should prepare vessels of *pādya*, *arghya*, *ācamana* and *madhuparka*. He should perform *nyāsas* using the *mūla-mantra* and the following *mantras*: *hṛdayāya namah*, *śirase svāhā*, *śikahāyai vaśat*, *kavacāya hum*, *netrābhyām vāuśat* and *astrāya phaṭ*.<sup>3</sup>

|| 11.3.52-53 ||

sāṅgopāṅgāṁ sa-pārṣadāṁ  
tāṁ tāṁ mūrtim sva-mantrataḥ  
pādyārghyācamaniyādyaiḥ  
snāna-vāso-vibhūṣaṇaiḥ

gandha-mālyākṣata-sragbhīr  
dhūpa-dīpopahārakaiḥ  
sāṅgam sampūjya vidhivat  
stavaiḥ stutvā named dharim

One should worship the deity along with each of the limbs of his body, his weapons such as the Sudarśana cakra, and his associates. One should worship each of these aspects of the Lord by its own *mantra* and with offerings of water to wash the feet, *arghya*, water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, jewel necklaces, unbroken garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the deity with prayers and offer obeisances to him by bowing down.

One should worship limbs like the heart and *upāṅgas* like Sudarśana. *Mālyāni* means necklaces of gold, pearls or other jewels. It is said *nāksatair*

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<sup>3</sup> Using these *mantras* combined with the *mantras* used for worshipping the particular deity, one touches one's heart, head, *çikhā*, arms and eyes. This is called *nyāsa*.

*arcayed viṣṇum na ketakyā maheśvaram:* one should not worship Viṣṇu using *akṣata* (unbroken rice) and should not worship Śiva using *ketaki* flowers. Therefore *akṣata* is a modifier of *sragbhiḥ*. The phrase means unbroken flower garlands.

|| 11.3.54 ||

ātmānam tan-mayam dhyāyan  
mūrtim sampūjayed dhareḥ  
śeṣām ādhāya śirasā  
sva-dhāmny udvāsyā sat-kṛtam

The worshiper should identify himself with the Lord and worship that form. Then he should take the remnants of the deity's paraphernalia, such as flower garlands, upon his head and respectfully establishing the deity back in his abode, he should complete the worship.

This verse describes *aharigrahopasana*, worshipping oneself as the Lord. Meditating on oneself as the Lord (*tat-mayam*), one should worship that form of the Lord. *Śeṣām* means the remnants of the articles of worship. Having established the worshipped Lord (*sat-kṛtam*) in his spiritual abode, one completes the worship.

|| 11.3.55 ||

evam agny-arka-toyādāv  
atithau hr̥daye ca yaḥ  
yajatiśvaram ātmānam  
acirān mucyate hi saḥ

Thus the worshiper of the Supreme Lord should recognize that the Lord is all-pervading and should worship him through his presence in fire, the sun, water and other elements, in the heart of the guest one receives in one's home, and also in one's own heart. In this way the worshiper will very soon achieve liberation.

*Karma-yoga* which includes of *bhakti* and *aharigrahopasana* is better than the previously described *karma-yoga* since one more quickly attains liberation. However one should understand that pure *bhakti* is referred to with the words *bhāgavatān dharmān* in verses such as SB 11.2.34 and SB 11.3.22

Thus ends the commentary on Third Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Four Avatāras of the Lord

|| 11.4.1 ||  
śrī-rājovāca  
yāni yāniha karmāṇi  
yair yaiḥ svacchanda-janmabhiḥ  
cakre karoti kartā vā  
haris tāni bruvantu nah

King Nimi said: You should tell us about the activities which the Lord has performed, is performing now and will perform in the future by his various births, chosen by his free will, in this world.

In the Fourth Chapter, Drumila describes Nārāyaṇa, his avatāras, qualities and pastimes. In the last chapter (SB 11.3.48) it was said that the devotee should worship the Supreme Lord in the particular personal form of the Lord the devotee finds most attractive. What are the various forms of the Lord? This is a question about the avatāra forms. It was also said that one should honor the deity with prayers. (SB 11.3.53) Which qualities and activities should be praised? This is a question about the activities of the Lord. Thus he asks this question. *Kartā* means "will perform."

|| 11.4.1 ||  
śrī-drumila uvāca  
yo vā anantasya gunān anantān  
anukramiṣyan sa tu bāla-buddhiḥ  
rajāṁsi bhūmer gaṇayet kathañcit  
kālena naivākhila-śakti-dhāmnah

Drumila said: Any fool wanting to enumerate fully the unlimited qualities of the unlimited Supreme Lord may be able after some time to count the particles of dust on the earth, but can never count the qualities of the Lord who is the abode of all powers.

Since the Lord's avatāras, qualities and pastimes are beyond counting, I will recount them to the best of my ability. One who desires to count successively the unlimited qualities of the Lord is foolish.

|| 11.4.3 ||

bhūtair yadā pañcabhir ātma-sṛṣṭaiḥ  
puram virājam viracayya tasmin  
svāṁśena viṣṭah puruṣābhidhānam  
avāpa nārāyaṇa ādi-devah

When the primeval Nārāyaṇa accepted the form of the *puruṣa*, he created the universe from the five elements produced from himself and then entered within the universe by his own portion.

First he describes the *puruṣāvatāras* in two verses. When Bhagavān accepts the form of the *puruṣa* as the creator of *mahat-tattva*, then, producing the universe by the elements, he entered into it with his expansion.

|| 11.4.4 ||

yat-kāya eṣa bhuvana-traya-sanniveśo  
yasyendriyais tanu-bhṛtām ubhayendriyāṇi  
jñānam svataḥ śvasanato balam oja iha  
sattvādibhiḥ sthiti-layodbhava ādi-kartā

Within the body of Mahāviṣṇu reside clusters of millions of universes composed of three planetary systems. By his senses, the action and knowledge senses of the *jīvas* arise. From his expansion *antaryāmī*, the knowledge of the *jīvas* arises. From his *prāṇa* the physical and sensual strength and action of the *jīvas* arise. He is the final cause of creation, maintenance and destruction through the three *guṇas*.

This verse describes the qualities and activities of the *puruṣa*. In the body of Mahāviṣṇu (*yat kaye*), in each of his pores, an assembly of millions and millions of universes with upper, lower and middle planets reside. By his senses, the knowledge and actions senses of the collective and individual *jīvas* arise. From *antaryāmī*, his expansion, the knowledge of the *jīvas* arises. From his *prāṇa*, the bodily strength (*balam*), sensual strength (*ojah*) and activities of the *jīvas* arises. He is the real cause of the activities of creation, maintenance and destruction through the three *guṇas*.

|| 11.4.5 ||

ādāv abhūc chata-dhṛti rajasāsyā sarge  
viṣṇuh sthitau kratu-patir dvija-dharma-setuh  
rudro 'pyayāya tamasā puruṣah sa ādya  
ity udbhava-sthiti-layāḥ satatam prajāsu

In the beginning, the *puruṣa* appeared as Brahmā through *rajoguṇa* for creation, as Viṣṇu, the lord of sacrifice, and protector of *dharma* of the *brāhmaṇas*, for maintenance, and as Śiva through *tamo-guṇa* for destruction. In this way creation, maintenance and destruction of the living entities takes place at all times.

The *guṇāvatāras* are described. The *puruṣa* appeared as Brahmā (*śata-dhṛtiḥ*) for activities of creation by *rajoguṇa*, as Viṣṇu, the protector of the *dharma* of the *brāhmaṇas*, for maintenance and as Śiva for destruction. *Iti* means "in this way."

|| 11.4.6 ||

dharmaśya dakṣa-duhitary ajaniṣṭa mūrtyāṁ  
nārāyaṇo nara ṛṣi-pravarah praśāntah  
naiṣkarmya-lakṣaṇam uvāca cacāra karma  
yo 'dyāpi cāsta ṛṣi-varya-niṣevitāṅghriḥ

Nara-Nārāyaṇa, the best of sages, fully in control of their senses, were born to Dharma in the womb of Mūrti, the daughter of Dakṣa. They taught and performed actions with complete detachment and, worshipped by the best of sages, remain alive even today.

The best of sages known as Nara and Nārāyaṇa were born of Dharma in the daughter of Dakṣa named Mūrti. They spoke and performed actions without material desire.

|| 11.4.7 ||

indro viśaṅkya mama dhāma jighṛkṣatiti  
kāmam nyayunkta sa-gaṇam sa badary-upākhyam gatvāpsaro-  
gaṇa-vasanta-sumanda-vātaiḥ  
stri-prekṣaṇeśubhir avidhyad atan-mahi-jñāḥ

Indra became fearful, thinking that Nara-Nārāyaṇa Ṛṣi would seize his heavenly kingdom. Thus Indra sent Cupid, who, with his associates, went to the Lord's residence in Badarikāśrama.

Cupid, not knowing the power of the Lord, released arrows of glances from beautiful women, along with the charming breezes of spring.

Cupid (*sah*), not knowing the Lord's greatness, going to Badarikāśrama with Āpsarās, released arrows of women's glances.

|| 11.4.8 ||

vijñāya śakra-kṛtam akramam ādi-devah  
prāha prahasya gata-vismaya ejamānān  
mā bhair vibho madana māruta deva-vadhvo  
grhṇita no balim aśūnyam imam kurudhvam

The primeval Lord, understanding the offense committed by Indra and without pride, spoke laughingly as follows to Cupid and his followers, who were trembling before him: "Do not fear, O mighty Cupid, O wind-god and wives of the *devatās*! Please accept this gift I am offering you, and kindly sanctify my hermitage by your presence."

*Akramam* means offense. He was without pride, not thinking "Oh! I am fully in control of my senses." Cupid was trembling in fear of being cursed. "O capable Cupid! O women of the *devatās*! Do not fear. Please accept as our welcome to guests the articles of worship and vegetable meals made of leaves. "But we have everything we need." Without your accepting our hospitality, this hermitage is empty.

|| 11.4.9 ||

ittham bruvaty abhaya-de nara-deva devāḥ  
sa-vrīda-namra-śirasah sa-ghṛṇam tam ūcuh  
naitad vibho tvayi pare 'vikṛte vicitram  
svārāma-dhīra-nikarānata-pāda-padme

My dear King Nimi, when Nara-Nārāyaṇa thus spoke, eradicating the fear of the *devatās*, the *devatās* bowed their heads with shame and addressed the Lord as follows, to invoke his compassion: O Lord! Nothing is surprising for you, the supreme, unchanging person, at whose lotus feet a multitude of sages who enjoy within themselves and have control of their senses bow down.

O King! When Nārāyaṇa, giver of fearlessness, spoke in this way, Cupid and the others spoke. Nothing is surprising for you, the supreme person without change. *Svārāmāḥ* means *ātmārāmas*.

|| 11.4.10 ||

tvāṁ sevatāṁ sura-kṛtā bahavo 'ntarāyāḥ  
svauko vilāṅghya paramām vrajatāṁ padam te  
nānyasya barhiṣi balin dadataḥ sva-bhāgān  
dhatte padam tvam avitā yadi vighna-mūrdhni

The *devatās* place many obstacles on the path of those who worship you, who surpass Svarga and attain Vaikuṇṭha, but those who offer the *devatās* their assigned shares in sacrificial performances encounter no such obstacles. But because you are the protector of your devotee, he is able to step over the head of whatever obstacle the *devatās* place before him.

What to speak of you, even your devotees do not care for us, by your mercy. We have created many obstacles of them. Why do the *devatās* create obstacles? The devotees surpass Svarga and attain Vaikuṇṭha. This means the *devatās* are envious of the devotees. Others, the performers of karma, do not have obstacles. Why? They have given the proper share of sacrifice to Indra and others, like farmers giving to the king. "Will my devotees fall because of your obstacles?" No. Certainly (*yadi*), because you are the Lord of the *devatās* and the protector of the devotee, the devotee puts his foot on the head of the obstacles. So there is no worry that you fear any obstacle.

|| 11.4.11 ||

kṣut-tr̥t̥-tri-kāla-guṇa-māruta-jaihva-śaiṣṇān  
asmān apāra-jaladhīn atitiryā kecit  
krodhasya yānti viphalasya vaśam pade gor  
majjanti duścara-tapaś ca vṛthotsrjanti

Some men practice severe penances to cross beyond our influence, which is like an immeasurable ocean with hunger, thirst, heat, cold rain brought about by the passing of time, sensuous wind and the urges of the tongue and sex organs. Nevertheless such persons fall under the control of useless anger, and drown in the water of a cow's hoof print. Thus they destroy the benefit of their difficult austerities and can neither enjoy nor attain liberation.

Those who perform austerities but do not worship you have two destinations. They become controlled by us, or by anger. Under our control, they pursue enjoyment of their desires. That is stated in this verse. Some persons surpass us, who are like a limitless ocean, bestowing hunger, thirst, heat, cold and rain arising from the qualities of past, present and future, and as well the wind of Malaya Hills which gives pleasure to the skin, and bestowing pleasure of the tongue and genital. But they drown in the water of a cow's hoof print. Just as a person who is drowning and out of control gives up a treasure he has placed on his head, they destroy their difficult austerities by cursing in anger, and thus that austerity becomes useless for liberation or enjoyment.

|| 11.4.12 ||

iti pragñatāṁ teṣāṁ  
striyo 'ty-adbhuta-darśanāḥ  
darśayām āsa śuśrūṣāṁ  
sv-arcitāḥ kurvatir vibhuḥ

While the *devatās* were thus praising the Supreme Lord, the all-powerful Lord suddenly manifested before their eyes many women, who were astonishingly gorgeous, decorated with fine clothes and ornaments, and all faithfully engaging in the Lord's service.

Not impressed by their praises, he showed the forms of women, produced by his *yoga*, who was serving him. He showed them this to curb their pride in their own beauty.

|| 11.4.13 ||

te devānucarā drṣṭvā  
striyah śrīr iva rūpiṇīḥ  
gandhenā mumuhus tāsāṁ  
rūpaudārya-hata-śriyah

When the followers of the *devatās* gazed upon the beauty of the women they became bewildered by their fragrance. The wealth of their splendid beauty was defeated.

|| 11.4.14 ||

tān āha deva-deveśah  
pragñatān prahasann iva  
āsāṁ ekatamāṁ vṛñdhvām

sa-varṇāṁ svarga-bhūṣaṇām

The Lord of lords then smiled slightly and told the representatives of heavens, who were bowing down before him, "Please choose one of these women, whomever you find suitable for you. She will become the ornament of the heavenly planets."

The Lord, smiling on seeing their defeat, concealed his smile out of great seriousness. *Vṛṇḍhavam* should be *vṛṇidhvam*. "But we are so fallen. What use are they?" She is equal to you in nature. She will be an ornament in Svarga.

|| 11.4.15||

om ity ādeśam ādāya  
natvā tam sura-vandinah  
urvaśim apsarah-śreṣṭhām  
puraskṛtya divam yayuh

Following the Lord's order, the servants of the *devatās* selected Urvaśi, the best of the Apsarās. Placing her in front of them out of respect, they returned to the heavenly planets.

Accepting the order, the servants of the *devatās* chose Urvaśi.

|| 11.4.16||

indrāyānamya sadasi  
śṛṅvatām tri-divaukasām  
ūcur nārāyaṇa-balām  
śakras tatrāsa vismitah

The servants of the *devatās*, bowing to Indra in the assembly, described the power of Nārāyaṇa while the residents listened. Indra became astonished by this.

Indra became afraid, thinking, "I have committed an offense."

|| 11.4.17||

haṁsa-svarūpy avadād acyuta ātma-yogam  
dattah kumāra ṛṣabho bhagavān pitā nah  
viṣṇuh śivāya jagatām kalayāvatirṇas  
tenāhṛtā madhu-bhidā śrutayo hayasye

The infallible Supreme Lord has descended into this world by his various partial incarnations such as Ḫamsa, Dattātreya, the four Kumāras and our own father, the mighty Rṣabhadeva to teach about ātmā for the benefit of the universe. As Ḫayagrīva he killed the demon Madhu and thus rescued the Vedas.

He has appeared as Ḫamsa, Dattātreya, the Kumāras and Rṣabha. Viṣṇu, appearing in his portions, spoke ātma-yoga. As Ḫayagrīva, he killed Madhu and recovered the Vedas.

|| 11.4.18||

gupto 'pyaye manur ilauṣadhbayaś ca mātsye  
kraude hato diti-ja uddharatāmbhasah kṣmām  
kaurme dhṛto 'drir amṛtonmathane sva-prṣṭhe  
grāhāt prapannam ibha-rājam amuñcad ārtam

As a fish, the Lord protected Satyavrata Manu, the earth and her valuable herbs during the period of destruction. As a boar, the Lord killed Ḫiranyākṣa, the son of Diti, while delivering the earth from the universal waters. And as a tortoise, he lifted Mandara Mountain on his back while nectar was churned from the ocean. The Lord saved the surrendered king of the elephants, Gajendra, who was suffering from the crocodile.

Āpyaye means "during the destructive flood." Manuh means Satyavrata. He protected Manu, the earth and the plants. Kraude means "as Varāha." He delivered Gajendra.

|| 11.4.19||

samstunvato nipatitān śramaṇān ṛṣīmś ca  
śakram ca vṛtra-vadhatas tamasi praviṣṭam  
deva-striyo 'sura-gṛhe pihitā anāthā  
jaghne 'surendram abhayāya satām nṛsimhe

The Lord also delivered the tiny ascetic sages called the Vālakhilyas when they fell into the water in a cow's hoof print and Indra was laughing at them. The Lord then saved Indra when Indra was covered by darkness due to killing Vṛtrāsura. When the wives of the devatās were trapped in the palace of the demons without any shelter, the Lord saved them. In his incarnation as Nṛsimha, the Lord killed Ḫiranyakāśipu, the king of demons, to free the saintly devotees from fear.

The Lord rescued the Vālakhilya sages who were praising him, and who had fallen in the water of a cow's hoof print, while Indra laughed. He rescued Indra who was covered with darkness from killing a brāhmaṇa. He rescued the wives of the devatās who were imprisoned. These acts were performed in various avatāra forms.

|| 11.4.20 ||

devāsure yudhi ca daitya-patiṁ surārthe  
hatvāntareṣu bhuvanāny adadhāt kalābhīḥ  
bhūtvātha vāmana imām aharad baleḥ kṣmām  
yācñā-cchalena samadād aditeḥ sutebhyāḥ

The Supreme Lord, in the wars between the demons and devatās, killed the leaders of the demons to favor the devatās. He protected the universe through his Manvantara avatāra forms during the reigns of each Manu. The Lord appeared as Vāmana and took the earth away from Bali Mahārāja on the plea of begging three steps of land. The Lord then returned the entire world to the sons of Aditi.

The Lord protected the worlds during all the Manvantaras by his Manvantara avatāra forms.

|| 11.4.21 ||

nīḥkṣatriyām akṛta gām ca triḥ-sapta-kṛtvō  
rāmas tu haihaya-kulāpyaya-bhārgavāgnīḥ  
so 'bdhim babandha daśa-vaktram ahan sa-laṅkām  
sītā-patir jayati loka-mala-ghna-kīrtih

Paraśurāma appeared in the family of Bhṛgu as a fire that burned to ashes the dynasty of Haihaya and rid the earth of all kṣatriyas twenty-one times. The same Lord appeared as Rāmacandra, the husband of Sītādevī, subdued the ocean and killed the ten-headed Rāvaṇa, along with all the soldiers of Laṅkā. May that Rāma, whose glories destroy the contamination of the world, be always victorious!

*Salankam* means "with all the warriors residing in Laṅkā." Since Rāma has already passed while Nārada spoke, the present tense is used with *jayati* to indicate special respect.

|| 11.4.22 ||

bhūmer bharāvataranāya yaduṣv ajanmā  
 jātaḥ kariṣyati surair api duṣkarāṇi  
 vādair vimohayati yajña-kṛto 'tad-arhān  
 śūdrān kalau kṣiti-bhujo nyahaniṣyad ante

To diminish the burden of the earth, the unborn Lord will be born in the Yadu dynasty and perform feats impossible even for the devatās. Propounding speculative philosophy, the Lord, as Buddha, will bewilder the unworthy performers of Vedic sacrifices. And as Kalki, the Lord will kill all the low-class men posing as rulers at the end of the age of Kali.

Buddha will bewilder the performers of sacrifice by his philosophy. Kalki will kill the śūdras acting as kings.

|| 11.4.23 ||  
 evam-vidhāni janmāni  
 karmāṇi ca jagat-pateḥ  
 bhūriṇi bhūri-yaśaso  
 varṇitāni mahā-bhuja

O mighty-armed King! There are innumerable appearances and activities of the Lord of the universe similar to those I have already mentioned. The glories of the Supreme Lord are unlimited.

Thus ends the commentary on Fourth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Five The Yuga-avatāras

|| 11.5.1 ||  
 śrī-rājovāca  
 bhagavantāṁ harīm prāyo  
 na bhajanty ātmā-vittamāḥ  
 teṣām aśānta-kāmānām  
 ka niṣṭhāvijitātmanām

King Nimi said: O sages most perfect in knowledge of the self! Please explain to me the position of those who for the most

part never worship the Supreme Lord, who are unable to quench their material desires and who are not in control of their own selves.

In the Fifth Chapter, Āśvānīmukha describes the condition of those who do not worship the Lord, and Karabhājana describes the *yugāvatāras*. Surprised that some people reject the Lord of great fame known through his appearances by his mercy, King Nimi asks a question. O knowers of *ātmā*! What is their position, what is their destination?

|| 11.5.2 ||  
śrī-camasa uvāca  
mukha-bāhūru-pādebhyah  
puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā  
guṇair vīprādayah pṛthak

Āśvānīmukha said: Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the *āśramas*.

In order to describe the unfortunate condition of those who do not worship the Lord, first the practice of worshipping the Lord is described. The *brāhmaṇas* arise through *sattva*, the *kṣatriyas* arise through *sattva* and *rajas*, the *vaiśyas* arise through *rajas* and *tamas* and the *sūdras* arise through *tamas*. Though it says in this verse that the four *āśramas* arose in the same way, they do not arise starting from the head. It will be said:

gr̥hāśramo jaghanato brahmacaryam hr̥do mama |  
vakṣah-sthalād vane vāso nyāsaś śirṣāni ca sthitāḥ ||

The *gr̥haṣṭhas* are situated in the hips, the *brahmacārīs* in the heart, the *vanaprasthas* in the chest and the *sannyāsīs* in the head. SB 11.17.14

Thus the sequence for the *varṇas* is head, arms, thighs and feet whereas for the *āśramas* it is hips, heart, chest and head. In this way the *varṇas* arose along with the *āśramas*.

|| 11.5.3 ||  
ya eṣāṁ puruṣāṁ sākṣād  
ātma-prabhavam iśvaram  
na bhajanty avajānanti

sthānād bhrasṭāḥ patanty adhah

If any of the members of the four *varṇas* and four *āśramas* fail to worship, if they thus disrespect the Lord, who is the source of their own creation, they will fall down from their *āśrama*.

Among them, those who do not worship the original father from whom one is born (*ātma-prabhavam*), and who thus disrespect him, since they do not worship the elder who must be worshipped, fall from their *āśrama*.

|| 11.5.4 ||

dūre hari-kathāḥ kecid  
dūre cācyuta-kirtanāḥ  
striyah śudrādayaś caiva  
te 'nukampyā bhavādr̥śām

Persons devoid of devotee association and who cannot appreciate glorification of the Lord, women and *śūdras*, deserve your mercy.

You should be merciful to those who are ignorant. That is explained in this verse. Those who are distant from topics of the Lord—who are devoid of the good fortune of association with devotees, who are distant from *kīrtana* of the Lord—who are deaf to it, should receive your mercy first by instructions on *bhakti* and then by the dust of your lotus feet on their heads.

|| 11.5.5 ||

vipro rājanya-vaiśyau vā  
hareḥ prāptāḥ padāntikam  
śrautena janmanāthāpi  
muhyanty āmnāya-vādinah

On the other hand, *brāhmaṇas*, *kṣatriyas* and *vaiśyas*, even after being allowed to study the Vedas by receiving Vedic initiation, become bewildered since they interpret the meaning of the Vedas.

This verse describes those who become indifferent to *bhakti* by obtaining a small amount of *jñāna*. *Brāhmaṇas*, *kṣatriyas* and *vaiśyas*, having attained qualification to worship the Lord's feet by study of the Vedas, through receiving the sacred thread (*śrautena*), become bewildered by the

results of *karma*, since they interpret the meaning of the *Vedas*, which causes the bewilderment. It is said in the *Gītā*:

*yām imāṁ puṣpitāṁ vācam pravadanty avipaścitah /  
veda-vāda-ratāḥ pārtha nānyad astīti vādinah //*

The unintelligent people, absorbed in discussing the *Vedas*, who propound the theory that matter is everything, attractively speak flowery words. BG 2.42

|| 11.5.6 ||  
*karmany akovidāḥ stabdhā  
mūrkhāḥ pāṇḍita-māninah  
vadanti cāṭukān mūḍhā  
yayā mādhvya girotsukāḥ*

**Those ignorant of how to act without accruing results since they are proud and foolish, and think themselves learned, speak sweet words among themselves because of being bewildered by the promising words of the Vedas.**

They are ignorant because they do not know how to do activities without creating bondage. Since they are proud, and since they are fools, thinking themselves learned, they do not ask from those who know. They become bewildered by sweet words such as "We became immortal by drinking soma," "Those who observe cāturmasya sacrifices become immortal" "Svarga is a place where there is no heat, cold, fatigue or enemies." Consequently, they speak sweet words among themselves such as "We will enjoy with the Apsarās."

|| 11.5.7 ||  
*rajasā ghora-saṅkalpāḥ  
kāmukā ahi-manyavah  
dāmbhikā māninah pāpā  
vihasanty acyuta-priyān*

**Due to the influence of the mode of passion, they become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behavior, they mock the devotees.**

These people make terrible vows such as "This enemy should die!" due to the increase of *rajoguna*. They have snake-like anger with ever-increasing

anger. They wear wood beads and beg to fill their bellies while worshipping Viṣṇu. In this way they only attain suffering. They mock the devotees.

|| 11.5.8 ||

vadanti te 'nyonyam upāsita-striyo  
grheṣu maithunya-pareṣu cāsiṣah  
yajanty asṛṣṭānna-vidhāna-dakṣināṁ  
vṛttyai param ghnanti paśūn atad-vidah

Adoring women in their homes dedicated to sex life, they give each other blessings and perform sacrifice without distributing food or gifts, and kill animals to make a living, not being aware that it is sinful.

They worship young women instead of great sages. They give each other blessings such as "May you have wealth, garlands, sandalwood and women!" In their houses sex life is the ultimate engagement. They perform sacrifices in which there is no distribution of food or donations. They kill goats in order to make a living without understanding that killing is wrong.

|| 11.5.9 ||

śriyā vibhūtyābhijanena vidyayā  
tyāgena rūpeṇa balena karmaṇā  
jāta-smayenāndha-dhiyah saheśvarān  
sato 'vamanyanti hari-priyān khalāḥ

With pride in wealth, power, good birth, education, renunciation, beauty, strength, and performance of rituals, they become foolish and cruel, and disrespect the devotees along with the Lord.

Śriyā means "by wealth." Vibhūtyā means "by power." They disrespect the devotees (*sataḥ*).

|| 11.5.10 ||

sarveṣu śaśvat tanu-bhṛtsv avasthitam  
yathā kham ātmānam abhiṣṭam iśvaram  
vedopagitam ca na śṛṇvate 'budhā  
mano-rathānām pravadanti vārtayā

These unintelligent people do not hear about the Lord, worthy of worship and proclaimed in the Vedas, who is situated in all

beings at all times, but who is not affected, like the sky.  
Instead they speak continuously about material topics.

Though woken up strongly, they do not wake up. The Lord, like the sky which is not affected by what it pervades, is situated in all beings. He is worthy of worship, as well as being the punisher, and is glorified in the Vedas. However these people do not hear about him. Why? They speak prominently of topics about women and eating meat, being thrown with force into material topics, though informed of topics about the Lord by devotees.

|| 11.5.11 ||

loke vyavāyāmiṣa-madya-sevā  
nityā hi jantor na hi tatra codanā  
vyavasthitis teṣu vivāha-yajña  
surā-grahair āsu nivṛttir iṣṭā

In this world, people are always attracted to sex, meat eating and intoxication. This is not a rule in the scriptures, but an arrangement through marriage and sacrifice so that they can eventually give up these acts.

"Why are sex life and meat eating condemned if they are prescribed in the Vedas? It is said *ṛtau bhāryām upeyat*: one should approach one's wife in her season. (*Āśvalāyana Śrauta-sūtra*) It is also said *huta-sēṣam bhakṣayet*: one should eat the remnants of sacrifice. Sex life, meat eating and intoxication are always attractive and always indulged in. Sex is natural and meat eating and intoxication are indulged in because of family tradition. There is thus need of an injunction for attaining these items. *Codanā* means an order to attain what one does not have.

"But it is seen in the Vedas that there are order to indulge in sex." Arrangements have been made for sex, meat eating and intoxication through weddings and sacrifices. If it is impossible to remain without sex, meat or intoxication, arrangements are made through marriage and sacrifice. *Śruti* says *sauitrāmaṇyāṁ surā-grahān grīhṇāti*: one drinks liquor in the *sauitrāmaṇi* sacrifice. Permission alone is given for these acts, so it is actually not an order or *vidhi*. The goal is extinction of sex, meat eating and intoxication. One should approach one's wife, but only at the time of when the wife can bear children, avoiding five inauspicious days, only at night, and only when there is a desire for children. This is done with the intention of giving up these desires.

vidhir atyantam aprāptau niyamah pāksike'sati |  
tatra cānyatra ca prāptau parisarikhyā vidhīyate ||

*Vidhis* are rules which are not absolute. *Niyama* is a rule with partial prohibition. In that condition, where there are options it is called *parisarikhyā*.

For those who are completely attached to enjoyment through *karmas*, *vidhi* means injunctions which are not absolute because of desire or other rules. Examples are as follows. One should perform *sandhyā* rites daily. One should take bath in a river during Māgha month. One should not bathe at night. One should bathe during an eclipse of the moon.

In cases where there are no options but to perform the act, it is not called a *vidhi* but a *niyama* or *parisarikhyā*. When is it *niyama* or *parisarikhyā*? Where one does not have alternatives, and will receive criticism or be obliged to do atonement for not performing the act, it is called a *niyama*. An example is as follows. One should approach one's wife at the proper time. "At the proper time" means "if one has attraction." However there is also partial prohibition, for *smṛti* says:

ṛtu-snātām tu yo bhāryām sannidhau nopagacchati |  
ghorāyām bhrūṇa-hatyāyām pacyate nātra samśayah ||

One should not approach one's wife during her menstrual cycle. Without doubt such a person will suffer like the killer of a *brāhmaṇa*. *Parāśara-smṛti* 4.15

The final meaning is "One should approach one's wife, when one has desire, but not during the menstrual cycle."

*Tatra* means "within that." Other than this, where there are conditions within the obligatory rule, it is called *parisarikhyā*. One should eat five types of animals with five nails. When one has a desire to eat meat, one should only five animals with five nails and not others. This is a permission to eat meat under those conditions, but there is no fault in not eating meat.

For persons fixed in renunciation of material enjoyment there is another meaning. A *vidhi* exists where there is complete necessity to perform action. An example is "one should perform *sandhyā* rites daily." Where there is partial option and partial necessity of performance it is called *niyama*. *Imām agrbhnan rasanām rtasya*: one takes the rope of the

animal to be sacrificed. The singular case indicates a choice of horse or donkey. Of these, the horse is preferred, not the donkey. The prohibition of a donkey is implied. There are two types of *vidhi*: *apūrva-vidhi* and *niyama-vidhi*.

What is *parisahkhyā*? That is explained. Rules that exist other than *vidhi*, giving permission where there is desire, are called *parisanikhyā*. When one has a desire to eat all meat, eating five types of animals with five nails is prescribed. Other animals should not be eaten. Eating them produces sin. For eating meat, five animals with five nails are permitted. No sin is incurred in that. The conclusion of scripture for eating all meat is that it is limited, since it gives permission for certain meat only. One should approach one's wife and not others' wives for procreation, and not otherwise. The conclusion of scripture is that one approaches one's wife, but not any woman. One hears of fault if one does not approach one's wife when she is fertile. But this is not a fault because it does not transgress the rule. However if one does not approach one's wife because of hatred or distaste, there is a fault, according to Śridhara Svāmī.

|| 11.5.12 ||

dhanam ca dharmaika-phalam yato vai  
jñānam sa-vijñānam anupraśānti  
grheṣu yuñjanti kalevarasya  
mr̥tyum na paśyanti duranta-viryam

The outstanding purpose of wealth is *dharma*, from which arises knowledge and realization, after which one attains liberation. However, they employ wealth for maintaining their bodies and do not see insurmountable death of the body.

They are unintelligence because they use wealth for material pleasure. *Dharma* is wealth's outstanding result. From *dharma* arises spiritual knowledge along with realization, from which liberation arises later. However, they use wealth for maintaining their bodies and other purposes in their houses.

|| 11.5.13 ||

yad ghrāṇa-bhakṣo vihitah surāyāḥ  
tathā paśor ālabhanam na himsā  
evam vyavāyah prajayā na ratyā  
imam viśuddham na viduh sva-dharmam

Liquor is to be consumed by smelling, and animals' limbs are cut during sacrifice but they are not killed. Sex is permitted for producing children, not for enjoyment. The people do not know this purification of their duties.

Permission for sex, meat and liquor is not for full indulgence, but rather the opposite. Smelling liquor is considered drinking it. One does not drink as much as one can. Sacrifice of an animal means to cut a limb, not to kill it. Sex is for producing children, not for enjoyment.

|| 11.5.14 ||  
ye tv anevam-vido 'santah  
stabdhah sad-abhimaninah  
paśun druhyanti viśrabdhah  
pretya khadanti te ca tān

Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them, will be eaten by the same creatures in their next lives.

They do not know the *dharma* described. Not understanding the meaning of statements like "Violence prescribed by scriptures is not violence" they kill living animals. The animals think, "Our protectors will not kill us. They are playing with us, by showing weapons as a joke." Having giving faith to the animals they protected, they kill them. After death, in the next life, the animals will eat them. It is said:

mām sa bhakṣayitāmutra yasya māṁsam ihādmy aham |  
etan māṁsasya māṁsatvam pravadanti maniṣinah ||

The wise say that meat is called *māṁsa* because in next life I will eat the flesh of he (*sah*) who has eaten me (*mām*).<sup>4</sup>

Nārada by his powers of *yoga* showed Prācīnabarhiṣa the animals he had sacrificed:

bho bhoḥ prajāpate rājan paśun paśya tvayādhvare

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<sup>4</sup> This seems to be from Mahābhārata 13.117.34. The words are slightly different.

mām sa bhakṣayate yasmād bhakṣayiṣ्यe tam apy aham  
etan māṁsasya māṁsatvam ato budhyasva bhārata

samjnāpitāñ jīva-saṅghāñ nirghṛṇena sahasraśah

O protector of the people! O King! Look at these animals, thousands of jīvas, killed by you in sacrifices without mercy.

ete tvām sampratikṣante smaranto vaiśasam tava  
samparetam ayah-kūṭaiś chindanty utthita-manyavah

Remembering how you killed them, the animals are waiting for you to die.  
With great anger they will tear you apart with their horns made of iron.  
SB 4.25.7-8

|| 11.5.15 ||  
dviśantah para-kāyeṣu  
svātmānam harim iśvaram  
mr̥takे sānubandhe 'smīn  
baddha-snehāḥ patanty adhah

Killing animals and hating the Lord, bound by affection to their bodies and relatives, they fall to hell.

Because they kill animals for meat, or hate others, they hate the Lord (*svātmānam*). They are attached to their bodies (*mr̥takē*).

|| 11.5.16 ||  
ye kaivalyam asamprāptā  
ye cātitāś ca mūḍhatām  
trai-vargikā hy akṣaṇikā  
ātmānam ghātayanti te

Those who do not have *jñāna* for liberation, and who are not utterly foolish, become absorbed in *artha*, *dharma* and *kāma*. Without any time for hearing about the Lord, they kill themselves.

The ignorant, getting mercy from those who know the truth, are delivered. Those who know the truth are naturally delivered. But those who are not so ignorant, but do not know the truth, who exist between ignorance and knowledge, fall. That is explained in this verse. Those who do not have knowledge by which to attain liberation, but who are not foolish like animals, become attached to *dharma*, *artha* and *kāma*, not to *jñāna* or *bhakti*. "Let that be. When an opportunity arises, they will hear about the

Lord." No, they will not obtain even a moment's opportunity. They kill themselves.

|| 11.5.17 ||

eta ātma-hano 'śāntā  
ajñāne jñāna-māninah  
śidanty akṛta-kṛtyā vai  
kāla-dhvasta-manorathāḥ

The killers of the soul, never peaceful and thinking themselves full of knowledge, though they are ignorant, not doing their real duties, with their desires destroyed by time, continually suffer.

|| 11.5.18 ||

hitvātma-māyā-racitā  
gr̥hāpatya-suhṛt-striyah  
tamo viśanty anicchanto  
vāsudeva-parāṇ-mukhāḥ

Giving up their houses, children, friends and women made of the Lord's māyā, and opposed to the Lord, they enter darkness though they do not want to do this.

The śruti says:

asuryā nāma te lokā andhena tamasā vṛtāḥ |  
tāṁs te pretyābhigacchanti ye ke cātma-hano janāḥ ||

Those who do not establish a relation to Paramātmā and enjoy the world are called killers of the soul. They go to demonic worlds covered by darkness after giving up this body. *Isopaniṣad* 3

After giving up house, children, friends and wives, they fall to hell.

|| 11.5.19 ||

śri rājovāca  
kasmin kāle sa bhagavān  
kim varṇah kiḍrśo nṛbhiḥ  
nāmnā vā kena vidhinā  
pūjyate tad ihocyatām

King Nimi said: In what colors and forms does the Supreme Lord appear in each of the different ages, with what names and by what types of rules is the Lord worshiped by men?

Such persons cannot be delivered except by the appearance of the Lord in this world. Having concluded this, the King asks this question. *Kīdrśah* means "what type of form."

|| 11.5.20 ||

śrī-karabhājana uvāca  
kṛtam tretā dvāparam ca  
kalir ity eṣu keśavāḥ  
nānā-varṇābhidhākāro  
nānaiva vidhinejyate

Karabhājana said: In each of the four *yugas*—Kṛta, Tretā, Dvāpara and Kali—the Lord appears with various complexions, names and forms and is worshiped by various processes.

|| 11.5.21 ||

kṛte śuklaś catur-bāhur  
jaṭilo valkalāmbarah  
krṣṇajinopavitākṣān  
bibhrad daṇḍa-kamaṇḍalū

In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water pot.

He is white in color and is called Śukla. He wears a dear skin and sacred thread.

|| 11.5.22 ||

manuṣyāś tu tadā śāntā  
nirvairāḥ suhṛdah samāḥ  
yajanti tapasā devam  
śamena ca damena ca

People in Satya-yuga, being peaceful, nonenvious, friendly to every creature and steady in all situations, worship the Supreme Lord by meditation and by internal and external sense control.

*Tapasā* means "by meditation." Meditation is the process of worship in that age.

|| 11.5.23 ||  
haṁsaḥ suparṇo vaikuṇṭho  
dharmo yogeśvaro 'malaḥ  
īśvaraḥ puruṣo 'vyaktah  
paramātmeti giyate

In Satya-yuga the Lord is glorified by the names Ḥamsa, Suparna, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Āvyakta and Paramātmā.

In Satya-yuga the Lord is glorified by these names.

|| 11.5.24 ||  
tretāyāṁ rakta-varṇo 'sau  
catur-bāhus tri-mekhalah  
hiraṇya-keśas trayy-ātmā  
sruk-sruvādy-upalakṣaṇah

In Tretā-yuga the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three Vedas. Embodying the knowledge of worship by sacrificial performance, which is contained in the Rg, Sāma and Yajur Vedas, his symbols are the ladle, spoon and other implements of sacrifice.

He is red in color and his name is Rakta. He wears a three stranded belt obtained during the initiation ceremony. He is the form of sacrifice, because he possesses the three Vedas. Sacrifice is the method of worship in this age.

|| 11.5.25 ||  
tam tadā manujā devam  
sarva-deva-mayam harim  
yajanti vidyayā trayyā  
dharmiṣṭhā brahma-vādinah

In Tretā-yuga, the people, fixed in dharma and sincerely interested in achieving the Absolute Truth worship the Lord who contains within himself all the devatās.

|| 11.5.26 ||  
viṣṇur yajñah pṛśnigarbhah  
sarvadeva urukramah  
vr̥ṣākapir jayantaś ca  
urugāya itiryate

In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

|| 11.5.27 ||  
dvāpare bhagavāñ śyāmaḥ  
pīta-vāsā nījāyudhah  
śrīvatsādibhir aṅkaiś ca  
lakṣaṇair upalaksitah

In Dvāpara-yuga the Supreme Lord, with a dark blue complexion, wearing yellow garments, is marked with Śrīvatsa and other distinctive ornaments and bodily features.

Śyāma means the color and the name.

|| 11.5.28 ||  
tam tadā puruṣam martyā  
mahā-rājopalakṣaṇam  
yajanti veda-tantrābhyām  
param jīvāsavo nr̥pa

O King! In Dvāpara-yuga men who desire to know the Supreme Lord worship him in the mood of honoring a great king, following the prescriptions of both the Vedas and Pañcarātra scriptures.

They worship him with royal symbols such as the umbrella and cāmara. He is worshipped using the Vedas and Pañcarātra.

|| 11.5.29-30 ||  
namas te vāsudevāya  
namah saṅkarṣaṇāya ca  
pradyumnaṁyāniruddhāya  
tubhyam bhagavate namah  
nārāyaṇāya ṛṣaye

puruṣāya mahātmane  
 viśveśvarāya viśvāya  
 sarva-bhūtātmane namah

Obeisances to you, Vāsudeva, to your forms of Saṅkarṣana, Pradyumna and Aniruddha, to Nārāyaṇa Ṛṣi, to the *puruṣa*, best of personalities, the master of this universe, the form of the universe, the soul within all created entities.

He offers respects.

|| 11.5.31 ||

iti dvāpara urv-iśa  
 stuvanti jagad-iśvaram  
 nānā-tantra-vidhānena  
 kalāv api tathā śṛṇu

O King! In this way people in Dvāpara-yuga glorified the Lord of the universe. Now kindly hear about the form in Kali-yuga, worshipped through methods of worship explained in various Pañcarātara scriptures.

Prahlāda has said:

ittham nr-tiryag-ṛṣi-deva-jhaṣāvatārair  
 lokān vibhāvayasi hamsi jagat pratipān  
 dharmam mahā-puruṣa pāsi yugānuvṛttam  
 channah kalau yad abhavas tri-yugo 'tha sa tvam

In this way, by appearing in various incarnations as a human being, an animal, a great saint, a *devatā*, a fish or a tortoise, you maintain the worlds, kill those who cause disturbance and protect dharma in all the *yugas*. Great Lord! Since you will appear covered in Kali-yuga, you are called Tri-yuga. SB 7.9.38

From this it is understood that most people of Kali-yuga do not know the Lord, since he is covered in Kali-yuga. That statement is supported in the present verse by making a statement with a hidden meaning. The words *nānā-tantra-vidhānena kalāu* indicate the prominence of the methods mentioned in the Pañcarātra scriptures (*tantra*) in Kali-yuga used in the Lord's worship, but the phrase conceals another meaning.

The word *api* indicates the particular Kali-yuga after Dvāpara in the twenty-eighth cycle of Vaivasvata Manvantara, mentioned by Garga in the Tenth Canto.

āsan varṇās trayo hy asya gṛhṇato 'nuyugam tanūḥ  
śuklo raktas tathā pīta idānīm krṣnatām gataḥ

Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, he assumed three different colors—white, red and yellow—and now he has appeared in a blackish color. All such incarnations have now assembled in Kṛṣṇa. SB 10.8.13

The words *tantra-vidhānenā* mean "by a secret method" or "using an esoteric means." Just as *śveto dhāvati* could mean "The white animal (*śvetah*) runs" or "The dog (*śva*) runs from here (*itah*)" depending on the intention and context, so *tantra-vidhānenā* indicates that following verse will have two meanings. Please listen. He speaks to the King who is already listening to inspire him to understand the secret which he will speak.

|| 11.5.32 ||

kṛṣṇa-varṇam tvīṣākṛṣṇam  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkirtana-prāyair  
yajanti hi su-medhasaḥ

The intelligent people worship the Lord, black in color, but shining with brilliance, who is accompanied by his associates, weapons, major and minor limbs, chiefly through chanting.

Those who understand the confidential meaning of scriptures worship the Lord *who is black internally and golden externally*, who is accompanied by his associates, weapons, major and minor limbs, chiefly through chanting.

*tvīṣā kāntyā akṛṣṇam indranila-manivad ujjvalam ityarthah. ekataḥ kaliyuga pakṣe kṛṣṇavarṇam kintu tvīṣā bahi sphurantyā kāntyā akṛṣṇam śukla rakta śyāmānām uktvāt pāriśeṣena pītam antaḥ kṛṣṇam bahir gauram ityarthah. yad vā kṛṣṇāvatāra līlādi varṇanāt kṛṣṇavarṇam sāṅgopāṅgetyādikam ubhaya pakṣe'pi spaṣṭa channābhyaṁ tulya evārthah*

In the case of various Kali-yugas the avatāra's color is black. However, this color is not gross: it shines (*akṛṣṇam*) with brilliance (*tvīṣā*) like a sapphire. In one particular Kali-yuga it is black but also not black (*akṛṣṇam*), but

*gaura* or yellow, shining externally, since the remaining color in Garga's description after mentioning white, read and *śyāma* is *pīta*, yellow. This avatāra is internally black and externally yellow or golden. Another meaning of *kṛṣṇa-varṇa* is "he speaks about the pastimes of Kṛṣṇa." The phrase *sāṅgopāṅgāstra-pārṣadam* has the same meaning for both the normal Kali-yuga avatāras and the covered form. The intelligent people worship this form by the path of service (*yajñaiḥ*) predominated by *sankirtana*. Only those who have splendid intelligence (*sumedhasaḥ*) who understand the real meaning of the statement of Garga *tathā pīta idānīṁ kṛṣṇatām gataḥ* (SB 10.8.13), Prahlāda's words *channah kalau* (SB 7.938) and *kalav api tathā śṛṇu* (previous verse), worship the form of Lord Caitanya and not others.

|| 11.5.33 ||

dhyeyam sadā paribhava-ghnam abhiṣṭa-doham  
tirthāspadam śiva-viriñci-nutam śaranyam  
bhṛtyārti-ham praṇata-pāla bhavābdhi-potam  
vande mahā-puruṣa te caranāravindam

O great *puruṣa*! O protector of one who bows down! I offer respects to your lotus feet which are the object of constant meditation, which destroy all injury caused by the senses, which award all desires, which fulfill the results of visiting all holy places, which are worshipped by Śiva and Brahmā, which are worthy of surrender, which relieve the devotee of distress, and which act as boat to cross the ocean of material life.

This avatāra generally teaches worship of Kṛṣṇa and Rāma to the people of Kali-yuga. Two verses glorify these forms. One should always meditate on this form. There are no rules about time or place. As a secondary result, he destroys the injury and insult caused by the senses, wife and other material attachments. As a secondary result, he fulfills desires. He is the abode of all holy places. By meditating on him, the results of bathing in all sacred places are accomplished. Therefore, one need not worry about the impurity caused by objects, place and action in Kali-yuga, which are difficult to remove. Proper conduct is mentioned: Śiva and Brahmā bow to him. He is easily served, and thus is the most worthy object of surrender. He is affectionate to his devotees, and thus relieves them of suffering. But he does not depend on the service of his devotees. O protector of those who bow! He protects anyone who simply bows down

with the thought of doing service (but does not do the service). He is the boat to cross material existence. Brahmā also describes this:

tvayy ambujākṣākhila-sattva-dhāmni  
samādhiṇavēśita-cetasaike  
tvat-pāda-potena mahat-kṛtena  
kurvanti govatsa-padam bhavābdhim

O lotus-eyed Lord, by concentrating one's meditation on your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of great devotees. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoof print of a calf. SB 10.2.30

But the devotee is not even aware when he has crossed the ocean of material life. That is the meaning of this statement. This is a glorification of Lord Caitanya by taking another meaning of the words. Thus *mahā-puruṣa* means "O great person! O paramahāṁsa! Best of the great sages!" *śiva virīñci nutam ācārya haridāsābhyaṁ stutam* You are glorified by Ḫaridāsa and Advaita (*śiva-virīñci-nutam*).

|| 11.5.34 ||

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād aranyam  
māyā-mṛgam dayitayepsitam anvadhāvad  
vande mahā-puruṣa te caranāravindam

O great *puruṣa*! I offer respects to the lotus of feet of you who gave up Sītā who was worshipped by the *devatās* and hard to give up. I offer respects to you who, fixed in *dharma*, went to the forest, obeying the words of your father, and who pursued a false deer desired by Sītā.

O Mahāprabhu! I offer respects to the lotus feet of you who gave up a wife hard to give up, whose devotion to you was desired by the *devatās*. I offer respects to you who, fixed in *dharma*, obeyed the curse of a *brāhmaṇa*, went to the forest and pursued materialistic men to give them *prema* by your mercy.

āryasya vīprasya vacasā tava sarvam api gārhasthya sukham dhvastam  
 bhavatviti yajñopavita troṣṇa pūrvakam̄ yat śāpa vacas tena  
 dharmiṣṭhah dharmavatām̄ madhye atīsayena śreṣṭho vīpravākyam̄ mā  
 anyathā bhavatviti kṛtam̄ śāpari svicakāra ityarthah. gatvā kim akarod  
 ityata āha - māyām̄ kalatra putra vittādi rūpām̄ mṛgyati anveṣyatītī  
 māyā mṛgah samsārāviṣṭo janas tam anvadhbāvat. kiḍrśam̄ dayā  
 atīsayenāstītī dayī tasya bhāvo dayitā tayā hetunā ipsitam̄ svābhīpsitam̄  
 ālingana miṣena sva sparsam̄ dattvā samsārabdhau patitam̄ api tam̄  
 premābdhau pātayitum̄ iti nirupādhi mahā kārunyam̄ dyotitam̄.

The Lord gave up royal Lakṣmī worshipped by the devatās and hard to give up. He went the forest. Why? Did he go to see weakness in his kingdom? No, fixed in *dharma*, he went out of devotion to his father, Daśaratha, following his words. He was controlled by the *prema* of his beloved. He followed the golden deer desired by Sītā. I offer respects to that Lord.

There is another meaning. He gave up his beloved Lakṣmī who was more difficult to give up than the life airs (*asu-dustyāja*), and whose faithful presence with her husband was desired by the devatās. He went to the forest. Why? He went on the word of the brāhmaṇa who tore his sacred thread while cursing him, "May the happiness of your family life be destroyed!" He was the best among all persons following *dharma* and thus accepted the curse of the brāhmaṇa, thinking "The word of the brāhmaṇa should not go in vain." Going to the forest, what did he do? He sought out persons who were chasing the form of māyā—wife, sons and wealth. He pursued men who were absorbed in *samsāra*. Out of great compassion (*dayitayā*) he desired to touch such persons drowning in the ocean of *samsāra* by embracing them (*svābhīpsitam̄*), in order to drown them in the ocean of *prema*. This indicates Lord Caitanya's causeless mercy.

|| 11.5.35 ||

evam̄ yugānurūpābhyām̄  
 bhagavān̄ yuga-vartibhiḥ  
 manujair iṣyate rājan̄  
 śreyasām̄ iṣvaro hariḥ

O King! The Supreme Lord, the giver of all desirable benefits, is worshipped by men in different *yugas* by these forms and names.

The Lord is worshipped in these forms with those names (*yugānurūpābhyām̄*). It is said:

kathyante varṇanāmābhyām̄ śuklah satya-yuge hariḥ |

raktah śyāmaḥ kramāt krṣṇas tretāyāṁ dvāpare kalau ||

The *yugāvatāras* will be described by name and color. In Satya-yuga the Lord is white and called Śukla. In Treta-yuga he is red and is called Rakta. In Dvāpara he is blackish and called Śyāma and in Kali-yuga he is black and called Kṛṣṇa. *Laghu -bhāgavatāmrta* 1.4.25

In Satya-yuga the Lord is also called Ḫamsa and Suparṇa. In Treta-yuga he is called Viṣṇu and Yajña. In Dvāpara-yuga he is called Vāsudeva and Saṅkarṣaṇa. These have been mentioned in the previous verses. In Kali-yuga other names also exist, as in previous ages, but are not mentioned, in order that the secret of Lord Caitanya's appearance is not revealed.

|| 11.5.36 ||

kalim sabhājayanty āryā  
guṇa jñāh sāra-bhāginah  
yatra saṅkirtanenaiva  
sarva-svārtho 'bhilabhyate

Those who are actually advanced in knowledge, who know quality, who have accepted the best, praise Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkirtana*.

Among the four *yugas* which is the best? Those who know the quality of preaching through *kirtana*, who have accepted the best without the bad, glorify Kali. "How can they accept the best part of Kali when Kali is full of faults?" Though it has unlimited faults, it also has unlimited good qualities. In Kali-yuga, everything attained in other *yugas*, attained by *saṅkirtana*. It is said:

hyāyan krte yajan yajñais tretāyāṁ dvāpare 'rcayan  
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

Whatever is achieved by meditation in Satya-yuga, by the performance of sacrifice in Tretā-yuga or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga is also obtained in the Kali-yuga simply by chanting the glories of Lord Keśava. *Bṛhan-nāradīya Purāṇa* 38.97

|| 11.5.37 ||

na hy atah paramo lābho  
dehinām bhrāmyatām iha

yato vindeta paramāṁ  
śāntim naśyati samsṛtih

For the conditioned souls wandering in this world, there is no greater attainment than *saṅkīrtana*, from which one obtains *bhakti*, full of peace, and by which *samsāra* is destroyed.

This verse describes the essence of all attainments. The greatest attainment for those who are wandering in this world is *saṅkīrtana*, from which one attains *bhakti*, the highest object which is full of peace. *Śāntim* modifies *paramāṁ*.

|| 11.5.38-40 ||

kṛtādiṣu prajā rājan  
kalāv icchanti sambhavam  
kalau khalu bhavisyanti  
nārāyaṇa-parāyaṇāḥ  
kvacit kvacin mahā-rāja  
dravideṣu ca bhūriṣāḥ

tāmraparṇī nadī yatra  
kṛtamālā payasvinī  
kāverī ca mahā-puṇyā  
pratīci ca mahā-nadī

ye pibanti jalām tāsāṁ  
manujā manujeśvara  
prāyo bhaktā bhagavati  
vāsudeve 'malāśayāḥ

O King! The inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India (and Bengal). O master of men, in the age of Kali those persons who drink the waters of the holy rivers of South India, such as the Tāmraparṇī, Kṛtamālā, Payasvinī, the extremely pious Kāverī and the Pratīci Mahānadī, will almost all be pure hearted devotees of the Supreme Lord Vāsudeva.

Pure *bhakti* arising from devotee association is generally available in Kali-yuga. Where there are many devotees dedicated to Nārāyaṇa who desire

only *bhakti*, *bhakti* will arise by their association and this will become *prema-bhakti*. That is what is expressed here. The word *ca* indicates other places like Bengal.

|| 11.5.41 ||

devarṣi-bhūtāpta-nṛṇāṁ pitēṇāṁ  
na kiṅkaro nāyam ṛṇī ca rājan  
sarvātmanā yah śaraṇāṁ śaranyām  
gato mukundām pariḥṛtya kartam

O King! One who has given up all *varṇāśrama* duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not a debtor to or servant of the *devatās*, great sages, ordinary living beings, relatives or *Pitṛs*.

This verse shows that *bhakti* is devoid of the troubles caused by daily and occasional duties such as *śrāddha* rites and *tarpanas*. *Āpta* refers to those who give nourishment such as mother and father. *Devatās* refers to the *devatās* of the five sacrifices. One involved in *karmas* is the debtor and servant of the *devatās*, sages, living beings, parents, and *Pitṛs*. He daily performs the five sacrifices for them.<sup>5</sup> *Smṛti* says *parikṣinam ṛṇārtham karma kārayet*: one should perform *karmas* for destroying debts. That is not so for the devotee who has surrendered completely to Mukunda. It is just like a person who, on being accepted as the servant of the emperor of the earth, cannot be the servant of the ruler of one state. This person has given up all prescribed *varṇāśrama* duties (*kartam*) or has given up all distinctions. When one worships Viṣṇu all worship of *devatās* and *Pitṛs* is accomplished as is stated elsewhere:

athā taror mūla-niṣecanena  
tr̥pyanti tat-skandha-bhujopasākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiva sarvārhaṇām acyutejyā

By giving water to the root of a tree one satisfies its branches, twigs and leaves, and by supplying food to the stomach one satisfies all the senses of the body. Similarly, by engaging in the transcendental service of the Supreme Lord one automatically satisfies all the *devatās* and all other living entities." SB 4.31.14

The Lord himself has said:

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<sup>5</sup> The sacrifices are *deva-yajīa*, *bhūta-yajīa*, *brahma-yajīa*, *nā-yajīa* and *pitā-yajīa*.

tāvat karmāṇī kurvīta na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

One should continue to perform the Vedic ritualistic activities until one actually becomes detached from material sense gratification and develops faith for hearing and chanting about me. SB 11.20.9

Thus the devotee has far surpassed the qualification for *karma*.

|| 11.5.42 ||

sva-pāda-mūlam bhajataḥ priyasya  
tyaktānya-bhāvasya hariḥ pareśah  
vikarma yac cotpatitam kathañcid  
dhunoti sarvam hṛdi sanniviṣṭah

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Supreme Lord is very dear to the Lord. If such a surrendered soul accidentally commits some sinful activity, the Supreme Lord, great because of his affection for the devotee, seated within everyone's heart, immediately takes away the reaction to such sin.

Having negated all prescribed *karmas*, now the sage negates atonement for committing sinful acts. A person who has given up the thought of obligation to worship the *devatās* should not have a tendency to commit sin. If however by illusion this happens, the Lord destroys the reaction. "But it is seen that masters punish their servants when the servants commit sin. The Lord should also punish his servants." The devotee will not be punished because he is dear to the Lord. That is the Lord's great quality (*pareśah*). "Does the devotee not perform worship to destroy sin?" The Lord is situated in the heart of all beings. The Lord with his inherent powers does not depend on the devotee having to request this.

|| 11.5.43 ||

śri-nārada uvāca  
dharmān bhāgavatān itthām  
śrutvātha mithileśvarah  
jāyanteyān munīn prītah  
sopādhyāyo hy apūjayat

Nārada said: Having thus heard the science of devotional service, Nimi, the King of Mithilā, felt extremely satisfied and,

along with the sacrificial priests, offered respectful worship to the sagacious sons of Jayanti.

*Jayanteyān* means "the sons of Jayanti".

|| 11.5.44 ||  
tato 'ntardadhire siddhāḥ  
sarva-lokasya paśyataḥ  
rājā dharmān upātiṣṭhan  
avāpa paramām gatim

The perfect sages then disappeared before the eyes of everyone present. King Nimi, fixed in the principles of spiritual life, achieved the supreme goal.

|| 11.5.45 ||  
tvam apy etān mahā-bhāga  
dharmān bhāgavatān śrutān  
āsthitah śraddhayā yukto  
niḥsaṅgo yāsyase param

O greatly fortunate Vasudeva! Simply apply with faith these principles of devotional service which you have heard, and thus, being free from material association, you will attain the Supreme Lord.

A *nitya-siddha* devotee with identity as Kṛṣṇa's father (Vasudeva) has an eternal body like the Lord, but by the will of the Lord, he becomes submerged in longing for *rasa* in *bhakti*. Thus Nārada, seeing Vasudeva absorbed in the mood of an ordinary person, teaches him as if he were an ordinary person. Nārada makes him happy by praising Vasudeva's good fortune in six verses. You will attain the Supreme Lord (*param*).

|| 11.5.46 ||  
yuvayoh khalu dampatyor  
yaśasā pūritām jagat  
putratām agamad yad vāṁ  
bhagavān iśvaro hariḥ

The whole world has become filled with the glories of you and your good wife because the Supreme Lord has taken the position of your son.

|| 11.5.47 ||

darśanālinālāpaiḥ  
śayanāsana-bhojanaiḥ  
ātmā vāṁ pāvitah kṛṣṇe  
putra-sneham prakurvatoḥ

You and your wife Devakī, having manifested love for Kṛṣṇa and accepted him as your son, have purified your selves by seeing him, embracing him, speaking with him, resting with him, sitting together with him and taking your meals with him

|| 11.5.48 ||

vaireṇa yam nṛpatayah śiśupāla-pauṇḍra-  
śālvādayo gati-vilāsa-vilokanādyaiḥ  
dhyāyanta ākṛta-dhiyah śayanāsanādau  
tat-sāmyam āpur anurakta-dhiyām punah kim

Inimical kings like Śiśupāla, Pauṇḍraka and Śālva, while they were lying down, sitting or engaging in other activities, enviously meditated upon the bodily movements of the Lord, his sporting pastimes, and his loving glances. Being thus always absorbed in Kṛṣṇa, they achieved positions in the spiritual world. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?

"But thinking of the Lord as one's son gives rise to obstacles, since we see that as parents we offended the Lord." No, that is not so. Even those who become absorbed in Kṛṣṇa with hatred become successful. What to speak of those who serve him with devotion! Those who thought of Kṛṣṇa's form with its movement and glances, but not its sweetness, while lying down, sitting etc., attained sāyujya or sārūpya (sāmyam). How much more the devotees will attain! There is not possibility of offense for those devotees.

|| 11.5.49 ||

māpatya-buddhim akṛthāḥ  
kṛṣṇe sarvātmaniśvare  
māyā-manuṣya-bhāvena  
gūḍhaiśvarye pare 'vyaye

Do not think that the Supreme Lord, the soul of all beings, who conceals his powers, makes a show of appearing to be your son.

Having human form as his *svarūpa*, he hides is powers but remains with undiminished powers.

You should think of Kṛṣṇa with attachment, not indifference. Do not think that Kṛṣṇa is the Supreme Lord and just makes an appearance of being your son, though he actually is not. Think "He is my son." "But how can the Lord become the son of a mortal like me?" As a human, he hides his powers by his mercy. Then as a human he becomes the son of you, another human. But even then, he remains supreme with all powers undiminished (*pare avyaye*). The word *māyā* is used to awaken Vasudeva to the truth. Actually Kṛṣṇa's human form is his *svarūpa*. It is not illusory. Thus *māyā* here means *svarūpa*.

|| 11.5.50 ||

bhū-bhārāsura-rājanya-  
hantave guptaye satām  
avatīrṇasya nirvṛtyai  
yaśo loke vitanyate

The Lord descended to kill the demoniac kings who were the burden of the earth, to protect the saintly devotees, and to award liberation to the demons and *prema* to the devotees. His fame has spread throughout the universe.

The Lord appeared to kill the kings who were a burden to the earth, to protect the devotees and to give pleasure to both by giving *sāyujya* to the demons and *prema* to the devotees. Thus the Lord cannot be accused of being biased or hateful.

|| 11.5.51 ||

śri-śuka uvāca  
etac chrutvā mahā-bhāgo  
vasudevo 'ti-vismitah  
devaki ca mahā-bhāgā  
jahatur moham ātmanah

Śukadeva Gosvāmī said: Having heard this narration, the greatly fortunate Vasudeva was completely struck with wonder. Thus he and his most blessed wife Devaki gave up their ignorance concerning Kṛṣṇa awarding liberation to demons.

They gave up the ignorance concerning Kṛṣṇa awarding liberation to demons.

|| 11.5.52 ||

itihāsam imam puṇyam  
dhārayed yaḥ samāhitah  
sa vidhūyeha śamalam  
brahma-bhūyāya kalpate

Anyone who meditates on this pure historical narration with attention will destroy ignorance in this very life and thus achieve liberation.

Destroying ignorance (śamalam) he will attain liberation.

Thus ends the commentary on Fifth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Six Brahmā Visits Dvārakā

|| 11.6.1 ||

śri-śuka uvāca  
atha brahmātmā-jaiḥ devaiḥ  
prajeśair āvṛto 'bhyagat  
bhavaś ca bhūta-bhavyeśo  
yayau bhūta-gaṇair vṛtah

Śukadeva Gosvāmī said: Lord Brahmā then set off for Dvārakā, accompanied by his own sons as well as by the *devatās* and the great Prajāpatis. Lord Śiva, the bestower of auspiciousness to all living beings, also went, surrounded by many ghostly creatures.

In the Sixth Chapter the Lord is praised by Brahmā and others. Understanding that the Lord desired to disappear with his dynasty, Uddhava, dear to the Lord, made a request to Kṛṣṇa.

The sons of Brahmā were the Kumāras and others. *Bhūta-bhavyeśah* means the bestower of auspiciousness to all beings. They went to Dvārakā. This is understood in verse 4.

|| 11.6.2-4 ||

indro marudbhīr bhagavān  
ādityā vasavo śvinau  
ṛbhavo ṅiraso rudrā  
viśve sādhyāś ca devatāḥ

gandharvāpsaraso nāgāḥ  
siddha-cāraṇa-guhyakāḥ  
ṛṣayah pitaraś caiva  
sa-vidyādhara-kinnarāḥ

dvārakām upasañjagmuḥ  
sarve kṛṣṇa-didṛkṣavah  
vapusā yena bhagavān  
nara-loka-manoramah  
yaśo vitene lokeṣu  
sarva-loka-malāpaham

The powerful Indra, along with the Maruts, Ādityas, Vasus, Aśvinis, Rbhus, Āṅgirās, Rudras, Viśvedevas, Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas, the great sages and forefathers and the Vidyādharas and Kinnaras, arrived at the city of Dvārakā, hoping to see Lord Kṛṣṇa. By his form, Kṛṣṇa, the Supreme Lord, enchanted all human beings, spread his own fame throughout the worlds, and destroyed all contamination within the universe.

They desired to see Kṛṣṇa by whose body he attracted all men. This indicates that his body is non-different from himself, unlike the jīva. It is said deha-dehi-vibhāgaś ca neśvare vidyate kvacit: there is no difference in the Lord between his body and himself. (*Kūrma Purāṇa*)<sup>6</sup>

|| 11.6.5 ||

tasyāṁ vibhrājamānāyām  
samṛddhāyām mahardhbhibhīḥ  
vyacakṣatāvitṛptākṣāḥ  
kṛṣṇam adbhuta-darśanam

In that resplendent city of Dvārakā, rich with all superior wealth, the devatās beheld with unsatiated eyes the wonderful form of Kṛṣṇa.

<sup>6</sup> It is from *Kūrma Pūrāṇa* according to *Laghu-bhāgavatamāta* and from *Mahā-varāha Purāṇa* according to *Bhagavat Sandarbha*.

In Dvārakā (*tasyām*) they saw Kṛṣṇa.

|| 11.6.6 ||

svargodyānopagair mālyaiś  
chādayanto yudūttamam  
gīrbhiś citra-padārthābhīs  
tuṣṭuvur jagad-iśvaram

The devatās covered the Supreme Lord of the universe with flower garlands brought from the gardens of heaven. Then they praised him, the best of the Yadu dynasty, with statements containing charming words and ideas.

The garlands were obtained (*upagailḥ*) from the gardens of Svarga. They praised Kṛṣṇa with meaningful words in attractive verses.

|| 11.6.7 ||

śri-devā ūcuḥ

nātāḥ sma te nātha padāravindam  
buddhindriya-prāṇa-mano-vacobhiḥ  
yac cintyate 'ntar hṛdi bhāva-yuktair  
mumukṣubhiḥ karma-mayoru-pāśat

The devatās said: O Lord! Persons striving for liberation from the severe bondage of *karma* meditate with great devotion upon your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to you, we bow down at your lotus feet.

We offer respects to your lotus feet with our hearts, the seat of intelligence, with our senses such as the eyes, feet and arms, with the body possessing *prāṇa*. One offers respects using the different limbs:

dorbhyāṁ padābhyāṁ jānubhyāṁ urasā śirasā drśā |  
manasā vacasā ceti praṇāmo'śṭāṅga īritah ||

Offering respects with eight limbs means using the arms, feet, knees, chest, head, eyes, mind and words. Quoted in *Hari-bhakti-vilāsa* 8.162

Persons desiring liberation meditate upon those lotus feet, but do not see them. We however have seen those feet and thus offer respects. What great fortune we have!

|| 11.6.8 ||

tvāṁ māyayā tri-guṇayātmani durvibhāvyam  
vyaktam sṛjasy avasi lumpasi tad-guṇa-sthah  
naitair bhavān ajita karmabhir ajyate vai  
yat sve sukhe 'vyavahite 'bhirato 'navadyah

O unconquerable Lord! You create, maintain and destroy the inconceivable universe by *māyā* made of the three *guṇas*, all within your own self. You are situated in the *guṇas* of *māyā* but are not contaminated by your actions since you, who cannot be criticized, are engaged in unobstructed bliss.

We, who are also controllers, praise you because you are the supreme, inconceivable controller. You create, maintain and destroy the universe (*vyaktam*). You are situated within the *guṇas* of the universe as the controller of *māyā*. Though you carry out creation and destruction you are not contaminated by those actions because you are engaged in your unobstructed happiness. Since the *jīva* is covered by ignorance in his happiness, he suffers because of no bliss. Thus he is contaminated by his actions. You cannot be criticized (*anavadyah*) but the *jīva* can.

|| 11.6.9 ||

śuddhir nṛṇām na tu tatvedya durāśayānām  
vidyā-śrutādhyayana-dāna-tapah-kriyābbhiḥ  
sattvātmanām ṛṣabha te yaśasi pravṛddha-  
sac-chraddhayā śravaṇa-sambhṛtayā yathā syāt

O worshipable Lord! Those whose consciousness is polluted by pride cannot purify themselves by knowledge, study of the Vedas, charity, austerity or ritual activities. O best among the avatāra with pure bodies! Pure souls who have developed a profuse, excellent faith in your glories, nourished by hearing scripture, become completely purified.

Just as everyone should worship your lotus feet, they should also hear and remember your glories. O worshippable Lord! Purification does not take place by knowledge and other processes because their hearts are generally contaminated by pride in those processes. O best among the avatāras with *śuddha-sattva* bodies! Purification will take place by abundant, superior faith in hearing remembering and glorifying your fame, which is nourished by hearing scripture.

|| 11.6.10 ||

syān nas tavāṅghrir aśubhāśaya-dhūmaketuḥ  
kṣemāya yo munibhir ārdra-hṛdohyamānah  
yah sātvataih sama-vibhūtaya ātmavadbhīr  
vyūhe 'rcitah savanaśah svar-atikramāya

(May the lotus feet of your lordship whom sages contemplate with hearts melted by *prema* to attain the highest bliss, and whom devotees, accepting you as their master, worship in four forms three times a day for attaining *prema* and for giving up desire for Svarga, burn up our desire for enjoyment!

We have seen those lotus feet which should be contemplated and worshipped. We aspire for those lotus feet. May those feet burn up our desires for material enjoyment! You are contemplated by the sages in their hearts melted with *prema*. Your devotees, for whom you exist as the Lord (*ātmā*), worship you for liberation such as *sārṣṭi* (*sama-vibhūtaye*) or for *prema* (*vibhūtaye*) possessed by the devotees who see equally (*sama*) heaven, liberation and hell. We worship you for giving up desire for Svarga. Prahlāda has said:

yadi dāsyasi me kāmān varāṁs tvāṁ varadarśabha  
kāmānāṁ hṛdy asaṁroham bhavatas tu vṛṇe varam

O my Lord, best of the givers of benediction, if you at all want to bestow a desirable benediction upon me, then I pray from you that within the core of my heart there be no material desires. SB 7.10.7

|| 11.6.11 ||

yas cintyate prayata-pāṇibhir adhvarāgnau  
trayyā nirukta-vidhineśa havir gr̥hitvā  
adhyātma-yoga uta yogibhir ātmā-māyāṁ  
jijñāsubhiḥ parama-bhāgavataih pariṣṭah

Sacrificers, taking oblations in their cupped hands, mediate upon you in the sacrificial fires using rules defined in the three Vedas. Similarly, the *yogis*, absorbed in *ātmā*, meditate upon you, desiring knowledge of how to cross *māyā*. The most elevated devotees worship you with no material desires.

You are worshipped not only by devotees but by performers of *karma* and *jñāna*. Taking oblations with cupped hands, the sacrificers contemplate

you in the sacrificial fires. They meditate that Indra and others are your *vibhūtis*, representing your arms and other limbs. And the *yogīs* who are inquisitive about crossing *māyā*, meditate on you. The highest devotees however worship you without any desires (*pariṣṭah*). May your lotus feet burn up all of our material desires!

|| 11.6.12 ||

paryuṣṭayā tava vibho vana-mālayeyam  
saṃspārdhini bhagavatī pratipatni-vac chriḥ  
yah su-praṇitam amuyārhaṇam ādadan no  
bhūyat sadāṅghrir aśubhāśaya-dhūmaketuḥ

O almighty Lord! You accept worship with the withered flower garland that we have prepared with devotion, with which Lakṣmī must compete like a jealous co-wife. May your lotus feet always act as a blazing fire to consume the inauspicious desires within our hearts!

You consider the withered garlands offered by your dedicated devotees to be superior to most attractive Lakṣmī. This is your affection for your devotee. Lakṣmī competes like a co-wife with the withered garland. She thinks, "The withered garland resides on the Lord's chest where I reside." Not interested in Lakṣmī, you think, "I cannot give up the withered garland since it has been offered by my unalloyed devotee." You accept the offering attentively prepared with devotion. That the garland competes with Lakṣmī is an appearance only, since no one can actually compete with Lakṣmī.

|| 11.6.13 ||

ketus tri-vikrama-yutas tri-patat-patāko  
yas te bhayābhaya-karo 'sura-deva-camvoh  
svargāya sāduṣu khaleṣv itarāya bhūman  
padah punātu bhagavan bhajatām aghām nah

O powerful Lord! May that foot which is like a victory flag, endowed with great power during your appearance as Vāmana, with banners falling upon the three worlds like the Gāṅgā River, bestowing fear in the demon troops to drive them to hell, and bestowing fearlessness to the devatā armies for taking them to Svarga, purify us of our sins!

You lotus feet have been realized by all people. May your foot, like a raised victory flag, purify us. Endowed with great powers when you

appeared as Vāmana avatāra (*trivikrama-yutah*), the flag is endowed with three banners, or with its banner falls like the Gaṅgā over the three worlds. It creates fear in the demon army for sending them to hell and fearlessness in the *devatā* army for sending them to Svarga. May this foot purify us worshippers of sin! Another version has *aghāt*. The possessive case in *bhajatām* is poetic license. Śruti says *caraṇam pavitram vitatam purāṇam yena pūtas tarati duṣkṛtāni*: we become purified and can cross *samsāra* by that pure, ancient foot which extended itself. (*Mahā-nārāyaṇa upaniṣad*)

|| 11.6.14 ||

nasy ota-gāva iva yasya vaśe bhavanti  
brahmādayas tanu-bhr̥to mithur ardyamānāḥ  
kālasya te prakṛti-puruṣayoh parasya  
śam nas tanotu caraṇāḥ puruṣottamasya

Like oxen bound through the nose, embodied beings like Brahmā who are suffering in competition with each other, are controlled by you, the controller, superior to *prakṛti* and the *jīva*. May the lotus feet of the Supreme Lord bestow fortune upon us!

"You are worshipped by the people. Why do you *devatās* worship me?" Brahmā and others are under the control of the Lord, like oxen bound up by their noses. They mutually suffer through competition by qualities like envy. This shows that they are powerless since their controller (*kālasya*) is not like that. You have no controller. You are superior to *prakṛti* and the *jīva*.

|| 11.6.15 ||

asyāsi hetur udaya-sthiti-samyamānām  
avyakta-jīva-mahatām api kālam āhuh  
so 'yam tri-ṇābhīr akhilāpacaye pravṛttah  
kālo gabbira-raya uttama-puruṣas tvam

You are the cause of the creation, maintenance and destruction of this universe. They say that you are the controller of *prakṛti*, *jīva* and the elements such as *mahat-tattva*. You are the year made of three parts, moving imperceptibly, causing destruction of all things. You are the Supreme Lord.

This verse explains the Supreme Lord mentioned in the previous verse. You are the cause of creation, maintenance and destruction of the

universe. They say that you are the controller (*kālam*) of the cause called *prakṛti* (*avyakta*), which is the covering; the cause of the *jīva* who is covered by *prakṛti*; the cause of the elements such as *mahat-tattva*, which are coverings made of the products of *prakṛti*. You are also the year having three naves of four months, with imperceptible movement (*rayah*). You are supreme because you are superior to the effects, the cause and the *jīva*. *Gītā* says:

*yasmāt kṣaram atīto 'ham akṣarād api cottamah /  
ato 'smi loke vede ca prathitah puruṣottamah //*

Because I am superior to the *jīvas*, to the Brahman and to the *puruṣa* known as Paramātmā, and even to the other forms of Bhagavān, I am celebrated in the *Vedas* and the *śmṛtis*, as the Supreme Person. BG 15.18

|| 11.6.16 ||

*tvattah pumān samadhibigamya yayāsyā vīryam  
dhatte mahāntam iva garbham amogha-vīryah  
so 'yam tayānugata ātmāna āṇḍa-kośam  
haimam sasarja bahir āvaraṇair upetam*

The original *puruṣa-avatāra*, Mahā-Viṣṇu, obtains his powers from you and establishes *mahat-tattva*, the womb of the universe, through *māyā*. Then the *mahat-tattva*, obedient to *māyā*, produces from itself the golden shell of the universe with its coverings.

The Lord is superior to the *jīva*. He is also superior to Mahāviṣṇu who glances over *prakṛti*. Mahāviṣṇu obtains his power from you. By *māyā* he supports *mahat-tattva* (*vīryam*), which is like the womb of the universe. *Mahat-tattva*, obedient to *māyā*, creates the universe from itself.

|| 11.6.17 ||

*tat tастhūṣaś ca jagataś ca bhavān adhiśo  
yan māyayottha-guṇa-vikriyayopanitān  
arthāñ juṣann api hrṣika-pate na lipto  
ye 'nye svataḥ parihr̥tād api bibhyati sma*

O Lord of the senses! You are the ultimate controller of all moving and nonmoving living entities since you are unaffected even though you contact the sense objects through the action of the senses, which are transformations of the *guṇas* arising from *māyā*. On the other hand, other living entities, even

*yogīs*, are frightened of the sense objects that they have renounced by their choice.

Thus you alone are the Supreme Lord. Therefore, you are the controller of the non-moving and moving beings. O controller of the senses! You, the creator, control the universe, since you contact sense objects attained by actions of the senses arising from *māyā*, by means of the *jīva*, and are not contaminated. Others, such as *yogīs*, however, are afraid of contacting the sense objects, which they have given up by their own decision. They become bound just by desires.

|| 11.6.18 ||

smāyāvaloka-lava-darśita-bhāva-hāri-  
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ  
patnyas tu ṣoḍaśa-sahasram anaṅga-bāñair  
yasyendriyāṁ vimathitum karaṇair na vibhvyaḥ

Sixteen thousand wives are unable to disturb your mind and senses by their lust, which is like the arrows of Cupid, by their bold messages of love sent by their eyebrows made attractive with their intentions, shown by their smiling glances.

You are also not disturbed by spiritual objects. Your sixteen thousand wives could not agitate you with portions of lust, similar to arrows of Cupid, bold messages of love sent by their eyebrows, attractive with their intentions shown by their smiling glances. Because they are functions of the Lord's spiritual energy, his wives are not material representatives of lust, but are representatives of spiritual love. The Lord was not agitated by them since he wanted to show that he is not under the control of his energies. However, *Ujjvala-nilamani* states that among the queens, some are filled with *prema*. This is shown when Kṛṣṇa falls under the control of his queen and steals the *pārijātā* tree from Svarga. Thus you are controlled by *prema* but not by lust, whether vulgar or extraordinary. Or the verse can mean that Kṛṣṇa is not disturbed by the queens to the extent that he is disturbed by the *gopis*. The meaning in any case is that Kṛṣṇa is controlled by the queens to the extent that they have *prema*.

|| 11.6.19 ||

vibhvyas tavāmr̥ta-kathoda-vahāḥ tri-lokyāḥ  
pādāvane-ja-saritāḥ śamalāni hantum  
ānuśravāṁ śrutibhir aṅghri-jam aṅga-saṅgais  
tirtha-dvayāṁ śuci-ṣadas ta upaspr̥ṣanti

The nectar-bearing rivers of discussions about you, and also the holy rivers generated from the bathing of your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of your glories by hearing them with their ears and they associate with the holy rivers flowing from your lotus feet by physically bathing in them.

Since you are not contaminated, the nectar of your topics and your foot water liberate persons bound by *samsāra*. Topics about you which are nectar and pure rivers arising as your foot water such as the Gaṅgā can destroy the contamination of ignorance. How? They hear Purāṇas uttered by *guru* (*ānusṛavam*), which contain nectar of your pastimes, by the ears and bathe in the holy waters with their limbs. Persons striving for purity (*suci-śadah*) serve these two *tīrthas*.

|| 11.6.20 ||

śri-bādarāyaṇir uvāca  
ity abhiṣṭūya vibudhaiḥ  
seśah śata-dhṛtir harim  
abhyabbhaṣata govindam  
praṇamyāmbaram āśritah

Śukadeva Gosvāmī said: After Brahmā, along with Lord Śiva and the other *devatās*, thus offered prayers to Govinda, Brahmā situated himself in the sky and addressed the Lord as follows.

|| 11.6.21 ||

śri-brahmovāca  
bhūmer bhāravatārāya  
purā vijñāpitah prabho  
tvam asmābhir aśeṣātman  
tat tathaivopapāditam

Brahmā said: O Lord! Previously we requested you to remove the burden of the earth. O unlimited Lord! That request has certainly been fulfilled.

"But you requested Kṣīrodakaśāryī Viṣṇu, not me." You are unlimited! You are the source of all the avatāras! That Viṣṇu form is also part of your *svarūpa*.

|| 11.6.22 ||  
dharmaś ca sthāpitah satsu  
satya-sandheṣu vai tvayā  
kīrtiś ca dikṣu vikṣiptā  
sarva-loka-malāpahā

You have reestablished the principles of religion among pious men who are always firmly bound to the truth. Everywhere you have also distributed your glories which destroy the sins of all worlds.

*Vikṣiptā* means distributed.

|| 11.6.23 ||  
avatīrya yador vamṣe  
bibhrad rūpam anuttamam  
karmāṇy uddāma-vṛttāni  
hitāya jagato 'krthāḥ

Descending into the dynasty of King Yadu, you have manifested your unsurpassed form, and for the benefit of the entire universe you have executed magnanimous deeds.

|| 11.6.24 ||  
yāni te caritānīśa  
manuṣyāḥ sādhavāḥ kalau  
śṛṅvantāḥ kīrtayantaś ca  
tarisyanty añjasā tamāḥ

O Lord! Those pious and saintly persons who in the age of Kali hear about and glorify your pastimes will easily cross over the darkness of the age.

|| 11.6.25 ||  
yadu-vamṣe 'vatīrṇasya  
bhavataḥ puruṣottama  
śarac-chatam vyatiyāya  
pañca-vimśādhikam prabho

O Supreme Lord! O master! Descending in the Yadu dynasty, you have passed one hundred and twenty-five years.

*Śarac-chatam* means one hundred years.

|| 11.6.26-27 ||  
nādhunā te 'khilādhāra  
deva-kāryāvaśeṣitam  
kulam ca vipra-śāpena  
naṣṭa-prāyam abhūd idam

tataḥ sva-dhāma paramam  
viśasva yadi manyase  
sa-lokāl loka-pālān nah  
pāhi vaikuṇṭha-kiñkarān

Support of all things! There is nothing remaining at this time for you to do on behalf of the *devatās*. You have almost withdrawn your dynasty by the curse of the *brāhmaṇas*. If you so desire, kindly return now to your supreme abode. At the same time, we humbly beg that you always protect us and the inhabitants of the planets since we are your servants.

Now nothing remains to be done for the *devatās*. Your family has almost disappeared. *Naṣṭa* here means "became invisible." Enter into Dvārakā, a form which is beyond material senses in your form as Kṛṣṇa, and enter into Vaikuṇṭha in your form as Nārāyaṇa, since you have made your appearance on earth along with all your *amśas*.

|| 11.6.28 ||  
śrī-bhagavān uvāca  
avadhāritam etan me  
yad āttha vibudheśvara  
kṛtam vah kāryam akhilam  
bhūmer bhāro 'vatāritah

The Supreme Lord said: O lord of the *devatās*, Brahmā! I understand your prayers and request. Having removed the burden of the earth, I have executed everything that was required on your behalf.

|| 11.6.29 ||  
tad idam yādava-kulam  
vīrya-śaurya-śriyoddhatam  
lokam jighṛkṣad ruddham me  
velayeva mahārṇavah

The Yādava dynasty which has increased in power, courage, and wealth, threatening to spread over the whole world, has been confined to Dvārakā by me, just as ocean is confined by the shore.

The Yadus cannot be defeated (*uddhatam*) in wealth, strength and enthusiasm in fighting. They desire to spread over the world since they are unlimited in numbers, but I have confined them to Dvārakā by my inconceivable energy. Otherwise the whole of the earth planet is insufficient for them.

|| 11.6.30 ||

yady asamhṛtya drptānām  
yadūnām vipulam kulam  
gantāsmya anena loko 'yam  
udvelena vinaṅkṣyati

If I were to leave this world without withdrawing the overly proud members of the Yadu dynasty, the whole world would be destroyed by the deluge of their unlimited expansion.

The Yadus have strong pride as my servants (*drptānām*). They are compared to the ocean which overruns the shore (*udvelena*). Though the earth planet does not consider my associates the Yadus, who follow *dharma*, to be a burden on the earth, I, the master of the earth, should remove this weight from the earth, just as the husband removes the ornaments of his wife who is heavy with ornaments. Though a person can easily bear the weight of something strongly desired, he cannot easily bear the weight if it is too heavy. If a greedy merchant suddenly obtains a pile of gold, he will find it difficult to bear the weight. Earth could not even bear the weight of Kṛṣṇa:

sva-nigamam apahāya mat-pratijñām  
ṛtam adhikartum avapluto rathasthah |  
dhṛta-ratha-carano 'bhayāc caladgur  
harir iva hantum ibham gatottariyah ||

Giving up his own promise not to fight, and making my vow to make him fight come true, Kṛṣṇa, situated on the chariot, quickly got down and holding the wheel of a chariot, ran towards me, like a lion coming to kill an elephant, while the earth shook and his top cloth fell to the ground. SB 1.9.36

|| 11.6.31 ||

idānīm nāśa ārabdhah  
kulasya dvija-śāpa-jah  
yāsyāmi bhavanam brahmann  
etad-ante tavānagha

Now due to the brāhmaṇa's curse, the disappearance of my family has already begun. O sinless Brahmā, when my family disappears. I will pay a visit to your abode.

Nāśah means "entering into invisible Dvārakā." After they enter Dvārakā, I will go to your abode in the form of the son of Vikuṇṭha. It actually means the planet called Vaikuṇṭha above Brahma-loka.<sup>7</sup> This is the explanation of Jīva Gosvāmī.

|| 11.6.32 ||

śri-śuka uvāca  
ity ukto loka-nāthena  
svayam-bhūḥ praṇipatya tam  
saha deva-gaṇair devaḥ  
sva-dhāma samapadyata

Śukadeva Gosvāmī said: Thus addressed by the Lord of the universe, the self-born Brahmā offered respects at the lotus feet of the Lord. Surrounded by all the devatās, Brahmā then returned to his abode.

|| 11.6.33 ||

atha tasyām mahotpātān  
dvāravatyām samutthitān  
vilokya bhagavān āha  
yadu-vṛddhān samāgatān

Thereafter, observing that tremendous disturbances were taking place in the city of Dvārakā, the Lord spoke to the assembled senior members of the Yadu dynasty.

Disturbances took place by the desire of the Lord. It is said:

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<sup>7</sup> The avatāra Vaikuṇṭha, son of Vikuṇṭha, created a planet called Vaikuṇṭha which is situated above Brahma-loka. See *Laghu-bhāgavatāmāta* 1.4.12-13. When Kāñna appears all the avatāras appear within him, and when he disappears they all return to their abodes. Thus Vaikuṇṭha will return to the planet Vaikuṇṭha above Brahma-loka.

ity aṅgopadiśanty eke vismṛtya prāg udāhṛtam  
muni-vāsa-nivāse kim ghaṭetāriṣṭa-darśanam

Some men proposed that the troubles were due to Akrūra's absence, but they had forgotten the glories of the Supreme Lord, which they themselves had so often described. Indeed, how can calamities occur in a place where Lord, the residence of all the sages, resides? SB 1.57.31

|| 11.6.34 ||

śrī-bhagavān uvāca  
ete vai su-mahotpātā  
vyuttiṣṭhantiḥa sarvataḥ  
śāpaś ca naḥ kulasyāśid  
brāhmaṇebhyo duratyayah

The Supreme Lord said: Our dynasty has been cursed by the brāhmaṇas. Such a curse is impossible to counteract, and thus great disturbances are appearing everywhere.

|| 11.6.35 ||

na vastavyam iḥāsmābhīr  
jīviṣubhir āryakāḥ  
prabhāsam su-mahat-puṇyam  
yāsyāmo 'dyāiva mā ciram

My dear respected elders! We must not remain any longer in this place if we wish to keep our lives intact. Let us go today to the most pure place Prabhāsa. We should not delay.

Let Dvārakā remain with all my eternal associates! The devatās had previously entered the Yadus unseen by others. By my power of *yoga* I will extract them from the Yadus and take them to Prabhāsa. I will make them fight there by my *māyā* and send them to Svarga, and I, in my form as the son of Vikuṇṭha and as other forms as well (who were merged within me), will go to Vaikuṇṭha above Brahmaloka and other spiritual abodes. In my complete form, I, with my associates, will remain eternally in Dvārakā. This is what the Lord was thinking.

|| 11.6.36 ||

yatra snātvā dakṣa-śāpād  
gṛhīto yakṣmaṇodu-rāṭ  
vimuktah kilbiṣāt sadyo  
bheje bhūyah kalodayam

Once, the moon was afflicted with consumption because of the curse of Dakṣa, but just by taking bath at Prabhāsa, the moon was immediately freed from his suffering and again resumed the waxing of his phases.

Just by bathing at Prabhāsa, the moon, afflicted with consumption, became freed of suffering and was able to increase its phases.

|| 11.6.37-38 ||

vayam ca tasminn āplutya  
tarpayitvā pitēn surān  
bhojayitvoṣijo vīprān  
nānā-guṇavatāndhasā

teṣu dānāni pātreṣu  
śraddhayoptvā mahānti vai  
vṛjināni tariṣyāmo  
dānair naubhir ivārṇavam

By bathing at Prabhāsa, by offering tarpanas to the Pitṛs and devatās, by feeding the worshipable brāhmaṇas with various delicious foodstuffs and by bestowing gifts upon them as the most suitable candidates for charity, like sowing seeds, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat.

We will feed the attractive (*usijah*) brāhmaṇas with food (*andhasā*). Just as on sowing seeds in a fertile field one obtains many fruits, so by giving charity to qualified candidates, we will obtain great results.

|| 11.6.39 ||

śri-śuka uvāca  
evam bhagavatādiṣṭā  
yādavāḥ kuru-nandana  
gantum kṛta-dhiyas tirtham  
syandanān samayūyujan

Śukadeva Gosvāmī said: O favorite son of the Kurus! Thus advised by the Lord, the Yādavas made up their minds to go to that holy place, Prabhāsa, and thus yoked their horses to their chariots.

|| 11.6.40-41 ||  
tan nirikṣyoddhavo rājan  
śrutvā bhagavatoditam  
drṣṭvāriṣṭāni ghorāṇi  
nityam kṛṣṇam anuvrataḥ

vivikta upasaṅgamya  
jagatām iśvareśvaram  
pranamya śirisā pādau  
prāñjalis tam abhāṣata

O King! Uddhava, the constant follower of Lord Kṛṣṇa, upon seeing the imminent departure of the Yādavas, hearing from them of the Lord's instructions, and taking note of the fearful omens, approached the Lord in a private place. He bowed down with his head at the lotus feet of the supreme controller of the universe and with folded hands addressed him as follows.

|| 11.6.42 ||  
śri-uddhava uvāca  
deva-deveśa yogeśa  
puṇya-śravaṇa-kirtana  
saṁhṛtyaitat kulaṁ nūnam  
lokam santyakṣyate bhavān  
vipra-śāpam samartha 'pi  
pratyahan na yad iśvarah

Uddhava said: O Lord of the *devatās*! O Lord of *yoga-māyā*! You create purity simply by our hearing and chanting your glories! My Lord! It appears that you will now withdraw your dynasty, and you will give up this world. Although you are fully capable of counteracting the *brāhmaṇas*' curse against, you do not do so.

O Lord of the *devatās*! You have accomplished what Brahmā and others requested. But you did not come only for that purpose. You also came to give joy to your devotees by revealing your inconceivable, variegated form, qualities, and pastimes filled with *rasa*. Thus he says "O Lord of *yoga-māyā*!" It is said:

yan martya-lilaupayikam sva-yoga-  
māyā-balām darśyatā gr̥hitam

vismāpanam svasya ca saubhagarddheḥ  
param padam bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his *yoga-māyā*. That form astonishes even the Lord of Vaikunṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. SB 3.2.12

You also come to deliver the people of future generations: O Lord whose glories by being sung or heard purify everyone! Having accomplished everything you desired to do, you will now give up this world. This is what I guess. This is expressed by the word *nunām*, showing conjecture. But you have instructed us to bathe at Prabhāsa to nullify the curse of the *brāhmaṇas*. Is bathing there more powerful than seeing you? How can the curse of the *brāhmaṇa* have effect if you simply think "The curse should not come to pass!" This shows that you desire to disappear, because though you are capable of nullifying the curse, you do not do so.

|| 11.6.43 ||  
nāham tavāṅghri-kamalam  
kṣaṇārdham api keśava  
tyaktum samutsahe nātha  
sva-dhāma naya mām api

O Keśava! O master! I cannot tolerate giving up your lotus feet even for a fraction of a moment. Take me along with you to your own abode.

"But I am the Lord. I do as I please. What do you say?" Uddhava replies.

|| 11.6.44 ||

tava vikriditam kṛṣṇa  
nṛnām parama-maṅgalam  
karna-piyūṣam āsādya  
tyajanty anya-sprhām janāḥ

O Kṛṣṇa! Having tasted your pastimes which are most auspicious for mankind and are an intoxicating beverage for the ears, people give up their desires for other things.

They give up desires for sons, wife, and finally liberation, but they cannot give up your pastimes. How can I give up you?

|| 11.6.45 ||

śayyāsanāṭana-sthāna-  
snāna-kridāśanādiṣu  
katham tvāṁ priyam ātmānam  
vayaṁ bhaktās tyajema hi

We are your devotees. How can we reject you, our dear self, since we serve you while you lie down, sit, walk, stand, bathe, enjoy recreation, or eat?

How can we, your devotees, who constantly serve you by massaging your feet and other actions while you lie down or sit, give you up?

|| 11.6.46 ||

tvayopabhukta-srag-gandha-  
vāso-'laṅkāra-carcitāḥ  
ucchiṣṭa-bhojino dāsās  
tava māyām jayema hi

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that you have already enjoyed, and by eating the remnants of your meals, we, your servants, will indeed conquer your illusory energy.

I pray in this way since I cannot give you up. I do not pray because of fear of māyā. If māyā attacks us, we will conquer māyā by becoming strong with these weapons of your remnants, not by jñāna or other process.

|| 11.6.47 ||

vāta-vasanā ya ṛṣayah  
śramaṇā ūrdhra-manthinaḥ  
brahmākhyām dhāma te yānti  
śāntāḥ sannyāsīno 'malāḥ

Naked sages who seriously endeavor in spiritual practice, who have raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman.

Naked sages attain your abode called Brahman by jñāna and vairāgya. Kṛṣṇa said to Arjuna:

tat-paramā paramām brahma sarvam vibhajate jagat |  
mamaiva tat ghanam tejo jñātum arhasi bhārata ||

This supreme Brahman illuminates the whole universe. O Arjuna!  
Understand that it is my condensed light. *Hari-vanśa*

Such sages go to that light. Let them go there. But we do not want to go there. We remain intoxicated with drinking the nectar of the sweet smile on your moon-like face.

|| 11.6.48-49 ||

vayam tv iha mahā-yogin  
bhramantah karma-vartmasu  
tvad-vārtayā tarisyāmas  
tāvakair dustaram tamah

smarantah kīrtayantas te  
kṛtāni gaditāni ca  
gaty-utsmitekṣaṇa-kṣveli  
yan nr-loka-vidambanam

O great yogi! We, on the other hand, though wandering in this world on the path of *karma*, will overcome insurmountable ignorance along with your devotees, by talking about you, while remembering and glorifying your deeds, words, movements, smiling glances and amorous joking which appear to be human.

Your great devotees do not seek to cross over *māyā* as a result of their *bhakti*. But we are not like those great devotees. How can we be so confident? Out of humility Uddhava shows that he also desires to cross over *māyā*. *Tu* indicates a different subject. Though we are servants in *dāsy-a-rasa*, taking assistance of *sakhya-rasa*, we do not desire to practice *jñāna*, even though you order us. We will cross *māyā* with your devotees, who have similar nature as us. We will not cross with the naked sages. What is the method? Crossing the darkness of *māyā* is easy by the light from your Sudarśana-cakra in the form of remembering and glorifying your pastimes. *Kṣeli* means joking with his *gopī* lovers.

|| 11.6.50 ||

śri-śuka uvāca  
evam vijñāpito rājan  
bhagavān devakī-sutah

ekāntinām priyam bhṛtyam  
uddhavām samabhāṣata

Śukadeva Gosvāmī said: O King Parīkṣit! Thus addressed, the Supreme Lord, the son of Devakī, spoke to his dear, unalloyed servant Uddhava.

Kṛṣṇa spoke to Uddhava, because he could not hide his intentions from Uddhava.

Thus ends the commentary on Sixth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Seven Guru of the Avadhūta

|| 11.7.1 ||  
śri-bhagavān uvāca  
yad āttha mām mahā-bhāga  
tac-cikīrtitam eva me  
brahmā bhavo loka-pālāḥ  
svar-vāsam me 'bhikāṅkṣināḥ

The Supreme Lord said: O greatly fortunate Uddhava! You have accurately revealed my desire to withdraw the Yadu dynasty from the earth and return to my own abode in Vaikuṇṭha. Thus Lord Brahmā, Lord Śiva and all other planetary rulers are now praying for me to resume my residence in Vaikuṇṭha.

In the Seventh Chapter, desiring to give Uddhava *jñāna* and *vairāgya*, Kṛṣṇa speaks of the various *gurus* starting with the earth, mentioned by the *avadhūta*. *Svar-vāsam* means "to Vaikuṇṭha."

|| 11.7.2 ||  
mayā niṣpāditam hy atra  
deva-kāryam aśeṣataḥ  
yad-artham avatīrṇo 'ham  
amśena brahmaṇārthitah

Answering the prayer of Brahmā, I descended within this world along with my portion, Baladeva, and performed various

activities on behalf of the *devatās*. I have now completed my mission here.

Ārīśena means "with Balarāma."

|| 11.7.3 ||

kulaṁ vai śāpa-nirdagdham  
naṅkṣyaty anyonya-vigrahāt  
samudraḥ saptame hy enām  
purīm ca plāvayiṣyati

Now, due to the *brāhmaṇas'* curse, the *Yadu* dynasty will certainly perish by fighting among themselves; and on the seventh day from today the ocean will rise up and inundate this city of *Dvārakā*.

|| 11.7.4 ||

yarhy evāyam mayā tyakto  
loko 'yam naṣṭa-maṅgalah  
bhaviṣyaty acirāt sādho  
kalināpi nirākṛtaḥ

O saintly Uddhava! In the near future I will abandon this earth. Then, being overwhelmed by the age of Kali, the earth will be bereft of all auspiciousness.

|| 11.7.5 ||

na vastavyam tvayaiveha  
mayā tyakte mahi-tale  
jano 'bhadra-rucir bhadra  
bhaviṣyati kalau yuge

You should not remain here on the earth once I have abandoned this world. O sinless devotee! In Kali-yuga the people will be addicted to all types of sinful activities.

|| 11.7.6 ||

tvāṁ tu sarvāṁ parityajya  
sneham sva-jana-bandhuṣu  
mayy āveśya manah samyak  
sama-dṛg vicarasva gām

Now you should completely give up all attachment to your personal friends and relatives and fix your mind on me. Being always conscious of me, observing all things with equal vision, wander throughout the earth.

The Lord thought within himself. I have fulfilled the desires of my devotees on earth who desired to see me, by going to places like Indraprastha and Mithila and thus killing Bāṇa and other demons, marrying Rukmiṇī, and meeting friends. I have shown myself to those on lower planets such as Bali and Yamarāja when I went there to retrieve the six sons of my *guru*. I have shown myself to Aditi and Kaśyapa in Svarga when I stole the *pārijāta* tree and to Mahāviṣṇu and others in Vaikunṭha when I went there to retrieve the son's of the *brāhmaṇa*. But I have not fulfilled the longing of the great sages of Badarikāśrama such as Narā-nārāyaṇa. And now the limit of my hundred and twenty-five years of manifested pastimes has expired. I should send Uddhava to Badarikāśrama since he is equal to me and is another form of myself. I will give him *bhakti-yoga*, like valuable jewel, as a gift, along with *jñāna* and *vairāgya* which are expressed by the term *bhaga*, in my name Bhagavān. Then their desires will be satisfied. Though Uddhava already has *jñāna* and *vairāgya* arising from his full *prema* for me, and has no desire at the moment for separate teachings of *jñāna* and *vairāgya* taught by me, I will produce a desire in him since this is my desire. Though he should die in sudden separation from me, I will preserve his life by my strong *icchā-sakti* and send him to that far off place. I will then establish him by my side, invisible to the material eye. Considering in this way, the Lord then imparted the desire for *bhakti-yoga* along with *jñāna* and *vairāgya* in the heart of Uddhava.

There are two types of affection for relatives and friends. One is affection for them based on one's body, and the other is affection for them based on their relationship with me. It is possible to give up the first, and I will arrange that. But the second cannot be given up. "It is impossible for you to do so, and you will not be criticized." Uddhava understood the Lord's intention.

|| 11.7.7 ||  
yad idam manasā vācā  
cakṣurbhyām śravaṇādibhiḥ  
naśvaram gr̥hyamāṇam ca  
viddhī māyā-mano-mayam

The material universe that you perceive through your mind, speech, eyes, ears and other senses is a temporary creation that is equivalent to what is made of *māyā* when you perceive in the waking state and to what is made of the mind when you perceive in the dream state.

What is this seeing equally? That is explained in this verse. What you perceive by the mind and senses in the waking state is equivalent to what is made of *māyā*, and what you perceive in the dream state is equivalent to what is produced by the mind.

|| 11.7.8 ||

pumso 'yuktasya nānārtho  
bhramah sa guṇa-doṣa-bhāk  
karmākarma-vikarmeti  
guṇa-doṣa-dhiyo bhidā

An ignorant person perceives many illusory meanings with conceptions of good and bad. Thinking in terms of good and bad, the ignorant person sees differences in terms of prescribed actions, neglected actions and forbidden actions.

This verse explains the previous verse. There are various meanings endowed with good or bad qualities. An ignorant person (*ayuktasya*) perceives erroneously. For persons who have fallen into the current of the *guṇas* what is a good quality and what is a bad quality. What is a good object or bad object? Citraketu has said:

guṇa-pravāha etasmin kah śāpah ko nv anugrahah  
kah svargo narakah ko vā kim sukham duhkham eva vā

In the river of the *guṇas*, what is a curse and what is a blessing, what is Svarga and hell, and what is happiness and sorrow? SB 6.17.20

"Are not good and bad expressed in the Vedas by injunctions and prohibitions?" Yes. But even the Vedas speak of sense objects filled with ignorance. *Karma* is prescribed actions. *Akarma* is neglect of those actions. *Vikarma* is prohibited action. These differences belong to a person who thinks in terms of good and bad, a person in ignorance.

|| 11.7.9 ||

tasmād yuktendriya-grāmo  
yukta-citta idam jagat

ātmanikṣasva vitatam  
ātmānam mayy adhiśvare

Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as the object of enjoyment for the *jīvas*, expanded everywhere, and you should also see the *jīvas* as controlled by me, Paramātmā.

Controlling the senses and the mind, please see the world made of happiness and suffering as the object of enjoyment for the *jīva* (*ātmani*). And see that enjoyer, the *jīva*, situated in me as the controller, Paramātmā (*adhiśvare*).

|| 11.7.10 ||

jñāna-vijñāna-samyukta  
ātma-bhūtah śaririṇām  
atmānubhava-tuṣṭātmā  
nāntarāyair vihanyase

Being fully endowed with conclusion of the Vedas and its realization, satisfied by realization of *ātmā*, being the object of affection by all beings, you will not be checked by any obstacles.

"If one controls the mind and neglects to perform *karmas*, the *devatās* will create obstacles." Being fixed in understanding the real meaning of the Vedas (*jñāna*) and in realization of that meaning (*vijñāna*), consequently being satisfied in mind realization of *ātmā*, and thus being the object of affection (*ātmā-bhūtah*) by all beings, you will not be checked by obstacles. Śruti says *tasya ha na devāś ca nābhūtyā iśate ātmā hy evaiṣām sa bhavati*: the *devatās* do not create obstacles for the person who has realized *ātmā*. (*Bṛhad-āranyaka Upaniṣad* 4.10)

|| 11.7.11 ||

doṣa-buddhyobhayātito  
niṣedhān na nivartate  
guṇa-buddhyā ca vihitam  
na karoti yathārbhakah

One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

One who has attained *jñāna* acts as he pleases. The *jñāni* who has surpassed thinking in terms of good and bad, refrains from forbidden acts because of previous impressions of that nature, but without condemning such forbidden acts as bad. He generally engages in prescribed actions, but not thinking of them as good, just as an innocent child, devoid of conceptions of decisions and lack of decision, performs actions, and refrains from certain acts.

|| 11.7.12 ||  
sarva-bhūta-suhṛc chānto  
jñāna-vijñāna-niścayah  
paśyan mad-ātmakam viśvam  
na vipadyeta vai punah

One who is the kind well-wisher of all living beings, who is peaceful and firmly fixed in knowledge and realization, sees me within all things. Such a person never again falls down into the cycle of birth and death.

|| 11.7.13 ||  
śri-śuka uvāca  
ity ādiṣṭo bhagavatā  
mahā-bhāgavato nṛpa  
uddhavaḥ praṇipatyāha  
tattvam jijñāsur acyutam

Śukadeva Gosvāmi said: O King! The Supreme Lord thus instructed his pure devotee Uddhava, who was eager to receive knowledge from the Lord. Uddhava then offered obeisances to the Lord and spoke as follows.

|| 11.7.14 ||  
śri-uddhava uvāca  
yogeśa yoga-vinyāsa  
yogātmān yoga-sambhava  
nihśreyasāya me proktas  
tyāgah sannyāsa-lakṣaṇah

Uddhava said: O master of all types of yoga! O teacher of *jñāna-yoga*! O embodiment of all yogas! O Lord, you make your appearance through *bhakti-yoga*! You have explained renunciation performed by *sannyāsīs* for the highest benefit.

O master of *yoga*! O lord of the *karma-yoga*, *jñāna-yoga* and *bhakti-yoga*! O presenter of *jñāna-yoga* to me, who am not qualified for it! O personification of *yoga*! If I attain you, I have attained all *yogas*. However, since you appear through *bhakti-yoga* and appear within your devotees, you should particularly teach me *bhakti-yoga*.

|| 11.7.15 ||

tyāgo 'yam duṣkaro bhūman  
kāmānām viṣayātmabhiḥ  
sutarām tvayi sarvātmann  
abhartair iti me matih

O Lord! O Soul of all beings! For those whose minds are attached to sense enjoyment, and especially for those bereft of devotion unto you, such renunciation of material enjoyment is most difficult to perform. That is my opinion.

|| 11.7.16 ||

so 'ham mamāham iti mūḍha-matir vigāḍhas  
tvan-māyayā viracitātmāni sānubandhe  
tat tv añjasā nigaditām bhavatā yathāham  
samsādhayāmi bhagavann anuśādhi bhṛtyam

O Lord! A fool, I am deeply absorbed in the concept of I and mine related to the body and its corollaries produced by your *māyā*. Please instruct me, your servant, so that I can easily accomplish the *jñāna* you have just explained.

I am absorbed in material enjoyment because I am deeply involved with sons and wife related to my body created by your *māyā*. I identify with the blind well of the body. Teach me how to give up that absorption, and deliver me. Teach me the first actions and then teach about *jñāna*.

|| 11.7.17 ||

satyasya te sva-dṛṣṭa ātmāna ātmāno 'nyam  
vaktāram iśa vibudheṣv api nānucakṣe  
sarve vimohita-dhiyas tava māyayeme  
brahmādayas tanu-bhṛto bahir-artha-bhāvāḥ

O Lord! Among all the lords, I do not see anyone except you, who give benefit to your devotees, who know me, and who can explain this to me, since you are Paramātmā. Brahmā and

others, embodied beings, thinking in terms of the external world, are all bewildered by your *māya*.

The genitive case for *satyasya* and other words instead of the ablative is poetic license. I see no one other than you, who are the cause of al existence in time and space, or who gives benefit to the devotees (*satyasya*), and you have knowledge of me (*sva-dṛśah*), who can speak to me, since you are the Paramātmā (*ātmanah*) of me.

|| 11.7.18 ||

tasmād bhavantam anavadyam ananta-pāram  
sarva-jñām iśvaram akunṭha-vikuṇṭha-dhiṣṇyam  
nirviṇṇa-dhīr aham u he vṛjinābhītaptō  
nārāyaṇam nara-sakham śaraṇam prapadye

O Lord! Feeling disgust with material life because of being afflicted by suffering, I now surrender unto you, the perfect, unlimited, omniscient Lord, whose spiritual abode in Vaikuṇṭha is free from all disturbances. I surrender to you, the shelter of Mahāviṣṇu, the true friend of all living beings.

Therefore I surrender unto you. Though someone may have all good qualities, he performs bad activities. In order to dispel this doubt about the Lord, Uddhava says that his Lord is irreproachable in conduct (*anavadyam*). Some persons may be served, but at the time of giving results, they perish. But you have no limit in time or space (*ananta-param*). Some persons do not have complete knowledge, but you are omniscient (*sarva-jñām*). Some persons are incapable of giving complete protection, but you give complete protection as the controller of all (*iśvaram*). Some persons have inauspicious abodes, but you have an abode Vaikuṇṭha which is not worn out by time (*akuṇṭha*). O Lord (*u he*)! The word *he* should correctly be *ha*, to indicate respect. I have become indifferent to the world because I am afflicted with suffering. You are the supreme shelter of even Nāra, the creator of *mahat-tattva*. You are most merciful: you are the friend of all men (*nara-sakham*). You have appeared in the world to give mercy to everyone.

|| 11.7.19 ||

śri-bhagavān uvāca  
prāyeṇa manujā loke  
loka-tattva-vicakṣaṇāḥ  
samuddharanti hy ātmānam  
ātmanaivāśubhāśayāt

The Supreme Lord said: Generally those human beings who understand the actual truth are able deliver themselves from the desire for sense objects by their intelligence.

O Uddhava! You think you are a fool, but I do not see such intelligence as yours among all the *devatās*. Though people are fallen, they can know the truth by the strength of their intelligence, even without instructions of a *guru*. Thus, certainly you, the crest jewel of intelligent people, can know the truth taught by a *guru* like me. Being expert at judging the cause of auspiciousness and inauspiciousness in the world, such persons can deliver themselves from the desire for sense objects (*aśubhāśayāt*).

|| 11.7.20 ||  
ātmano gurur ātmaiva  
puruṣasya viśeṣataḥ  
yat pratyakṣānumānābhyaṁ  
śreyo 'sāv anuvindate

An intelligent person, acting as his own *guru*, can achieve great benefit by perception and logic.

One can attain benefit by sense perception to some degree and by reflection or inference to some degree.

|| 11.7.21 ||  
puruṣatve ca mām dhirāḥ  
sāṅkhyā-yoga-viśāradāḥ  
āvistarām prapaśyanti  
sarva-śakty-upabṛ̥hitam

In the human form of life, those who are without envy and are expert in *jñāna* and *bhakti* can directly see me endowed with all of my energies.

Though who have attained human life can generally know me. Those who are without envy (*dhirāḥ*), who are expert in *jñāna* and *bhakti* (*sāṅkhyam*), see me. Śruti says

puruṣatve cāvistarām ātmā sa hi prajñānenā sampannatamo vijñātam  
paśyati, veda śvastanām veda lokālokau martyenāmr̥tam ipsaty evam  
sampanno'thetareśām paśūnām aśanāpīpāse evābhivijñānam

A person develops knowledge of *ātmā* in the human form. Endowed with intelligence he sees what he has known. He knows the future, he knows heaven and hell, and he desires immortality through his mortal body. In this way he is endowed. Others, animals, know only eating and drinking.  
*Aitreya-āraṇyaka* 2.3.2.4 - 5

|| 11.7.22 ||  
eka-dvi-tri-catus-pādo  
bahu-pādas tathāpadah  
bahvyah santi purah sṛṣṭas  
tāsāṁ me pauruṣī priyā

In this world there are many kinds of created bodies—some with one leg, others with two, three, four or more legs, and still others with no legs—but of all these, the human form is actually dear to me.

He praises the human form.

|| 11.7.23 ||  
atra māṁ mṛgayanty addhā  
yuktā hetubhir iśvaram  
gr̥hyamāṇair guṇair liṅgair  
agrāhyam anumānataḥ

Engaged in *bhakti*, they search for me, the Lord, directly by processes like hearing and chanting. But I am not attained by inference using indicators and intelligence.

Situated in human form, engaging in *bhakti-yoga* (*yuktah*), they directly search for me, Kṛṣṇa, by causes of *bhakti* such as hearing and chanting (*hetubhiḥ*). It is said *bhak्याहम् ekayā grāhyah*: I am only attained only by *bhakti*. (SB 11.14.21) "Can they see you be searching for you through inference, since you are the stimulator of intelligence?" I cannot be attained by inference using the intelligence and various indicators (*liṅgaiḥ*). The dependent *jīva* is inferred by inference, since there must be a cause of the senses and intelligence, and the *antaryāmī*, who instigates the *jīva*, is somewhat inferred by inference. However Kṛṣṇa, Svayam Bhagavān, cannot be so inferred, since his form, qualities, pastimes and powers are inconceivable, beyond conception of the intelligence.

|| 11.7.24 ||  
atrāpy udāharantīmam

itihāsam purātanam  
avadhūtasya samvādām  
yador amita-tejasah

In this regard, sages cite a historical narration concerning the conversation between the greatly powerful King Yadu and an avadhūta.

Atra api here means "on the topic of being realized as Paramātmā through inference" the sages recite a story.

|| 11.7.25 ||  
avadhūtam dviyam kañcic  
carantam akuto-bhayam  
kavim nirikṣya taruṇam  
yaduh papraccha dharma-vit

Mahārāja Yadu once observed a young, learned brāhmaṇa avadhūta, who was wandering about fearlessly. Being himself most learned in dharma, the King inquired from him as follows.

|| 11.7.26 ||  
śri-yadur uvāca  
kuto buddhir iyam brahmann  
akartuh su-viśāradā  
yām āśādyā bhavāl lokam  
vidvāṁś carati bāla-vat

Yadu said: O brāhmaṇa! Where have you attained your great intelligence by which you wander the earth like a child, not engaged in work?

|| 11.7.27 ||  
prāyo dharmārtha-kāmeṣu  
vivitsāyam ca mānavāḥ  
hetunaiva samihanta  
āyuṣo yaśasah śriyah

Generally human beings work hard to cultivate religiosity, economic development, sense gratification and also knowledge of the soul, to increase the duration of their lives, acquire fame and enjoy wealth.

People generally engage in *artha*, *dharma*, *kāma* and reflection on *ātmā* for long life, fame and wealth.

|| 11.7.28 ||

tvam tu kalpah kavir dakṣah  
su-bhago 'mṛta-bhāṣanah  
na kartā nehase kiñcij  
jaḍonmatta-piśāca-vat

You, however, although capable, learned, expert, handsome and most eloquent, are not engaged in doing anything, nor do you desire anything; rather, you appear stupefied and maddened as if haunted.

You do not perform any actions. You do not desire anything. You are capable of doing things, and you have knowledge, skill and a good body. You can desire a beautiful wife. You can speak to anyone because you speak nicely. But you remain like a dumb person, not doing anything.

|| 11.7.29 ||

janeṣu dāhyamāneṣu  
kāma-lobha-davāgninā  
na tapyase 'gninā mukto  
gaṅgāmbhah-stha iva dvipah

Although all people within the material world are burning in the great forest fire of lust and greed, you remain free and are not burned by that fire. You are just like an elephant who takes shelter from a forest fire by standing within the water of the Gaṅgā River.

Why are not afflicted with lust though you are young?

|| 11.7.30 ||

tvam hi nah pṛcchatām brahmann  
ātmany ānanda-kāraṇam  
brūhi sparsa-vihinasya  
bhavataḥ kevalātmanah

O brāhmaṇa! We see that you are devoid of any contact with material enjoyment and that you are traveling alone. Therefore, because we are sincerely inquiring from you, please

tell us the cause of the great ecstasy that you are feeling within yourself.

Where does your bliss come from? He asks because hearing directly from a person is the best way to get the truth. You are devoid of material enjoyment (*sparsa*) and live alone.

|| 11.7.31 ||

śrī-bhagavān uvāca  
yadunaivam mahā-bhāgo  
brahmaṇyena su-medhasā  
prṣṭah sabbhājitah prāha  
praśrayāvanatam dvijah

Lord Kṛṣṇa continued: When the intelligent King Yadu, always respectful to the *brāhmaṇas*, asked and honored the *brāhmaṇa*, the *brāhmaṇa* replied to the humble King.

By his service, he brought the *brāhmaṇa* under control. His intelligence attracted the *brāhmaṇa*. For these reasons the *brāhmaṇa* replied.

|| 11.7.32 ||

śrī-brāhmaṇa uvāca  
santi me guravo rājan  
bahavo buddhy-upaśritāḥ  
yato buddhim upādāya  
mukto 'tāmiha tān śṛṇu

The *brāhmaṇa* said: O King! With my intelligence I have taken shelter of many *gurus*. Having gained understanding from them, I now wander about the earth free from suffering. Please listen as I describe them to you.

I have taken shelter of intelligence, not instructions from someone else. I am liberated from the suffering of *samsāra*.

|| 11.7.33-35 ||

pṛthivī vāyur ākāśam  
āpo 'gniś candramā raviḥ  
kapoto 'jagarah sindhuḥ  
pataṅgo madhukṛd gajah

madhu-hā hariṇo mīnāḥ

piṅgalā kuraro 'rbhakah  
kumāri śara-kṛt sarpa  
ūrṇanābhīḥ supeśakṛt

ete me guravo rājan  
catur-vimśatir āśritāḥ  
śikṣā vṛttibhir eteśām  
anvaśikṣam ihātmanah

O King! I have taken shelter of twenty-four *gurus*, who are the following: the earth, air, sky, water, fire, moon, sun, pigeon, python, the sea, moth, honeybee, elephant, honey thief, the deer, the fish, the prostitute Piṅgalā, the *kurara* bird, a child, a young girl, an arrow maker, a serpent, a spider and a wasp. My dear King, by studying their activities I have learned things to be known about the self.

By their activities, I have learned things that be known about the self.

|| 11.7.36 ||

yato yad anuśikṣāmi  
yathā vā nāhuṣātmaja  
tat tathā puruṣa-vyāghra  
nibodha kathayāmi te

O son of Mahārāja Yayāti! O tiger among men! Please listen, as I explain to you what I have learned from each of these *gurus*.

|| 11.7.37 ||

bhūtair ākramyamāṇo 'pi  
dhiro daiva-vaśānugaiḥ  
tat vidvān na calen mārgād  
anvaśikṣam kṣiter vratam

A sober person, even when harassed by other living beings, should understand that his aggressors are acting helplessly under the control of *karma*, and thus he should never be distracted from progress on his own path. This rule I have learned from the earth.

I have learned tolerance from the earth. An intelligent person understands that all beings are under the control of *devatās* and *Pitṛs*.

|| 11.7.38 ||

śaśvat parārtha-sarvehah  
parārthaikānta-sambhavah  
sādhuḥ śikṣeta bhū-bhṛtto  
naga-śiṣyah parātmatām

A saintly person should learn from the mountain to devote all his efforts to the service of others and to make the welfare of others the sole reason for his existence. Similarly, as the disciple of the tree, he should learn to dedicate himself to others.

He speaks of the mountain and the tree, which also represent the earth. The mountain always devotes its efforts for others by holding up the earth, producing waterfalls and giving jewels. The devotee should learn this conduct from the mountain. As the disciple of the tree, he should learn to dedicate himself completely to others. One can take the tree from one place to another, plant it and water it. The tree accepts this, and does not protest. The yogī should be like that. This is the particular nature of the tree not seen in the mountain.

|| 11.7.39 ||

prāṇa-vṛttyaiva santuṣyen  
munir naivendriya-priyaiḥ  
jñānam yathā na naśyeta  
nāvakiryeta vān-manah

A learned sage should take his satisfaction with the actions of his *prāṇa* and should not seek satisfaction through the sense objects. In other words, one should care for the material body in such a way that one's higher knowledge is not destroyed and so that one's speech and mind are not deviated from self-realization.

There are two types of air: *prāṇa* and the external air. This verse speaks of what he learned from *prāṇa*. *Prāṇa* operates by eating and other actions, and is not dependent on the objects of the senses like form and taste (*indriya-priyaih*). By doing this he becomes a sage. *Jñāna* will be destroyed by disturbance of the mind, caused by disruption of the *prāṇa*. Therefore one should maintain the body by eating etc., but in such a way that speech and mind will not create disturbance. The mind will become disturbed by

eating course or impure food. The mind and speech will be agitated by food which is too oily, because of increase in laziness and semen.

|| 11.7.40 ||

viṣayeṣv āviṣan yogī  
nānā-dharmeṣu sarvataḥ  
guṇa-doṣa-vyapetātmā  
na viṣajjeta vāyu-vat

The *yogī*, indifferent to good and bad qualities, though contacting sense objects of various qualities, is not attached to them, just like the air.

Though one indulges in sense objects, one remains unattached to them. One learns this from the external air. The *yogī* contacts objects which are light or heavy, excellent or inferior, but is not attached to any of them. The air is not attached to either a dark cave or a blazing fire.

|| 11.7.41 ||

pārthiveṣv iha deheṣu  
praviṣṭas tad-guṇāśrayah  
guṇair na yujyate yogī  
gandhair vāyur ivātma-dṛk

Although a self-realized soul may live in various material bodies while in this world, experiencing their various qualities and functions, he is never entangled by those qualities, just as the wind which carries various aromas does not actually mix with them.

One should learn from the air that one should remain unattached to the qualities of the body. The air does not mix with good or bad fragrance though it is aware of them by contacting them. Though the *yogī* is aware of his contact with the qualities of the body he is not those qualities because he sees that the *ātmā* is different from them.

|| 11.7.42 ||

antarhitaś ca sthira-jaṅgameṣu  
brahmātma-bhāvena samanvayena  
vyāptyāvyavacchedam asaṅgam ātmano  
munir nabhaṣtvām vitatasya bhāvayet

The *yogi* should meditate on Paramātmā, spreading everywhere and undivided as the medium called Brahman in all moving and non-moving beings, inside and outside, similar to ether.

Seeing the ether, one learns that though Paramātmā is inside and outside everything, he is not attached to anything. This is explained in two verses. The *yogi* should meditate with intelligence on Paramātmā who is like ether, pervading everywhere inside and outside. Paramātmā is undivided, spreading everything as connecting medium in the form of Brahman in all moving and non-moving beings, just as ether though pervading everywhere, does not mix with the pot or other objects and does not become divided.

|| 11.7.43 ||  
tejo-'b-anna-mayair bhāvair  
meghādyair vāyuneritaiḥ  
na sprṣyate nabhas tadvat  
kāla-sṛṣṭair guṇaiḥ pumān

Just as ether is not touched by clouds blown by the wind, the *jīva* is not touched by the body made of fire, water, and earth by time.

The *jīva* is not touched by the body etc. (*guṇaiḥ*) which is created by time, composed of fire, water and earth, just as ether is not touched by clouds blown by the wind.

|| 11.7.44 ||  
svacchah prakṛtitah snigdho  
mādhuryas tīrtha-bhūr nṛṇām  
munih punāty apām mitram  
ikṣopasparsa-kirtanaiḥ

Like water, the devotee is pure by nature, affectionate to people, sweet in speech, and purifying to all people by being seen, touched or glorified.

He learns from water. Similar to water (*apām mitram*), the devotee is pure, by nature friendly to people, speaks sweetly, and purifies people by giving instructions on *bhakti*. Instead of *apām*, the word *aghād* is also found. The sentence then means "He purifies a friend of sin." He is similar to water which has qualities of purity, friendliness, and purity.

|| 11.7.45 ||  
tejasvī tapasā dipto  
durdharṣodara-bhājanah  
sarva-bhakṣyo 'pi yuktātmā  
nādatte malam agni-vat

He who is like fire, who glows with austerity, who cannot be agitated, who eats only enough to fill his stomach, and who is not contaminated though he eats everything, becomes a true *yogi*.

Three verses describe what he learned from fire. He cannot be agitated (*durdharṣah*) and eats to fill his stomach. He becomes a *yogi* (*yuktātmā*).

|| 11.7.46 ||  
kvacic channah kvacit spaṣṭa  
upāsyah śreya icchatām  
bhūnkte sarvatra dātṛṇām  
dahan prāg-uttarāśubham

A saintly person, just like fire, sometimes appears in a concealed form and at other times reveals himself, is worshipped by those desiring the highest benefit, and like fire he burns to ashes all the past and future sinful reactions of his worshipers by mercifully accepting their offerings.

|| 11.7.47 ||  
sva-māyayā sṛṣṭam idam  
sad-asal-lakṣaṇam vibhuḥ  
praviṣṭa iyate tat-tat-  
svarūpo 'gnir ivaidhasi

Just as fire enters and manifests in pieces of wood of different sizes and qualities, the Supreme Soul, having entered the universe with its higher and lower life forms created by his own potency, manifests his form there.

*agnir yathā edhasi praviṣṭa iyate manthanāt tu prakaṭibhavati tathaiva bhagavān idam jagat praviṣṭa iyate śravaṇa kīrtanādi bhaktiyābhyaśāt pratyakṣibhavati*

Just as fire enters wood and manifests by rubbing, the Lord enters the universe and manifests by repeated hearing and chanting.

|| 11.7.48 ||

visargādyāḥ śmaśānāntā  
bhāvā dehasya nātmanah  
kalānām iva candraṣya  
kālenāvyakta-vartmanā

The various phases of one's material life, beginning with birth and culminating in death, are all properties of the body and do not affect the soul, just as the apparent waxing and waning of the moon does not affect the moon itself. Such changes are enforced by the imperceptible movements of time.

The conditions of birth and death are states of the body, not the soul, just as the appearance and disappearance of the moon belong to its fifteen phases, and not to the moon itself.

|| 11.7.49 ||

kālena hy ogha-vegena  
bhūtānām prabhavāpyayau  
nityāv api na dṛsyete  
ātmano 'gner yathārciṣām

Because of time, which has the speed of the wind, the constant birth and death of living entities related to oneself are not seen, just as the appearance and disappearance of flames in fire are not seen.

He learns renunciation from fire. The order is reversed, and again fire is explained, in the manner of *simhāvalokana* (a lion glancing back). One does not see the birth and death of beings related to oneself (*ātmanah*). *Arciṣām* means "of flames."

|| 11.7.50 ||

gunair gunān upādatte  
yathā-kālam vimuñcati  
na teṣu yujyate yogī  
gobhir gā iva go-patih

The *yogī* accepts objects by his senses and at an appropriate time gives them away without attachment, just as the sun draws water by its rays and then disperses it without attachment.

Two verses explain what he learned from the sun. The *yogi* accepts sense objects by the senses, and when persons come with requests at some time, he gives away those items. He is not attached to them. He does not think "This was obtained by me, this was given by me." He is like the sun, which takes up water using its rays.

|| 11.7.51 ||

budhyate svena bhedena  
vyakti-stha iva tad-gataḥ  
lakṣyate sthūla-matibhir  
ātmā cāvasthito 'rka-vat

Paramātmā is understood to situated along with his *śaktis*, just as the sun is situated with its *śaktis*. However unintelligent people consider the Paramātmā to be identical to his *śaktis*.

Paramātmā is understood to be situated with its parts--*svarūpa-śakti*, *māyā-śakti* and *jīva-śakti*, just as the sun is situated with its parts--its globe, the clouds and its rays. Persons with no intelligence will consider the sun to be situated in its rays or the clouds, like a newly produced object. Paramātmā seems to be separate in different bodies due to visible coverings just as the sun appears to be a separate entity by water and other elements.

|| 11.7.52 ||

nāti-sneḥah prasāṅgo vā  
kartavyaḥ kvāpi kenacit  
kurvan vindeta santāpam  
kapota iva dīna-dhīḥ

One should never indulge in excessive affection or concern for anyone or anything; otherwise one will have to experience great suffering, just like the foolish pigeon.

He learns from the pigeon. *Prasāṅgah* means fondling etc.

|| 11.7.53 ||

kapotah kaścanāraṇye  
kṛta-niḍo vanaspatau  
kapotyā bhāryayā sārdham  
uvāsa katicit samāḥ

There once was a pigeon who lived in the forest along with his wife. He had built a nest within a tree and lived there for several years in her company.

|| 11.7.54 ||

kapotau sneha-guṇita-  
hṛdayau gṛha-dharmaṇau  
drṣṭim drṣṭyāṅgam aṅgena  
buddhim buddhyā babandhatuh

The two pigeons, attached to their household duties, their hearts tied together by affection, were bound together by the other's glances, bodily features and intelligence.

|| 11.7.55 ||

śayyāsanātana-sthāna  
vārtā-kriḍāśanādikam  
mithuni-bhuya viśrabdhau  
ceratur vana-rājiṣu

Trusting each other, they carried out their acts of resting, sitting, walking, standing, conversing, playing, eating and so forth among the trees of the forest.

|| 11.7.56 ||

yam yam vāñchati sā rājan  
tarpayanty anukampitā  
tam tam samanayat kāmam  
krcchrenāpy ajitendriyah

Whenever she desired anything, O King, her husband, with no sense control, would gratify her by faithfully doing whatever she wanted, even with great personal difficulty.

|| 11.7.57 ||

kapoti prathamam garbhām  
gṛhṇanti kāla āgate  
aṇḍāni suṣuve nide  
sta-patyuh sannidhau sati

Then the female pigeon experienced her first pregnancy. When the time arrived, the chaste lady delivered a number of eggs within the nest in the presence of her husband.

|| 11.7.58 ||  
teṣu kāle vyajāyanta  
racitāvayavā hareḥ  
śaktibhir durvibhāvyābhiḥ  
komalāṅga-tanūruhāḥ

When the time was ripe, baby pigeons, with tender limbs and feathers created by the inconceivable potencies of the Lord, were born from those eggs.

|| 11.7.59 ||  
prajāḥ pupuṣatuh prītau  
dampati putra-vatsalau  
śṛṇvantau kūjitarī tāsām  
nirvṛtau kala-bhāṣitaiḥ

The two pigeons became most affectionate to their children and took great pleasure in listening to their awkward chirping, which sounded very sweet to the parents. Thus with love they began to raise the little birds who were born of them.

|| 11.7.60 ||  
tāsām patatraiḥ su-sparśaiḥ  
kūjitarī mugdha-ceṣṭitaiḥ  
pratyudgamair adinānām  
pitaraū mudam āpatuh

The parent birds became very joyful by observing the soft wings of their joyful children, their chirping, their lovely innocent movements around the nest and their attempts to jump up and fly.

*Adinānām* means joyful.

|| 11.7.61 ||  
sneḥānubaddha-hṛdayāv  
anyonyam viṣṇu-māyayā  
vimohitau dīna-dhiyau  
śiśūn pupuṣatuh prajāḥ

Their hearts bound to each other by affection, the foolish birds, completely bewildered by the illusory energy of Viṣṇu, continued to take care of the young offspring.

They took care of their young (*sīśūn*) offspring (*prajāḥ*).

|| 11.7.62 ||  
ekadā jagmatus tāsām  
annārtham̄ tau kuṭumbinau  
paritah̄ kānane tasminn  
arthināu ceratuś ciram

One day, the two heads of the family went out to find food for the children. Being very anxious to feed their offspring properly, they wandered all over the forest for a long time.

|| 11.7.63 ||  
drṣṭvā tān lubdhakah̄ kaścid  
yadṛcchāto vane-carah̄  
jagṛhe jālam̄ ātatya  
caratah̄ svālayāntike

At that time a hunter who happened to be wandering through the forest saw the young pigeons moving about near their nest. Spreading out his net he captured them all.

He caught the young birds who were wandering about near their nest.

|| 11.7.64 ||  
kapotaś ca kapotī ca  
prajā-poṣe sadotsukau  
gatau poṣaṇam̄ ādāya  
sva-niḍam̄ upajagmatuh̄

The pigeon and his wife, always anxious for the maintenance of their children, had gone to the forest, and, bringing food, they returned to their nest.

*Poṣaṇam* means food.

|| 11.7.65 ||  
kapotī svātmajān vikṣya

bālakān jāla-samvṛtān  
tān abhyadhāvat krośanti  
krośato bhṛṣa-duḥkhitā

When the lady pigeon caught sight of her own children trapped within the hunter's net, overwhelmed with anguish and crying out, she rushed toward them as they cried out to her in return.

|| 11.7.66 ||  
sāsakṛt sneha-guṇitā  
dīna-cittāja-māyayā  
svayam cābadhyata śicā  
baddhān paśyanty apasmṛtiḥ

Bound by the ropes of intense affection by the Lord's māyā, the foolish female pigeon, forgetting the danger while looking at her captured children, became bound in the hunter's net.

Seeing her children bound up, she became forgetful, and fell into lamentation and became caught in the net.

|| 11.7.67 ||  
kapotah svātmajān baddhān  
ātmano 'py adhikān priyān  
bhāryām cātma-samām dīno  
vilalāpāti-duḥkhitah

Seeing his own children, who were dearer to him than life itself, fatally bound in the hunter's net along with his dear wife, whom he considered equal to himself, the poor male pigeon began to wail and lament in great grief.

The word ca indicates "he lamented."

|| 11.7.68 ||  
aho me paśyatāpāyam  
alpa-puṇyasya durmateḥ  
atṛptasyākṛtārthasya  
gṛhas trai-vargiko hataḥ

The male pigeon said: Alas, just see how I am now destroyed! I am obviously a great fool, for I did not properly execute pious activities and thus I could not satisfy myself, nor could I fulfill

the purpose of life. My dear family, which was the basis of my religiosity, economic development and sense gratification, is now hopelessly ruined.

|| 11.7.69 ||  
anurūpānukūlā ca  
yasya me pati-devatā  
śūnye gṛhe mām santyajya  
putraih svar yāti sādhubhīḥ

She was suitable and faithful, accepting me as her deity. But seeing her home empty, she has left me behind and gone to heaven with our saintly children.

|| 11.7.70 ||  
so 'ham śūnye gṛhe dīno  
mr̥ta-dāro mr̥ta-prajah  
jijīviṣe kim artham vā  
vidhuro duḥkha-jīvitah

Now I am a wretched person living in an empty home. My wife is dead; my children are dead. Why should I possibly want to live? Pained by separation from my family, I find that life itself has become simply suffering.

|| 11.7.71 ||  
tāṁs tathaivāvṛtān śigbhīr  
mr̥tyu-grastān viceṣṭataḥ  
svayam ca krpaṇah śikṣu  
paśyann apy abudho 'patat

As the father pigeon wretchedly stared at his poor, motionless children trapped in the net and on the verge of death, he lost his intelligence also fell into the hunter's net.

Seeing the motionless children in the net, he also fell in the net.

|| 11.7.72 ||  
tam labdhvā lubdhakah krūrah  
kapotam gṛha-medhinam  
kapotakān kapotim ca  
siddhārthah prayayau gṛham

The cruel hunter, having fulfilled his desire by capturing the attached pigeon, his wife and all of their children, set off for his home.

|| 11.7.73 ||

evam kuṭumby aśāntātmā  
dvandvārāmaḥ patatri-vat  
puṣṇan kuṭumbam kṛpaṇaḥ  
sānubandho 'vasidati

In this way, one who is too attached to family life, having a disturbed heart, finds pleasure in dualities, and like the pigeon, maintains his family. The miserly person in this way suffers greatly along with his family.

|| 11.7.74 ||

yah prāpya mānuṣam lokam  
mukti-dvāram apāvṛtam  
gṛheṣu khaga-vat saktas  
tam ārūḍha-cyutam viduh

The doors of liberation are opened wide to one who has achieved human life. But if a human being simply devotes himself to family life like the foolish bird in this story, then he is to be considered to be like a person who, having climbed to a high place, falls down.

Thus ends the commentary on Seventh Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Eight The Story of Piṅgalā

|| 11.8.1 ||

śri-brāhmaṇa uvāca  
sukham aindriyakam rājan  
svarge naraka eva ca  
dehinām yad yathā duḥkham  
tasmān neccheta tad-budhah

The brāhmaṇa said: O King! The embodied living entity automatically experiences unhappiness and happiness in

heaven or hell. Therefore a person of intelligent discrimination does not make any endeavor to obtain such material happiness.

In the Eighth Chapter, nine gurus such as the python are described and as well as the story of Piṅgalā, which produces distaste for material pleasure. One should not over-endeavor for maintaining the material body. This is taught through the example of the python in four verses. Just as suffering comes without desiring it, happiness also comes. What is the use of such desires?

|| 11.8.2 ||

grāsam su-mṛṣṭam vīrasam  
mahāntam stokam eva vā  
yadṛcchayaivāpatitam  
grased ājagaro 'kriyah

Following the example of the python which does not endeavor, one should accept for one's maintenance food that comes of its own accord, whether such food be delicious or tasteless, ample or meager.

One should take food as the python does, without much action.

|| 11.8.3 ||

śayitāhāni bhūrīṇi  
nirāhāro 'nupakramah  
yadi nōpanayed grāso  
mahāhir iva diṣṭa-bhuk

If at any time food does not come, then a saintly person should fast for many days without making endeavor, accepting what comes by fate, just like a huge python.

|| 11.8.4 ||

ojah-saho-bala-yutam  
bibhrad deham akarmakam  
śayāno vita-nidraś ca  
nehetendriyavān api

A saintly person should remain peaceful but alert, maintaining his inactive body possessed of full sensual, mental and physical strength, without much endeavor, though he possesses all his senses.

*Vita-nidrah* means that he should remain constantly alert, thinking of the Supreme Lord as his goal, since he has taken shelter of living like a python, thinking "My time should not be wasted in endeavoring for maintenance of my body. Such things are not my goal."

|| 11.8.5 ||

munih prasanna-gambhīro  
durvigāhyo duratyayah  
ananta-pāro hy akṣobhyah  
stimitoda ivārṇavah

A sage is happy but inscrutable, impossible to understand and impossible to surpass. He does not reveal his inner nature and is without agitation, like the calm ocean.

He explains what he learned from the ocean in two verses. He is inscrutable. Even the intelligent person cannot understand him. The yogi's mind cannot be understood by anyone (*durvigāhyah*). He cannot be surpassed because of his great power. Though sick or in difficult circumstances, he does not lose control of himself and reveal his inner nature (*ananta-parah*). He is unagitated because he has conquered lust.

|| 11.8.6 ||

saṁṛddha-kāmo hīno vā  
nārāyaṇa-paro munih  
notsarpetā na śuṣyeta  
saridbhīr iva sāgarah

The sage dedicated to Nārāyaṇa does not swell up when flourishing or dwindle when destitute, just as the ocean does not increase by rivers or dry up without them.

Just as the ocean does not rise up because of monsoon rivers, nor does it dry up in the summer without rivers, the sage, though attaining many objects, does not rejoice because of attaining his desire, and when without anything he does not lament because of poverty. The devotees of Nārāyaṇa will have joy and sorrow by attaining or not attaining the sweetness of realization of the Lord.

|| 11.8.7 ||

drṣṭvā striyam deva-māyam

tad-bhāvair ajitendriyah  
pralobhitah pataty andhe  
tamasy agnau pataṅga-vat

A man, lured by his uncontrolled senses, seeing a women created by the Lord's *māyā*, falls into the greatest darkness, just as a moth falls into fire.

The moth teaches that attachment to form is the cause of destruction. This is explained in two verses.

|| 11.8.8 ||

yoṣid-dhiranyābharaṇāmbarādi-  
dravyeṣu māyā-raciteṣu mūḍhah  
pralobhitātmā hy upabhoga-buddhyā  
pataṅga-van naśyati naṣṭa-drṣṭih

A foolish person, lured by a woman, gold, ornaments or fine clothing made by *māyā*, with a desire for enjoyment, loses his vision and is destroyed, just like the moth which rushes into a fire.

Though the five sense objects are involved in being attracted to a woman, among all enjoyable objects, first sight falls victim to women or other desired objects. Thus form is the chief sense object.

|| 11.8.9 ||

stokam stokam grased grāsam  
deho varteta yāvatā  
gr̥hān ahimsann ātiṣṭhed  
vṛttim mādhukarīm munih

A saintly person should accept only enough food to keep his body alive. He should go from door to door accepting just a little bit of food from each family. Thus he should practice the occupation of the honeybee.

He learns from the bee in two verses. Just as the bee stays in one lotus because of greed for its special fragrance, and becomes trapped inside when the petals close at night, the sage, taking shelter of one house because of greed for its good qualities, becomes trapped there by that illusion. Therefore, one should accept a little from each house and eat only to keep

the body alive. One commits violence against the householders by taking too much or too little.

|| 11.8.10 ||

añubhyaś ca mahadbhyaś ca  
śāstrebhyah kuśalo narah  
sarvataḥ sāram ādadyat  
puṣpebhyā iva ṣatpadah

Just as the honeybee takes nectar from all flowers, big and small, an intelligent human being should take the essence from all religious scriptures.

He learns from the bee to take the essence of *dharma* from scriptures.

|| 11.8.11 ||

sāyantanam śvastanam vā  
na saṅgrhṇita bhikṣitam  
pāṇi-pātrodarāmatro  
makṣikeva na saṅgrahi

The sage should not collect food, storing it for the evening or the next day, but rather uses his hands as his plate and his belly as his storage vessel. He should not collect and store food as the bee collects honey and stores it.

He should not collect food thinking, "I will eat this tonight or tomorrow." What to speak of thinking of food from the previous day, the previous month or previous full moon. One should not make plans for food one sees, and should also not accept invitations for the evening or next day, according to some authorities. With what vessel should one beg from house to house? One should use one's hands as a vessel. Having obtained food where should one place it? One should put it in the belly. He has his belly as his storage vessel (*amatrah*).

|| 11.8.12 ||

sāyantanam śvastanam vā  
na saṅgrhṇita bhikṣukah  
makṣikā iva saṅgrhṇan  
saha tena vinaśyati

A saintly mendicant should not collect foodstuffs to eat later in the same day or the next day. If he disregards this injunction and like the honeybee collects food, he will be destroyed along with the food.

If he hoards food, what happens? That is explained in this verse.

|| 11.8.13 ||

padāpi yuvatīm bhikṣur  
na sprśed dāravīm api  
sprśan karīva badhyeta  
karīnyā aṅga-saṅgataḥ

A saintly person should never touch a young girl even with his foot. In fact, he should not even let his foot touch a wooden doll in the shape of a woman. He will be captured by illusion, just as the elephant is captured by desire to touch the she-elephant's body.

Attachment to touch is a cause of destruction. This he learned from the elephant. This is explained in two verses. One should not touch a young woman even with one's foot, and should not even touch a wooden form of a woman. The elephant, seeing the female elephant, falls into a hole covered with grass and is trapped.

|| 11.8.14 ||

nādhigacchet striyām prājñah  
karhicin mṛtyum ātmanah  
balādhibikaiḥ sa hanyeta  
gajair anyair gajo yathā

An intelligent man should not at any time exploit a woman who is death itself, because he will be killed by stronger lovers, just as an elephant trying to enjoy a she-elephant is killed by other stronger bull elephants

One should not boldly approach a woman, while thinking, "I will enjoy her." He will be killed by stronger lovers brought by her.

|| 11.8.15 ||

na deyām nopabhogyām ca  
lubdhair yad duḥkha-saṅcitam  
bhūnkte tad api tac cānyo

## madhu-hevārthavin madhu

What wealth greedy persons collect with great difficulty, but neither enjoy or spend, is enjoyed by another person, just as the collector of honey, knowing how to attain his goal, takes honey collected by the bees.

Wealth accumulated without giving or enjoying is taken by others. The bee keeper teaches this. Another person who is stronger enjoys what is collected by another person, just as a person enjoys honey gathered by the bees. "How can another person understand one has wealth if one hides it?" Some persons understand wealth by certain symptoms in another person and know how to get it (*arthavit*). The honey collector knows where to get the honey in the hollow of the tree by following the bees.

|| 11.8.16 ||  
su-duhkhopārjitair vittair  
āśāsānām gṛhāsiṣah  
madhu-hevāgrato bhūnkte  
yatir vai gṛha-medhinām

Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as *brahmacārīs* and *sannyāsīs* are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

One should enjoy without endeavor. The honey collector is the teacher for this. Āśāsānām should be āśāsānānām.

yatiś ca brahmacārī ca pakvān na svāmināv ubhau |  
taylor annam adattvā tu bhuktvā cāndrāyaṇām caret ||

The *sannyāsī* and *brahmacārī* should take the food cooked by the householder. If a housholder does not give them food, and eats it himself, he should perform atonement by observing the *cāndrāyaṇa* vow. *Parāśara Smṛti* 1.51

|| 11.8.17 ||  
grāmya-gītam na śṛṇuyād  
yatir vana-carah kvacit  
śikṣeta hariṇād baddhān  
mr̥gaylor gīta-mohitāt

A saintly person dwelling in the forest in the renounced order of life should never listen to songs or music promoting material enjoyment. Rather, he should carefully study the example of the deer, which is bewildered by the sweet music of the hunter's horn and is thus captured and killed.

He learned from the deer that attachment to material songs causes obstacles. One should instead hear *Bhagavad-gītā*.

|| 11.8.18 ||  
nr̥tya-vāditra-gītāni  
juṣan grāmyāṇi yoṣitām  
āsām kriḍanako vaśya  
ṛṣyaśr̥ṅgo mr̥gi-sutah

Becoming attracted to the worldly singing, dancing and musical entertainment of beautiful women, even the great sage Rṣyaśr̥ṅga, the son of Mr̥gi, fell totally under their control, just like a pet animal.

An example of attachment to material songs is given.

|| 11.8.19 ||  
jihvayāti-pramāthinyā  
jano rasa-vimohitah  
mr̥tyum ṛcchaty asad-buddhir  
mīnas tu badiśair yathā

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus meets his death.

Attraction to material taste is a cause of obstacles. This he learned from the fish. Man, bewildered by his tongue which is agitating and difficult to control (*atipramāthinyā*) attains death. The fish attains death by the hook with tasty bait.

|| 11.8.20 ||  
indriyāṇi jayanty āśu  
nirāhārā maniṣinah  
varjayitvā tu rasanam

**tan nirannasya vardhate**

By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste.

The moth is destroyed by attraction to form. The bee is destroyed by attraction to smell. The elephant is destroyed by attraction to touch. The deer is destroyed by attraction to sound. The fish is destroyed by attraction to taste. It has been said:

kuranga-mātaṅga-pataṅga-bhṛṅga-  
mīnā hatāḥ pañcabhir eva pañca |  
ekah pramādī sa kathāṁ na hanyate  
yah sevate pañcabhir eva pañca ||

The deer, elephant, moth, bee and fish are destroyed by the five sense objects. How can an insane person who engages all senses in the five sense objects not be destroyed? Garuda Purāṇa 1.115.21

The tongue which endows the other senses with their functions (by eating food) is the cause of obstacles. Therefore one should make efforts to control it. This is explained in two verses. If one gives up eating, one conquers all the senses except the tongue. The urge of the tongue increases by fasting. If one eats, all senses become agitated by the attachment to taste. Therefore, one must conquer the tongue. Then all the senses following it will be conquered. One can control the tongue by developing a taste for chanting loudly the name of the Lord. It is said

*viśayā vinivartante nirāhārasya dehinah /  
rasa-varjam raso 'py asya param dṛṣṭvā nivartate //*

One who refrains from eating also stops the sense objects from functioning, but the desire for tasting remains. Having experienced the highest taste, one can stop the desire for material taste. BG 2.59

:

|| 11.8.21 ||

tāvaj jitendriyo na syād  
vijitānyendriyah pumān  
na jayed rasanām yāvaj  
jitām sarvām jite rase

Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

|| 11.8.22 ||

piṅgalā nāma veśyāśid  
videha-nagare purā  
tasyā me śikṣitam kiñcin  
nibodha nṛpa-nandana

O son of kings! Previously in the city of Videha there dwelled a prostitute named Piṅgalā. Now please hear what I have learned from that lady.

From Piṅgalā he learned distaste for material enjoyment. Her story is now told.

|| 11.8.23 ||

sā svairiṇy ekadā kāntam  
saṅketa upaneṣyatī  
abhūt kāle bahir dvāre  
bibhratī rūpam uttamam

Once, that prostitute, desiring to bring a lover into her house, stood outside in the doorway at night showing her beautiful form.

Saṅkete means "in the place for enjoyment." She stood there to attract someone.

|| 11.8.24 ||

mārga āgacchato vikṣya  
puruṣān puruṣarśabha  
tān śulka-dān vittavataḥ  
kāntān mene 'rtha-kāmukī

O best among men! This prostitute was very anxious to get money, and as she stood on the street at night she studied all the men who were passing by, thinking, "Oh, this one surely has money. I know he can pay the price."

Paying the price the men would enjoy sex.

|| 11.8.25-26 ||

āgateśv apayāteṣu  
sā saṅketopajīvinī  
apy anyo vittavān ko 'pi  
mām upaiṣyati bhūri-dah

evam durāśayā dhvasta-  
nidrā dvāry avalambati  
nirgacchantī praviśatī  
niśitham samapadyata

As many men passed by her house, Piṅgalā, who lived by prostitution, thought, "Maybe this rich one will come and give me lots of money." Thus, with vain hope, she remained leaning against the doorway, and could not go to sleep. Out of anxiety she would sometimes walk out in the street, and sometimes she went back into her house. In this way, the midnight arrived.

Midnight (*niśitham*) arrived.

|| 11.8.27 ||

tasyā vittāśayā śuṣyad-  
vaktrāyā dina-cetasah  
nirvedah paramo jajñe  
cintā-hetuḥ sukhāvahah

The prostitute, who intensely desired money, gradually became morose, and her face dried up. Because of that worry for money, she began to feel a great detachment from her situation, and happiness arose in her mind.

Worrying about money was the cause of her detachment.

|| 11.8.28 ||

tasyā nirviṇṇa-cittāyā  
gitam śṛṇu yathā mama  
nirveda āśā-pāśānām  
puruṣasya yathā hy asih

Detachment acts like a sword, cutting to pieces the bondage caused by aspirations. Now please hear from me exactly the song sung by the disgusted prostitute.

Śṛnu yathā mama means "hear from me as it is." Detachment is the sword for cutting the ropes produced by hopes for material enjoyment.

|| 11.8.29 ||

na hy aṅgājāta-nirvedo  
deha-bandham jihāsatī  
yathā vijñāna-rahito  
manujo mamatām nṛpa

O King! Just as a human being who is bereft of spiritual knowledge never desires to give up his false sense of proprietorship over many material things, similarly, a person who has developed detachment never desires to give up the bondage of the material body.

This verse describes the necessity of detachment.

|| 11.8.30 ||

piṅgalovāca  
aho me moha-vitatim  
paśyatāvijitātmanah  
yā kāntād asataḥ kāmam  
kāmaye yena bāliśā

Piṅgalā said: See the extent of my illusion! Because I cannot control my mind, I desire love from an insignificant man. By this I have become a fool.

I desire love. Because of that love I have become a fool.

|| 11.8.31 ||

santam samipe ramaṇam rati-pradam  
vitta-pradam nityam imam vihāya  
akāma-dam duḥkha-bhayādhi-śoka-  
moha-pradam tuccham aham bhaje 'jñā

Giving up the eternal Lord situated within me, who accepts love, gives love and gives wealth, foolishly I serve insignificant

men who give dissatisfaction, sorrow, fear, worry, lamentation and illusion.

The Lord is in my heart, the enjoyer (*ramanam*). Why do I not give love to him? He gives love. Why would he not give love to me? What is the use of other men, who are full of sin? He gives wealth. Being pleased with my love, he will give the greatest wealth. Others are not capable of giving full satisfaction (*akāmadam*). In this way she thought of the Lord. Some authorities say that she thought in this way by the great mercy of Dattatreya who happened to rest in her yard that night.<sup>8</sup>

|| 11.8.32 ||

aho mayātmā paritāpito vṛthā  
sāṅketyā-vṛttyāti-vigarhya-vārtayā  
strainān narād yārtha-trṣo 'nuśocyāt  
kritena vittam ratim ātmanecchati

Oh, how I have uselessly tortured my own soul by the profession of despicable prostitution! I desired pleasure and wealth from pitiable, greedy, lusty men by selling my body.

I desired pleasure and wealth from lusty men by selling my body.

|| 11.8.33 ||

yad asthibhir nirmita-vamśa-vamśya-  
sthūṇam tvacā roma-nakhaiḥ pinaddham  
kṣaran-nava-dvāram agāram etad  
viñ-mūtra-pūrṇam mad upaiti kānyā

Who except me accepts this body full of stool and urine, which is like a house made of bones, with nine doors oozing with filth, with the spine as the main beam and the bones of the hands and feet as the secondary beams, covered by skin, hair and nails?

How astonishing that I thought that this disgusting body was enjoyable for love making? The body is a house made of bones. The spine (*vamśa*) is the main beam and the bones of the hands and feet (*vamśya*) are its secondary beams. Who except me is dedicated to this body?

|| 11.8.34 ||

videhānām pure hy asminn

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<sup>8</sup> In SB 11.9.32 commentary it is explained that the *avadhūta* was Dattatreya, who gave instruction to King Yadu.

aham ekaiva mūḍha-dhīḥ  
yānyam icchanty asaty asmād  
ātma-dāt kāmam acyutāt

Certainly in this city of Videha I alone am completely foolish. I neglected the Supreme Lord who gives himself and instead I desired to enjoy with other men.

I am unchaste, desiring enjoyment with men other than the Lord.

|| 11.8.35 ||  
suhṛt preṣṭhatamo nātha  
ātmā cāyam śaririṇām  
tam vikriyātmanaivāham  
rame 'nena yathā ramā

The Supreme Lord is the dearest for all living beings because he is everyone's well-wisher, and the soul situated in everyone's heart. Therefore I will now pay the price of complete surrender, and thus purchasing the Lord, I will enjoy with him just like Lakṣmī.

"What then do you desire to do?" Purchasing him by giving my body to him, I will enjoy with him, having attained the Lord who is most dear.

|| 11.8.36 ||  
kiyat priyam te vyabhajan  
kāmā ye kāma-dā narāḥ  
ādy-antavanto bhāryāyā  
devā vā kāla-vidrutāḥ

Sense objects, men who provide sense gratification for women, and even the *devatās*, have a beginning and an end, and are destroyed by time. Therefore how much actual pleasure could any of them ever give to their wives?

Sense objects (*kāmāḥ*), men who give pleasure, and *devatās* as well, are all destroyed by time. What pleasure can they give their wife? None at all. Thus, in this world and the next, no one except the Lord should be served.

|| 11.8.37 ||  
nūnam me bhagavān pṛito  
viṣṇuḥ kenāpi karmanā

nirvedo 'yam durāśayā  
yan me jātah sukhāvahah

Viṣṇu is pleased with me for some action of mine. Although I most stubbornly hoped to enjoy the material world, detachment has arisen in my heart, and it is making me happy.

Discerning in this way, she glorifies her good fortune. "O best of detached persons! Today make my yard successful by your mercy. Come here and rest. Eat and drink!" Having addressed Dattātreya who had arrived on his own, she began to clean and decorate the place at night. This is the explanation of some authorities.

|| 11.8.38 ||  
maivam syur manda-bhāgyāyāḥ  
kleśā nirveda-hetavāḥ  
yenānubandham nirhr̥tya  
puruṣaḥ śamam ṛcchati

The suffering of an unfortunate woman could not be the cause of detachment, by a person gives up bondage and attains peace.

"How can Viṣṇu be pleased with you, if you have not obtained wealth?" If Viṣṇu was not pleased with me, the sufferings of the unfortunate prostitute would be no reason for becoming detached. By this detachment, a person gives up bondage to house and family, and attains peace.

|| 11.8.39 ||  
tenopakṛtam ādāya  
śirasā grāmya-saṅgatāḥ  
tyaktvā durāśāḥ śaraṇam  
vrajāmi tam adhiśvaram

With devotion I accept the great benefit that the Lord has bestowed upon me. Having given up my sinful desires for ordinary sense gratification, I now take shelter of the Supreme Lord.

Accepting the help given by the Lord, in the form of detachment, taking it on my head, giving up all collections of sense objects (*grāmya-saṅgatāḥ*), I surrender to the Lord.

|| 11.8.40 ||  
santuṣṭā śraddadhaty etad  
yathā-lābhena jīvati  
viharāmy amunaivāham  
ātmanā ramaṇena vai

Satisfied, having faith in the Lord, and maintaining myself with whatever comes of its own accord, I shall enjoy life with only the Lord, because he is the real source of love and happiness.

What does she desire to do after surrendering? That is explained. What does she have faith in? She has faith that she will enjoy with the Lord.

|| 11.8.41 ||  
saṁsāra-kūpe patitam  
viśayair muṣitekṣaṇam  
grastam kālāhinātmānam  
ko 'nyas trātum adhiśvarah

Who else but the Supreme Lord can save the living entity who has fallen in the well of saṁsāra, blinded by sense objects, devoured by the snake of time?

"Why are you so eager to give up worshipping the *devatās* for Viṣṇu?" This verse answers.

|| 11.8.42 ||  
ātmaiva hy ātmāno goptā  
nirvidyeta yadākhilāt  
apramatta idam paśyed  
grastam kālāhinā jagat

When the living entity sees that the entire universe has been seized by the serpent of time, and becoming sober, detaches himself from all material enjoyment, he is qualified to protect himself from saṁsāra.

"Will you worship the Lord with the idea of getting deliverance?" No. When the *jīva* becomes detached from all material enjoyment (*akhilāt*), since he sees the world devoured by time, at that time ātmā is his own protection from saṁsāra. (My ātmā has this very nature. Thus I have been delivered from saṁsāra automatically. I will then worship the Lord in *prema* alone.

|| 11.8.43 ||

śrī-brāhmaṇa uvāca  
evam vyavasita-matir  
durāśāṁ kānta-tarṣa-jām  
chittvopaśamam āsthāya  
śayyām upavivesa sā

The avadhūta said: Thus, with determined mind, Piṅgalā, cutting off all her sinful desires arising from thirst for lovers, became situated in perfect peace and lay down on her bed.

|| 11.8.44 ||

āśā hi paramāṁ duḥkham  
nairāsyāṁ paramāṁ sukham  
yathā sañchidya kāntāśāṁ  
sukham suṣvāpa piṅgalā

Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy lovers, Piṅgalā happily went to sleep.

Thus ends the commentary on Eighth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

Chapter Nine  
The Avadhūta Concludes His Teachings

|| 11.9.1 ||

śrī-brāhmaṇa uvāca  
parigraho hi duḥkhāya  
yad yat priyatamāṁ nṛṇām  
anantāṁ sukham āpnoti  
tad vidvān yas tv akiñcanah

The brāhmaṇa said: Because of attachment to things considered most dear, one becomes miserable. One who gives up material desires is learned and achieves unlimited happiness.

In the Ninth Chapter, seven *gurus* are described starting with the *kurara* bird, as well as the body, the eighth *guru*. This makes a total of twenty-five *gurus*. He explains what he learned from the *kurara* bird in two verses.

From attachment to what is most dear, one suffers. He who is without desire is learned and attains unlimited happiness.

|| 11.9.2 ||

sāmiṣam kuraram jaghnur  
balino 'nye nirāmiṣāḥ  
tadāmiṣam parityajya  
sa sukham samavindata

Once a group of stronger hawks who were unable to find any prey attacked another, weaker hawk that was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced happiness.

The *kurara* was holding some meat.

|| 11.9.3 ||

na me mānāpamānau sto  
na cintā geha-putriṇām  
ātma-krīḍa ātma-ratir  
vicarāmiha bāla-vat

I do not care for honor or dishonor. I do not worry about house or children. I sport and enjoy in the *ātmā* and wander in this world like a child.

He explains what he learned from a child.

|| 11.9.4 ||

dvāv eva cintayā muktau  
paramānanda āplutau  
yo vimugdho jaḍo bālo  
yo guṇebhyah param gataḥ

In this world, two types of people are free from all anxiety and merged in great happiness: one who is a retarded, ignorant person or a child, and the other is a person who is beyond the three modes of material nature.

|| 11.9.5 ||

kvacit kumārī tv ātmānam  
vṛṇānān gṛham āgatān  
svayam tān arhayām āsa

## kvāpi yāteṣu bandhuṣu

Once a marriageable young girl was alone in her house because her parents and relatives had gone that day to another place. At that time a few men arrived at the house, specifically desiring to marry her. She received them with all hospitality.

The story of what he learned from the young girl is now narrated. Coming out of the house with covered body, she welcomed them by offering seats of kuśa grass and water while her father and mother were absent.

|| 11.9.6 ||

teṣām abhyavahārārtham  
śalin rahasi pārthiva  
avaghṇantyāḥ prakoṣṭha-sthāś  
cakruḥ śaṅkhāḥ svanam mahat

O King! The girl went to a private room and began to make preparations so that the unexpected male guests could eat. As she was beating the rice, the conchshell bracelets on her arms make a loud noise.

"When will my parents return? When will they prepare food?" Thinking this, she began to prepare food. The conch bracelets made noise.

|| 11.9.7 ||

sā taj jugupsitam matvā  
mahati vṛiditā tataḥ  
babhañjaikaikaśah śaṅkhān  
dvau dvau pānyor aśeṣayat

The young girl feared that the men would consider her family to be poor because their daughter was engaged in husking rice. Being very intelligent, the shy girl broke the shell bracelets from her arms, leaving just two on each wrist.

Because she was husking rice they would think that her family was poor. Thus she considered the noise disgusting. She was intelligent (*mahati*).

|| 11.9.8 ||

ubhayor apy abhūd ghoṣo  
hy avaghṇantyāḥ sva-śaṅkhayoh  
tatrāpy ekam nirabhidad

ekasmān nābhavad dhvaniḥ

Thereafter, as the young girl continued to husk the rice, the two bracelets on each wrist continued to collide and make noise. Therefore she took one bracelet off each arm, and with only one left on each wrist there was no more noise.

|| 11.9.9 ||

anvaśikṣam imam tasyā  
upadeśam arindama  
lokān anucarann etān  
loka-tattva-vivitsayā

O subduer of the enemy! I travel throughout the surface of the earth learning constantly about the nature of this world, and thus I personally witnessed the lesson of the young girl.

I was at the house on that day. I saw all these gurus with my own eyes, not from being omniscient.

|| 11.9.10 ||

vāse bahūnām kalaho  
bhaved vārtā dvayor api  
eka eva vase tasmāt  
kumāryā iva kaṅkaṇah

When many people live together in one place there will undoubtedly be quarreling. And even if only two people live together there will be frivolous conversation. Therefore, to avoid conflict, one should live alone, as we learn from the example of the bracelet of the young girl.

One version has *vāso* and another has *vase*. Just as the poor girl without a husband took off her bracelets to stop the sound, *jñāna-yoga* makes the sages who practice *jñāna* live alone. Just as a married princess, on meeting her husband, wears her bracelets for make sound, *Bhakti-devī* makes the devotees who accept her shelter associate with each other for making sounds of sweeter and sweeter *nāma-kirtana*. They do not remain alone. The Lord has said:

naikātmatām me spr̥hayanti kecīn  
mat-pāda-sevābhīratā mad-ihāḥ  
ye 'nyonyato bhāgavatāḥ prasajya  
sabhajayante mama pauruṣāṇī

These devotees, who are engaged in service to my feet following scriptural rules, who desire only the taste of my beauty, who gathering together relish my pastimes amongst themselves, never desire to become one with Brahman. SB 3.25.34

|| 11.9.11 ||

mana ekatra samyuñjyāj  
jita-śvāso jitāsanah  
vairāgyābhyaśa-yogena  
dhriyamāṇam atandritah

Having perfected the *yoga* sitting postures and the breathing process, one should carefully fix the mind, made steady by practice and detachment, on one point.

He learned fixing the mind from the arrow maker. This is explained in three verses. The mind is unsteady because of the strength of attachment. Therefore one must make the mind steady by detachment (*vairāgya*) and practice of *dhāraṇa* of *aṣṭāṅga-yoga* mixed with *bhakti*.

|| 11.9.12 ||

yasmin mano labdha-padam yad etac  
chanaiḥ śanair muñcati karma-reṇūn  
sattvena vṛddhenā rajas tamaś ca  
vidhūya nirvāṇam upaity anindhanam

When the mind attains its goal of concentration, it gradually becomes free of the desire of actions. Destroying *rajas* and *tamas* by increase of *sattva*, one then attains a condition of bliss, devoid of all *guṇas*, with no influence of the *guṇas* or its effects.

When the mind attains its goal, it gives up desires for action. Destroying *rajas* and *tamas* by increase of *sattva*, one attains a condition devoid of extraneous actions of the mind, being free of agitation and sloth, and attains supreme bliss (*nirvāṇam*) because of disappearance of even *sattva*. It is without fuel, since it is devoid of the *guṇas* and their effects.

|| 11.9.13 ||

tadaivam ātmānā avaruddha-citto  
na veda kiñcid bahir antaram vā  
yatheṣu-kāro nṛpatim vrajantam

iṣau gatātmā na dadarśa pārśve

Thus, when one's consciousness is completely fixed on the Lord, one no longer sees the duality of internal and external. This condition is like the arrow maker who was so absorbed in making an arrow that he did not even notice the king passing next to him.

Ātmani means the Supreme Lord. Because of complete concentration (gatātmā) to make the arrow straight, he did not notice the king walking nearby with the uproar of drums.

|| 11.9.14 ||  
eka-cāry aniketah syād  
apramatto guhāśayah  
alakṣyamāṇa ācārair  
munir eko 'lpa-bhāṣanah

A saintly person should remain alone and constantly travel without any fixed residence. Being alert, he should remain secluded and should act in such a way that he is not recognized by others. Moving without companions, he should not speak more than required.

He explains what he learned from the snake. The young girl is a *guru* for giving up even the association of other *yogīs*. The snake is the *guru* for giving up association of material people. The sage moves about alone, afraid of society, without a fixed residence, always alert. He lives alone. He is unnoticed by the public by his gait and actions. He has no companion and speaks little.

|| 11.9.15 ||  
gr̥hārambho hi duḥkhāya  
viphalaś cādhruvātmanah  
sarpaḥ para-kṛtam veśma  
praviśya sukham edhate

When a person living in a temporary material body tries to construct a happy home, the result is fruitless and miserable. The snake, however, enters a home that has been built by others and prospers happily.

|| 11.9.16 ||

eko nārāyaṇo devaḥ  
 pūrva-sṛṣṭam sva-māyayā  
 samhṛtya kāla-kalayā  
 kalpānta idam iśvarah  
 eka evādvitiyo 'bhūd  
 ātmādhāro 'khilāśrayah

The one form of Viṣṇu withdrew the universe previously created by his *māyā* through his time *sakti* at the end of Brahmā's life, and remained alone, the support of himself and shelter of all his *saktis*.

He learned from the spider how the Lord carries out creation and destruction of the universe. This is explained in six and half verses. Kāraṇārṇava-śayī Viṣṇu, alone, without assistance other than his own *saktis*, withdraws the universe by his time *sakti*. He alone exists since nothing exists outside of than the Lord. Nothing existed since the total universe and its parts were all destroyed. He is his own support (*ātmādhārah*). He is the shelter of all *saktis*.

|| 11.9.17-18 ||

kālenātmānubhāvena  
 sāmyam nītāsu śaktiṣu  
 sattvādiṣv ādi-puruṣah  
 pradhāna-puruṣeśvarah

parāvaraṇām parama  
 āste kaivalya-samjñitah  
 kevalānubhavānanda-  
 sandoho nirupādhikah

When he brought his energies such as *sattva* to equilibrium by his powerful energy of time, the Lord, who enjoys in himself, who is the controller of *prakṛti* and the *jīvas*, who is worshipped by liberated and conditioned *jīvas*, remained in the form of complete bliss, without *māyā*.

When his energies like *sattva* were brought to equilibrium by time, a form of the Lord's power (*ātmā-anubhāvena*), the controller of *māyā* (*pradhāna*) and the *jīvas* (*puruṣa*), the most worthy object of worship for liberated and conditioned *jīvas*, the Lord called *kaivalya*, remained. He is called *kaivalya*. He remains only with his form of bliss, since there were no actions such as

protecting the universe. He is without *māyā* (*nirupādhikah*) which was sleeping at that time.

sa vā esa tada draṣṭā nāpaśyad dr̄śyam ekarāṭ  
mene 'santam ivātmānam supta-śaktir asupta-dr̄k

The one *puruṣa*, who glances over *prakṛti*, at the beginning of creation, could not see her. He, possessor of *māyā*, who was sleeping, and who is the possessor of spiritual consorts who were awake, considered himself non-existent without her. SB 3.5.24

|| 11.9.19 ||  
kevalātmānubhāvena  
sva-māyāṁ tri-guṇātmikām  
saṅkṣobhayan sṛjaty ādau  
tayā sūtram arindama

O subduer of the enemies! At the time of creation the Lord by the power of his *cit-śakti* agitates *prakṛti* made of the *guṇas* and creates *mahat-tattva*.

Having shown destruction, the brāhmaṇa now shows creation. By the power of his *cit-śakti* he awakes *pradhāna* (*sva-māyām*), agitating it by his glance, and creates the *mahat-tattva* (*sūtram*) predominated by *kriyā-śakti*.

|| 11.9.20 ||  
tām āhus tri-guṇa-vyaktim  
sṛjantim viśvato-mukham  
yasmin protam idam viśvam  
yena saṃsarate pumān

They say that this *sūtra*, the product of the three *guṇas*, creates the universe with great variety. By this *sūtra* the universe is pervaded, and by this *sūtra* the *jīva* takes rebirth.

Tām refers to *mahat-tattvam*, but it is now in the feminine gender. They say that *mahat-tattva* is the product (*vyaktim*) of the three *guṇas*. It creates the universe full of varieties (*viśvato mukham*) made of the three *guṇas*, through *ahankāra*. *Mahat-tattva* called *sūtra*, the effect of the *guṇas*, is the cause of the universe. The universe is strung on this *sūtra* (thread), *prāṇa* in its total form, which acts as the cause of the universe. Śruti says:

vāyur vai gautama, sūtram vāyunā vai gautama, sūtrenāyam ca lokah  
paraś ca lokah sarvāṇī ca bhūtāni samsṛṣṭāni

O Gautama! Air is *sūtra*. By this air or *sūtra*, this world and Svarga and all beings are created. *Bṛhad-āraṇyaka Upaniṣad* 3.7.2

By this *sūtra*, in the form of *adhyātma* (senses and mind), the *jīva* takes repeated births.

|| 11.9.21 ||  
yathorṇanābhīr hṛdayād  
ūrṇām santatya vaktrataḥ  
tayā vihṛtya bhūyas tām  
grasaty evam maheśvarah

Just as from within himself the spider expands thread through his mouth, plays with it for some time and eventually swallows it, similarly, the Supreme Lord produces the universe and then withdraws it.

Ūrnanābhīḥ means a spider. The spider produces a thread from its mouth, and after playing (*vihṛtya*), withdraws it.

|| 11.9.22 ||  
yatram yatra mano dehi  
dhārayet sakalam dhiyā  
snehād dveṣād bhayād vāpi  
yāti tat-tat-svarūpatām

If, out of love, hate or fear, an embodied soul fixes his mind with intelligence and complete concentration upon a particular form, he will certainly attain the form.

It is not surprising that those who constantly meditate on the Lord attain forms similar to his. This the brāhmaṇa learned from the wasp. This is explained in two verses. When the action of the mind does not go elsewhere, the *jīva* attains a form similar to that of one's meditation.

|| 11.9.23 ||  
kīṭah peśaskṛtam dhyāyan  
kud�ām tena praveśitah  
yāti tat-sātmatām rājan

### pūrva-rūpam asantyajan

O King! Once, a wasp forced a weaker insect to enter his hive and kept him trapped there. In great fear the weak insect constantly meditated upon his captor, and without giving up his body, he gradually achieved a form like that of the wasp.

*pūrvarūpam pūrva deham asantyajann iti dhyātṛ deha eva dhyeya tulyākāraḥ syāt yathā dhruvādinām kvacit tathā dhyātṛṇām bhaktānām drśyamāno deha tyāgas tu bhakti-yogasya rahasyatva rakṣarthaṁ matāntarotkhātābhāvārthaṁ ca bhagavataiva māyayā darsyate. yathā kvacit saccidānandamaya sva deha tyāgo’pi tadā ca tat pramāṇa vākyam ca muni dvārā tathaiva māyayā prakāsyate. yathā prārabdha karma nirvāṇo nyapatat pañcabhautika iti deha tyāgam ca tasyaivam iti.*

An insect was forced by a wasp (*tena*) into his nest and attained a similar form, without giving up its previous body. Another version has *sāmyatām*. Sometimes the body of the person meditating is similar to the form of the Lord upon which he meditates, as in the case of Dhruva. But sometimes the meditating devotees give up their present bodies (and attain spiritual forms though this is not seen). The Lord shows this by his *māyā* in order to protect the secret of *bhakti-yoga* and in order to avoid destroying other opinions. Sometimes it appears that a devotee even gives up a spiritual body of knowledge and bliss. A statement concerning this is made by Nārada. This condition is produced by the Lord's *māyā*. Giving up the body is shown in this statement:

prayujyamāne mayi tām śuddhām bhāgavatīm tanum  
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikah

Having been awarded a pure body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped. SB 1.6.29

|| 11.9.24 ||  
evam gurubhya etebhya  
eṣā me śikṣitā matih  
svātmopaśikṣitām buddhim  
śṛṇu me vadataḥ prabho

O King, from all these spiritual masters I have acquired great wisdom. Now please listen as I explain what I learned from my own body.

He learned from his own body as well.

|| 11.9.25 ||

deho gurur mama virakti-viveka-hetur  
bibhrat sma sattva-nidhanam satatārty-udarkam  
tattvāny anena vimṛśāmi yathā tathāpi  
pārakyam ity avasito vicarāmy asaṅgah

My body is a *guru* since it teaches detachment and discrimination. The body supports creation and destruction and its final result is suffering. As much as I discern truth by the body with its senses, I engage in *bhakti* using the body and senses. But convinced that the body is fit for the dogs and jackals, I wander in the world without attachment to the body.

My body is a *guru* because it is the cause of detachment and discrimination. It is described as the cause of detachment: it maintains creation and destruction. Its final result is always suffering. For instance if the stomach cannot digest two or three days' food, it is like detachment. From this one learns detachment. The body is a cause of discrimination. By this body with its senses I contemplate truth: I attain *bhakti-yoga* with hearing and chanting in order to attain the Lord. A great devotee with taste, relishing *rasa*, does not become *rasa* but a person completely attached to the Lord's *rasa* becomes colored with *rasa*. Similarly the tongue, tasting ghee and other things, does not mix with them, but it does mix with betel nut juice since the tongue becomes red. (Thus though one uses the body, one should not become too attached to it, otherwise one falls under its control.) One should not think that the body, being a *guru*, is permanent. I discern that the body is meant for others—to be eaten by dogs or jackals. *Pārakyam* in the neuter is poetic license. Therefore I walk about without attachment to the body.

|| 11.9.26 ||

jāyātmajārtha-paśu-bhṛtya-grhāpta-vargān  
puṣṇāti yat-priya-cikirṣayā vitanvan  
svānte sa-kṛcchram avaruddha-dhanah sa dehah  
srṣṭvāsyā bijam avasidati vrkṣa-dharmaḥ

A person with a desire to please the body expands himself and nourishes wife, children, money, animals, servants, house and relatives. In the end, the body, with its accumulating wealth,

then dies with difficulty, after creating *karma* for another body, like a tree which produces seeds and then dies.

"The body, the best among all the *gurus*, giving *bhakti-yoga*, detachment and discrimination, though temporary, should be engaged in service with the greatest attachment. To do otherwise would be sign of ingratitude. Then why do you say you are unattached to the body?" That is true. But the body is an amazing *guru* since, served with great attachment, it does not at all teach discrimination and detachment. Rather the body then throws a person into the huge blind well of *samsāra*. This is expressed in two verses. By wanting to please his body, a person nourishes a wife, children, money etc. That body, with its accumulated money, becomes devoid of the wealth of discrimination. At the end of life, the body is destroyed while enduring great difficulties. It creates *karma*, the seed of the next body, by which the current of repeated birth takes place. It is like a tree which produces seeds and dies.

|| 11.9.27 ||

jihvaikato 'mum apakarṣati karhi tarṣā  
śiśno 'nyatas tvag udaram śravaṇam kutaścit  
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir  
bahvyah sapatnya iva geha-patim lunanti

The tongue pulls the attached person in one direction and thirst pulls him in another. The genital, skin, stomach, ear, nose and eye pull him in other directions. The action senses pull him apart just as many co-wives pull the husband apart.

Therefore one should give the *guru* in the form of the body food for maintaining life only, and do that without attachment. For the body, this is service to *guru*. "But one should feed the body with great faith." Please hear the truth. The tongue pulls the person attached to his body in one direction for taste in order to degrade the person. Sometimes thirst pulls the person towards water. The genital pulls him for sex. The skin pulls him to touch. The action senses (*karma-śaktih*) tear him apart.

|| 11.9.28 ||

sṛṣṭvā purāṇi vividhāṇy ajayātma-śaktyā  
vrksān sarisṛpa-paśūn khaga-dandaśukān  
tais tair atuṣṭa-hṛdayaḥ puruṣam vidhāya  
brahmāvaloka-dhiṣanām mudam āpa devaḥ

The Supreme Lord, by his *māyā-śakti*, created innumerable species of life to house the conditioned souls, such as trees, reptiles, animals, birds, snakes and so on, but he was not satisfied within his heart. Then he created human life, which offers the conditioned soul sufficient intelligence to perceive the Lord, and he then became pleased.

Since the Lord created the human body for attaining liberation, one should not use it to go to hell. The Lord created many bodies (*purāṇi*). He then created the human body in which intelligence gives one direct vision of the Supreme Lord. Śruti says *puruṣatve cāvistarām ātmā*: the Lord manifested as the human being.

tathā tābhyo gām ānayan tā abruvan na vai no'�am alam iti tābhyo'śvam  
ānayan tā abruvan na vai no'�am alam iti | tābhyaḥ puruṣam ānayattā  
abruvan sukr̥tarām bata

He brought the *devatās* a cow. But they were not satisfied. He brought them a horse but they were not satisfied. He brought them the human being, and they accepted the human.. *Aitareya Upanisad*

|| 11.9.29 ||

labdhvā su-durlabham idam bahu-sambhavānte  
mānuṣyam artha-dam anityam apīha dhīrah  
tūrṇam yateta na pated anu-mṛtyu yāvan  
nihśreyasāya viṣayah khalu sarvataḥ syāt

Having attained after many births the rare human body which is temporary but of value, the intelligent person should immediately strive for spiritual life as long as the body lives, because the body dies after being born. Material enjoyment is available in all forms of life.

The human body is temporary but full of value, since by the human body one can attain what is eternal. One should thus endeavor for the highest benefit as long as the body lives because the body is temporary: after being born, it dies. Material enjoyment (*viṣayah*) is possible in all bodies such as dogs.

|| 11.9.30 ||

evam sañjāta-vairāgyo  
vijñānāloka ātmāni  
vicarāmi mahim etām

## mukta-sāṅgo 'nahaṅkṛtaḥ

Having learned from my *gurus*, having developed detachment and seeing through realization of Paramātmā, I wander the earth without attachment or false ego.

The King had said *tvam tu kalpaḥ kavir dakṣah*: you are capable, learned, and expert, but are inactive. (SB 11.7.29) The avadhūta answers the King's query in this verse. I see through spiritual realization of Paramātmā (*vijñānālokaḥ*).

|| 11.9.31 ||

na hy ekasmād guror jñānam  
su-sthiram syāt su-puṣkalam  
brahmaitad advitīyam vai  
giyate bahudharṣibhiḥ

Although the Lord is one without a second, the sages have described him in many different ways. Therefore one may not be able to acquire firm and complete knowledge from one *guru*.

*nanu mad abhijñām gurum śāntam upāsiteti tasmād gurum prapadyeta  
jijñāsuḥ śreya uttamam ityādyuktibhya eka eva gurur  
āśrayaṇyo'vagamyate. nāpi śvetaketu bhṛgu pramukhair bahavo gurava  
āśritāḥ. satyam mamaṇi mantropadeṣṭā gurur eka eva upāsyo vartate.  
kintūpāsanāyām ānukūlya prātikūlya drṣṭāntibhūtā ete padārthāḥ  
parāmr̥ṣya gurū kṛtā. ityanvaya vyatirekābhyaṁ me śikṣāgurava evaite  
jñeyāḥ.....śikṣāgurūnām tu bāhulyam eva prāyo jñāna dārdhyā prayojakam  
ityāha - nahiti. nanu śikṣā guravo'pyabhiṣṭha janā eva bhavyair āśriyante  
satyam abhijñā janānām hi gautamādi nānāmatānusāritvān mayā  
svajātiyās te kutra kutra katyanvestavyā ityāha - brahmaṇi. advitīyam yad  
brahma etat khalu saviṣeṣa nirviṣeṣa bheda vibhedair bahudhaiva ṛṣibhir  
giyate iti 'nāsāv ṛṣir yasya matam na bhinnam ityabhiyukta vākyācca  
mayā vyāvahārikā eva padārthāḥ śikṣāguravāḥ kṛtā iti bhāvah.*

It is said *mad abhijñām gurum śāntam upāsita*: one should worship a peaceful *guru* who knows me (SB 11.10.5) and *tasmād gurum prapadyeta jijñāsuḥ śreya uttamam*: the inquisitive person should surrender to the superior *guru*. (SB 11.3.21) From these statements it is understood that one should accept only one *guru*. Śvetaketu, Br̥gu and others did not accept many *gurus*. And true, I also have accepted one *guru* who gives instruction on *mantra*. But considering things which act as examples of what is favorable or unfavorable for performing worship, I have made those things

my *gurus*. They are my *śikṣā-gurus*, teaching by negative or positive example. Śridhara Svāmī has supplied this verse:

kapota-mīna-hariṇā kumārī-gaja-pannagāḥ |  
pataṅgāḥ kuraraś cāṣṭau heyārthe guruvo matāḥ ||  
madhukṛṇ madhuhartā ca piṅgalā ca dvayos trayāḥ |  
upādeyārtha-vijñāne śeṣāḥ pr̥thyv-ādayo matāḥ ||

The pigeon, fish, deer, young girl, elephant, snake, moth and kurara bird are *gurus* teaching what to avoid. The bee, honey collector, and Piṅgalā teach what to avoid and what to accept. Other items such as the earth teach what should be accepted.

There can be many *śikṣā-gurus* who generally strengthen one's knowledge. That is explained in this verse. "Should we accept *śikṣā-gurus* who have knowledge?" That is true, but because knowledgeable persons have many philosophies, where will I find someone with the same philosophy as mine? Brahman which is only one is glorified in many ways—impersonal and personal—by the sages. It is also said *nāsāv ṛṣir yasya matam na bhinnam*: a person is not a sage if he does not have a different opinion.  
(*Mahābhārata*, *Vana-parva* 313.117) Therefore I have accepted common objects as my *śikṣā-gurus*.

|| 11.9.32 ||  
śrī-bhagavān uvāca  
ity uktvā sa yadum vipras  
tam āmantrya gabbira-dhīḥ  
vanditāḥ sv-arcito rājñā  
yayau pṛito yathāgatam

The Lord said: Having thus spoken to King Yadu, the wise brāhmaṇa accepted obeisances and worship offered by the King. Pleased, he took permission and left exactly as he had come.

The brāhmaṇa was Dattātreya, for it has been said:

atrer apatyam abhikāṅksata āha tuṣṭo  
datto mayāham iti yad bhagavān sa dattāḥ  
yat-pāda-parikaja-parāga-pavitra-dehā  
yogarddhim āpur ubhayīm yadu-haihayādyāḥ

The Lord, satisfied, said to Atri who desired a son, "I have given myself to you." Thus he was called Datta. Those purified by the dust of Dattatreya's feet, such as Yadu and Haihaya, attained perfection of yoga for enjoyment and liberation. SB 2.7.4

He left as he had come, by his own will.

|| 11.9.33 ||  
avadhūta-vacah śrutvā  
pūrveśām nah sa pūrva-jah  
sarva-saṅga-vinirmuktah  
sama-citto babbhūva ha

O Uddhava! Hearing the words of the *avadhūta*, the saintly King Yadu, who is the forefather of our own ancestors, became free from all material attachment, and began to see everything equally.

Thus ends the commentary on Ninth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Ten The Futility of Karma Rituals

|| 11.10.1 ||  
śri-bhagavān uvāca  
mayoditeṣv avahitah  
sva-dharmesu mad-āśrayah  
varṇāśrama-kulācāram  
akāmātmā samācaret

The Supreme Lord said: Taking full shelter in me through *bhakti* as explained by me, while being without material desire, one should practice *varṇāśrama*.

In the Tenth Chapter *jñāna*, the bondage of the *jīva* because of relationship with his body and the philosophy of Jaimini as well as its refutation are presented. Having presented teachings, the Lord now teaches the *sādhana*. Taking shelter of the *dharma* explained in the Pañcarātra scriptures by me, perform *varṇāśrama* duties.

|| 11.10.2 ||

anvikṣeta viśuddhātmā  
dehinām viśayātmanām  
guṇeṣu tattva-dhyānena  
sarvārambha-viparyayam

By meditation on his spiritual goal in relation to happiness from sense objects, the purified soul should see that all endeavors of persons dedicated to material enjoyment give opposite results.

How does one become free of material desires? By meditation on his spiritual goal in relation to the happiness derived from sense objects, he should see that all endeavors give opposite results. He should see this repeatedly. Becoming convinced of this, he then becomes devoid of material desires.

|| 11.10.3 ||

suptasya viśayāloko  
dhyāyato vā manorathah  
nānātmakatvād viphalas  
tathā bhedātma-dhīr guṇaiḥ

Just as objects seen in dreams or in the waking mind yield no spiritual results since they depend on material objects, intelligence depending on material objects using the material senses yields no spiritual results.

Because material results are destructible, they are equivalent of their non-attainment. Spiritual results are not obtainable by material senses. That is explained in this verse. Because of taking support of many material objects, these perceptions in sleep have no spiritual result. Because the intelligence takes support of various material objects (*bhedātma*), by the material senses (*guṇaiḥ*), it yields no spiritual result. Intelligence simply being individually aware of various objects made of the *guṇas* by means of the senses does not yield spiritual results. The results are like objects experienced in dreams, generated from the mind, since they take support of material objects either auspicious or inauspicious. But intelligence which takes support of the Lord alone yields spiritual results. There is oneness in this perception of intelligence, concerning the Lords' form, qualities pastimes and devotees, since one cannot separate them, since they are all spiritual and since they are all auspicious. It is said:

*vyavasāyātmikā buddhir ekeha kuru-nandana /  
bahu-sākhā hy anantāś ca buddhayo 'vyavasāyinām //*

Resolute intelligence is only one in this process, O son of the Kurus. The intelligence of those who are irresolute has many branches of action and unlimited desires. BG 2.41

|| 11.10.4 ||  
*nivṛttam karma seveta  
pravṛttam mat-paras tyajet  
jijnāsāyām sampravṛtto  
nādriyet karma-codanām*

The person dedicated to me engages in *karmas* without desire and gives up *karmas* for material results. The person completely fixed in *yogārūḍha* does not care for daily or periodic *karmas*.

The person whose intelligence takes support of me alone performs actions without desire and gives up *karmas* for material results. A person who is situated in the stage after inquiry, who has reached the stage of *yogārūḍha*, does not care for daily or periodic *karmas* since he is not qualified for that. It is said:

*ārurukṣor muner yogam karma kāraṇam ucyate /  
yogārūḍhasya tasyaiva śamah kāraṇam ucyate //  
yadā hi nendriyārtheṣu na karmaśv anusajjate /  
sarva-saṅkalpa-sannyāsi yogārūḍhas tadocyate //*

For the sage wishing to attain *yoga*, action is said to be the cause of elevation. For the sage who has already attained *yoga*, cessation of action is said to be the cause of maintaining that state.

When a person has no attachment to the sense objects or to action to attain them, having renounced all desires, he is called *yogārūḍha*--one who has attained steady meditation. BG 6.3-4

|| 11.10.5 ||  
*yamān abhikṣṇam seveta  
niyamān mat-parah kvacit  
mad-abhijñam gurum śāntam  
upāsīta mad-ātmakam*

The person dedicated to me should respect the prohibitions like non-violence and the rules such as cleanliness. He should serve the peaceful *guru* who knows me, who is not different from me.

However this person should respectfully follow prohibitions like non-violence, and to the best of his ability observe rules like cleanliness. The Lord will explain this further in the Nineteenth Chapter. He should worship the *guru* with great affection.

|| 11.10.6 ||

amāny amatsaro dakṣo  
nirmamo dṛḍha-sauhṛdah  
asatvaro 'rtha-jijnāsur  
anasūyur amogha-vāk

The disciple should be without pride, without selfishness, without possessiveness and without laziness, and should have firm faith in *guru* and the Lord. He should be patient in attaining his goal, desirous of knowing the truth, free of envy and controlled in speech.

The qualities of the disciple are described. He should be devoid of possessiveness (*nimamah*) and should have strong affection for *guru* and the Lord. He is not hasty in attaining his desired goal (*asatvarah*).

|| 11.10.7 ||

jāyāpatya-gṛha-kṣetra-  
svajana-dravīṇādiṣu  
udāśinah samām paśyan  
sarveṣv artham ivātmanah

One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and other things.

By what type of consideration does lack of possessiveness take place? One should see neutrally one's possessions such as gold and silver. One should have possessiveness only until attaining what is necessary for survival, and not longer than that. One should view one's wife and children similarly. One should not have possessiveness because one sees that possessiveness is an impediment to full surrender to the Lord. The son of Citraketu said:

yathā vastūni panyāni hemādīni tatas tataḥ

paryatanti naresv evam jivo yonisu kartrsu

nityasyarthasya sambandho hy anityo drsyate nrshu  
yavad yasya hi sambandho matvarim tavat eva hi

Just as commodities and coins pass among many people, the *jīva* wanders into various wombs with various fathers and mothers.

It is seen that the relationships of one object with many people are temporary. As long as the relationship lasts, one has possessiveness of the object. SB 6.16.6-7

But one should not lack possessiveness of *guru* and the Lord. Thus it is said one should have firm attachment to them (*dṛḍah-sauhṛdah*).

|| 11.10.8 ||

vilakṣaṇah sthula-sūkṣmād  
dehād ātmekṣitā sva-drk  
yathāgnir dāruṇo dāhyād  
dāhako 'nyah prakāśakah

The *ātmā*, self-revealing, the observer, is different from the subtle and gross bodies, just as fire, the burning agent and illuminator, is different from wood, which is burned, since the revealer is different from the revealed.

One should not think the body is the self. The *ātmā*, the giver of consciousness, the seer or perceiver, is different from the subtle and gross bodies made of dull matter, which are objects of perception. The *jīva* has a small amount of consciousness. The *ātmā* which perceives itself (*sva-drk*) is different from material objects which are its objects of perception. Thus, how can the *ātmā* think the body is itself? Though Paramātmā is also self-perceiving, the *jīva* is perceived by the Paramātmā. Though *jīva* is revealed by Paramātmā, *jīva* also has some power to reveal. Though gold and silver are illuminated by the sun, they have some power of illumination as well. An example is given of the difference between body and soul (or Paramātmā). Fire, a burning agent, is different from wood, which is burned, because the revealer, fire (*prakāśakah*), is different from what is revealed, wood. Just as the fire remains covered by the wood, the *jīva* is covered by ignorance. And just as fire burns wood and becomes uncovered by it, the *jīva* at the stage of knowledge becomes the burner of ignorance by his knowledge.

|| 11.10.9 ||

nirodhotpatty-aṇu-bṛhan-  
 nānātvam tat-kṛtān guṇān  
 antah praviṣṭa ādhatta  
 evam deha-guṇān parah

Just as fire, on entering wood, may appear to manifest, die, be weak, or be brilliant, the ātmā, entering a material body, accepts particular bodily characteristics.

Just as one mistakes the qualities of wood such as its tendency to be destroyed to be those of fire, though the qualities of wood do not actually reside in fire, one mistakes the qualities of the body such as its perishable nature to be those of the soul. Fire, entering wood, seems to assume qualities like destruction. The ātmā (*parah*), entering the body, assumes qualities of the body such as destruction, out of man's misconception. Just as fire is said to take various forms, such as birth, death, small or big, the ātmā is said to take birth and die. Though there is many different jīvas, one *jīva* such as a *devaṭā* attains variety by accepting various types of bodies one after the other or simultaneously.

|| 11.10.10 ||

yo 'sau gunair viracito  
 deho 'yam puruṣasya hi  
 samsāras tan-nibandho 'yam  
 pumso vidyā cchid ātmanah

The *jīva* is bound to *samsāra* by the imposition of the subtle and gross bodies made of the Lord's *māyā*. *Vidyā* cuts this bondage of the *jīva*.

"Fire takes on the qualities of wood by contact with wood. How does the ātmā have a relation with the body and its qualities when it does not mix with them? How does one destroy that relationship?" The subtle body and the gross body are made of *māyā*'s *guṇas* which are dependent on the Lord (*puruṣasya*). *Samsāra* of the *jīva* (*pumsah*) means bondage to those bodies. Though they do not have a relationship, the bodies are imposed on the *jīva*. The imposition of the body on the *jīva* takes place by the inconceivable *śakti* called *avidyā* or ignorance. Complete bondage (*nibandhah*) occurs. Because of this complete bondage, his *vidyā-śakti*, by the Lord's mercy, is the destroyer of that bondage of the *jīva*.

|| 11.10.11 ||

tasmāj jijñāsayātmānam

ātma-stham̄ kevalam̄ param  
saṅgamya nirased etad  
vastu-buddhim̄ yathā-kramam̄

After understanding the pure *ātmā* situated within the gross and subtle bodies by careful inquiry and analysis, one should gradually give up material thinking in relation to the body.

Knowing the *ātmā*, completely untouched (*param*), situated within the gross and subtle bodies by careful analysis, one should gradually give up material thinking in relation to the body by increasing *sādhana*.

|| 11.10.12 ||  
ācāryo 'raṇir ādyah syād  
ante-vāsy uttarāraṇih  
tat-sandhānam̄ pravacanam̄  
vidyā-sandhiḥ sukhāvahah

The *guru* is the wood base, the student is the wood on top, the teachings are the kindling stick, and knowledge, which brings bliss, is the fire.

To make clear that knowledge obtained from the *guru* can destroy *avidyā* and its effects, the arousal of knowledge is described through analogy with producing fire. *Ādyah* is the lower piece of wood. *Sandhānam*, the stick in the middle which is rotated, is compared to the instructions. Fire, which appears in the middle, is compared to *vidyā* or knowledge. *Śruti* says  
ācāryah pūrva-rūpam / antevāsy uttara-rūpam / vidyā sandhiḥ /  
pravacanam̄ sandhānam: the *guru* is the bottom wood and the disciple is the top wood, knowledge is the fire and the teachings are the kindling stick. (*Taittiriya Upaniṣad* 1.3.3)

|| 11.10.13 ||  
vaiśāradī sāti-viśuddha-buddhir  
dhunoti māyām̄ guṇa-samprasūtām  
gunāṁś ca sandahya yad-ātmam etat  
svayam̄ ca śāmyaty asamid yathāgnih

Pure *vidyā* arising from the Lord destroys *avidyā* in the form of the gross and subtle bodies, which arise from the *guṇas*. After destroying *avidyā* and the *guṇas*, *vidyā* itself is destroyed, just as a fire goes out when deprived of fuel.

Knowledge is compared to fire. *Vidyā*, very pure knowledge coming from the Lord, (*viśāradī*) destroys *māyā* made of *avidyā*, ignorance, in the form of the imposition of the subtle and gross bodies (*yad ātmam*), the bondage of *samsāra*. After destroying its qualities as well, *vidyā* itself is destroyed just as fire goes out when fuel is exhausted. Then, by pure *bhakti* which has also been practiced along with *vidyā* (*jñāna-miśra-bhakti*), one attains *sānti-rati* and then residence on the planet of the Lord. It is said:

*bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ /  
anujjhita-mumukṣā ye bhajante te tu tāpasāḥ ||15||*

The practitioners of austerity who attain *sānti-rati* are those who worship the Lord while practicing *yukta-vairāgya* without giving up the desire for liberation, since obstacles to *bhakti* are destroyed by attaining liberation. BRS 3.1.15

However, *jñānis* who perform *bhakti* secondarily (*bhakti-miśra-jñāna*), after the destruction of *avidyā* and *vidyā*, merge into Paramātmā by their *jñāna* arising through their secondary *bhakti*.

*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ  
tato mām tattvato jñātvā viśate tad-anantaram //*

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.55

|| 11.10.14-16 ||  
athaiśāṁ karma-kartēṇāṁ  
bhoktēṇāṁ sukha-duḥkhayoh  
nānātvam atha nityatvam  
loka-kālāgamātmanām

manyase sarva-bhāvānām  
saṁsthā hy autpattiḥ yathā  
tat-tad-ākṛti-bhedenā  
jāyate bhidyate ca dhiḥ

evam apy aṅga sarveśām  
dehinām deha-yogataḥ  
kālāvayavataḥ santi  
bhāvā janmādayo 'sakṛt

O Uddhava! If you consider the varieties of places, time, scriptures and bodies, as well as the pleasure and pain achieved by the *jīvas* who perform *karmas* to be eternal, and consider all objects to be naturally permanent and real, with distinct forms and without a temporary nature, then repeated birth will continue because all *jīvas* are connected with bodies and are subject to the divisions of time.

If you object, and take shelter of the followers of Jaimini who argue with the above conclusions, please listen to the truth. If you accept that the varieties of places, time, scriptures, bodies, happiness and suffering (the result of *karmas*) experienced by the *jīvas* are eternal, according to the followers of *karma*, then repeated birth will continue. The verb is in the third verse. The followers of Jaimini say that detachment is not possible. However, one should become detached since all the various places of enjoyment are temporary. The time of enjoyment, the scriptures which give the method for enjoyment and the body for enjoying are all temporary.

But they maintain the opposite. They say they are all eternal. They say that there can be no detachment simply because of separation from the objects of enjoyment or because they are made of *māyā*. All objects like garlands, sandalwood and women are firmly established (*samsthā*) by their nature: they are eternal since they continually appear. They claim that the world will never perish. The world has no Lord. The world is substantial (*yathā*), not made of *māyā*. They say there is no eternal knowledge arising from *ātmā*. One becomes aware of differing forms like pot and cloth (*tat-tat*). Thus knowledge is temporary, having a beginning, and is fragmented.

In response to this, the deep meaning is this. The *ātmā* is not the eternal form of knowledge, but a transformation of knowledge. But it is also not temporary because of transformation, for it is said *vikriyā-jñāna-rūpasya na nityatve virudhyate*: there is no contradiction to the *ātmā*'s eternal nature because of its changing knowledge.

Enjoyment is better than renunciation because of the impossibility of change in the liberated state when one has no senses, and because of the impossibility of attaining the highest goal by being totally inactive. In verse 16 however, the Lord emphasizes that the path of enjoyment is the cause of obstacles, in order to propose detachment.

|| 11.10.17 ||  
tatrāpi karmaṇāṁ kartur

asvātantryam ca lakṣyate  
bhoktuś ca duḥkha-sukhayoh  
ko nv artho vivaśam bhajet

It can be seen that the performer of *karmas* is powerless since he experiences both happiness and suffering. What goal is achieved by helplessness?

The performer of *karmas* is seen to be powerless in his enjoyment since he experiences happiness and suffering from performing his actions. Who would choose to enjoy suffering if he were completely independent? What discerning person would perform sinful acts? Thus, he is actually powerless.

|| 11.10.18 ||  
na dehināṁ sukhāṁ kiñcid  
vidyate viduśām api  
tathā ca duḥkham mūḍhānāṁ  
vṛthāhaṅkaraṇāṁ param

The learned person is not always happy and the fool is not always suffering. Only persons with false pride will claim that one can always be happy by performing *karmas*.

"He who performs sin cannot be called learned. It is proper that he suffer. But he who does not perform *karmas* should learn to perform them. Then he will never suffer." Do not say this! Among all *jīvas* with bodies, one cannot see anyone who is always happy or always suffering. Even the wise person does not have complete happiness. And even the fool does not have complete suffering. To say that we can always be happy by performing *karmas* properly is useless pride of the *karmis*.

|| 11.10.19 ||  
yadi prāptim vighātam ca  
jānanti sukha-duḥkhayoh  
te 'py addhā na vidur yogām  
mr̥tyur na prabhaved yathā

Even if people know how to achieve happiness and avoid unhappiness, they still do not know the process by which death can be averted.

Even if one has knowledge, one cannot be successful. They do not know the proper process by which death cannot exert its control.

|| 11.10.20 ||

ko 'nv arthaḥ sukhayaty enam  
kāmo vā mr̄tyur antike  
āghātam niyamānasya  
vadhyasyeva na tuṣṭi-dah

What object or desire can bring a person happiness? Death standing next to you does not bring satisfaction. Similarly the person being led to the place of execution cannot be satisfied by an offering of sweets.

"Well, at least before death one can have happiness." That is not so. Objects or the desire arising from them cannot make one happy because death being present nearby does not give happiness. When the criminal to be executed is brought to the execution place and is offered as much sweet rice as he can eat, that offering will not bring happiness. Thus material objects and desires for them are not the goal of life.

|| 11.10.21 ||

śrutam ca dṛṣṭa-vad duṣṭam  
spardhāsūyātyaya-vyayaiḥ  
bahv-antarāya-kāmatvāt  
kr̄ṣi-vac cāpi niṣphalam

Even the happiness of Svarga is contaminated, like the happiness on earth, with intolerance of others' happiness, finding fault in others' qualities, death and gradual decline, as well as happiness mixed with obstacles. It is like farming, in which sometimes there is no result.

It has just been said that there is no happiness in this world. There is also no happiness in the next world. The happiness of Svarga (śrutam), like the happiness of the present world, is spoiled by intolerance of others' happiness, attributing fault to others' good qualities, by death and gradual destruction of what little happiness Svarga gives by enjoying it., and because one obtains happiness only after overcoming defects in actions of sacrifice. It is just like farming, where sometimes there is no result.

|| 11.10.22 ||

antarāyair avihito  
 yadi dharmah sv-anuṣṭhitah  
 tenāpi nirjitam sthānam  
 yathā gacchati tac chṛṇu

If one performs Vedic rites without any mistake, even this result, which is only achieved by perfect performances, will be vanquished by time. Now hear of this.

Even if one performs acts without discrepancies, one cannot eliminate suffering. This is explained in five verses. *Nirjita* means "accomplished."

|| 11.10.23 ||  
 iṣṭveha devatā yajñaiḥ  
 svar-lokam yāti yājñikah  
 bhuñjita deva-vat tatra  
 bhogān divyān nijārjitān

If on earth one performs sacrifices for the satisfaction of the *devatās*, he goes to Svarga, where, just like a *devatā*, he enjoys all of the heavenly pleasures he has earned by his performances.

|| 11.10.24 ||  
 sva-puṇyopacite śubhre  
 vimāna upagīyate  
 gandharvair viharan madhye  
 devinām hṛdya-veṣa-dhṛk

Traveling in a glowing airplane, which he obtains as the result of his piety on earth, he is glorified by songs sung by the Gandharvas, and, dressed in attractive clothing, he enjoys life amidst Apsarās.

*Devinām* means Apsarās.

|| 11.10.25 ||  
 stribhīḥ kāmaga-yānena  
 kiṅkini-jāla-mālinā  
 kriḍan na vedātma-pātam  
 surākriḍeṣu nirvṛtaḥ

Accompanied by heavenly women, he goes on pleasure rides in an airplane decorated with rows of tinkling bells and which flies

wherever he desires. Blissful in the heavenly gardens, he does not consider that he will soon fall.

He enjoys in an airplane that goes anywhere he wants.

|| 11.10.26 ||

tāvat sa modate svarge  
yāvat puṇyam samāpyate  
kṣīṇa-punyah pataty arvāg  
anicchan kāla-cālitah

Until his pious results are used up, he enjoys life in Svarga. When the pious results are exhausted, however, he falls from Svarga against his will, by the force of time.

He is made to fall (*cālitah*) by time.

|| 11.10.27-29 ||

yady adharma-rataḥ saṅgād  
asatāṁ vājiteṇdriyah  
kāmātmā kṛpaṇo lubdhah  
straiṇo bhūta-vihimsakah

paśūn avidhinālabhya  
preta-bhūta-gaṇān yajan  
narakān avaśo jantur  
gatvā yāty ulbaṇam tamah

karmāṇi duḥkhodarkāṇi  
kurvan dehena taiḥ punah  
deham ābhajate tatra  
kim sukhāṁ martya-dharminah

If a human being is engaged in sinful activities, either because of bad association or because of his inability to control his senses, such a person will be full of desires, miserable, greedy for pleasure, and attached to women. He becomes violent towards other beings and kills animals against the rules. He worships ghosts and spirits and goes to hell against his will. He attains the body of a plant. By his body he performs actions which create future suffering and attains another body by those actions. How can the person with a body leading to death attain happiness in that body?

There are two types of people qualified for action--the religious and sinful. The destination of the religious has been described. The destination of sinful is now described. The word *vā* indicates that some people by their nature cannot control their senses. Because they are full of desires, they become miserable, and then overcome by thirst for enjoyment. They indulge in women and for that purpose commit violence to other beings. They kill animals against the rules. It is said *śyenaṇābhicaran yajeta*: one should worship by offering sacrificial victims to inflict injury on others. (*Apastambha Śrauta Sūtra* 22.4.13) They end up in the worst darkness, as plants. Verse 29 summarizes: there is no happiness in performing *karmas*.

|| 11.10.30 ||  
 lokānāṁ loka-pālānāṁ  
 mad bhayaṁ kalpa-jīvināṁ  
 brahmaṇo 'pi bhayaṁ matto  
 dvi-parārdha-parāyuṣah

All the planetary systems and all of the great *devatās* who live for one thousand *yuga* cycles fear me. Even Brahmā, who possesses the supreme life span of 311,040,000,000,000 years, is afraid of me.

Eternal existence of Svarga and other places, and of the protectors of those places, is rejected, even though they are said to be eternal in some scriptures just to satisfy materialistic persons according to the principle of *tusyatu durjanah*: let the opponent be satisfied. (*Dad-bhayam* means "they fear me." *Śruti* says:

bhiṣā'smād vātah pavate, bhiṣodeti sūryah |  
 bhiṣā'smād agniś cendraś ca, mṛtyur dhāvati pañcamah ||

In fear of the Lord the wind blows, and the sun rises. Out of fear of the Lord, Agni, Indra and death flee. *Taittirya Upanisad* 2.8.1

By nature's evidence of the Lord's existence, atheism is rejected.

|| 11.10.31 ||  
 guṇāḥ srjanti karmāṇi  
 guṇo 'nusṛjate guṇān  
 jīvas tu guṇa-samyukto  
 bhuṅkte karma-phalāny asau

The material senses create material activities with results, either pious or sinful, and the modes of nature set the material senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of action.

Verse 28 explained that the sinful person goes to hell though he does not desire it. How does the *jīva* lose control? That is explained in this verse. The senses produce visible and invisible results from actions such as worship of *devatās*, enjoying one's wife or others' wives, hearing and other sense activities, farming or trading. The three *gunas* create those senses. The *jīva*, endowed with his senses and the three *gunas*, experiences the good and bad results of action.

|| 11.10.32 ||  
yāvat syād guna-vaiśamyam  
tāvan nānātvam ātmanah  
nānātvam ātmano yāvat  
pāratantryam tadaiva hi

As long as the *jīva* acts through his senses and creates various destinations, he will attain a variety of bodies. As long as such bodies exist, he will remain dependent on *karma*.

As long as the *jīva* acts with his senses and produces diversity in high or low destinations, he will attain variety of *devatā* or animal bodies. As long as that variety exists, the *jīva* remains dependent on *karma*.

|| 11.10.33 ||  
yāvad asyāsvatantratvam  
tāvad iśvarato bhayam  
ya etat samupāśirāms  
te muhyanti śucārpitāḥ

As long as the *jīva* is dependent on *karma*, he will fear the controller of *karma*. Those who devote themselves to material rituals are bewildered and subject to lamentation.

The Lord condemns those who claim that the path of enjoyment is the best. Those who dedicate themselves to material rituals are filled with lamentation and are bewildered.

|| 11.10.34 ||

kāla ātmāgamō lokah  
svabhāvo dharma eva ca  
iti mām bahudhā prāhur  
guṇa-vyatikare sati

When there is agitation and interaction of the material modes of nature, I take on various forms of *māyā*: as the time for enjoyment, the body suitable for enjoyment, as the scriptures proclaiming *karma*, as the places giving enjoyment, as causes of transformation, and as rules for creating enjoyment.

Some accept Svarga, the time of enjoyment, the scriptures proclaiming *karma*, and the body attained by *karma* to be eternal and supreme. *Svabhāva* refers to the cause of transformation into *devatās* and other forms. *Dharma*, the code of rules, is the cause of enjoyment. When *māyā* is agitated, I take on many forms, which are products of my *māyā-śakti*. Therefore the conclusion is that the *jīva* should strive for freedom from the bondage of *karma*.

|| 11.10.35 ||

śrī-uddhava uvāca  
guṇeṣu vartamāno 'pi  
deha-jeṣv anapāvṛtaḥ  
guṇair na badhyate dehi  
badhyate vā katham vibho

Uddhava said: O Lord! The *jīva* in his uncovered state exists in the *gunas* created by his body, but yet he is not bound up by the *gunas*. How did he become bound up in the first place?

"According to you the goal is liberation. This is achieved by practice of *bhakti*, *jñāna* and *vairāgya*. When that takes place, a person is said to be liberated. But I do not understand this." Even though Dattātreya and Bharata were liberated they maintained gross and subtle bodies, since we hear that they ate, slept and walked about. If that is so, why is that *jīva* not bound by the *gunas*, since he exists within the *gunas* of his body? If you say the uncovered *jīva* is not bound up because he is like the ether in his spiritual state, then bondage should not have occurred at all. How was the uncovered *jīva* bound up in the body?

|| 11.10.36-37 ||

katham varteta viharet  
kair vā jñāyeta lakṣaṇaiḥ  
kim bhuñjitata visṛjec  
chayitāśita yāti vā

etad acyuta me brūhi  
praśnam praśna-vidām vara  
nitya-baddho nitya-mukta  
eka eveti me bhramah

By what symptoms can I know the liberated *jīva*, since he carries on existence, enjoys, evacuates, sleeps, eats, sits and walks using a material identity? O Lord! O best answerer of questions! Please answer my question. Those who are completely bound up and those who are perfectly liberated seem to be the same. This is my confusion.

"If one is bound by identity with sense objects and senses, then, by destruction of the sense objects, senses and *guṇas*, one becomes liberated even in the presence of the *guṇas*. How should I understand this?" Uddhava thus asks questions. What qualities should I seek in a liberated person, since existing, enjoying, eating, evacuation, sleeping, sitting and going are actions related to material identity? Since perfectly liberated persons like Dattātreya and Bharata carry out daily activities like the completely bound *jīvas*, they seem to be the same. This is confusing. It is impossible for me to understand the difference. You must tell me. The word *nitya* here means "perfect."

Thus ends the commentary on Tenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Eleven Conditioned and Liberated Jīvas

|| 11.11.1 ||  
śri-bhagavān uvāca  
baddho mukta iti vyākhyā  
guṇato me na vastutah  
guṇasya māyā-mūlatvān  
na me mokṣo na bandhanam

The Lord said: One cannot actually say that there is bondage or liberation due to the *guṇas* controlled by me. Because the relationship with the *guṇas* arises only by *avidyā* or ignorance, there is no real bondage, and consequently no liberation. That is my opinion.

In the Eleventh Chapter the Lord explains the difference between the liberated and conditioned *jīvas*, the qualities of the devotee and the *arigas* of *bhakti*. At the end of the last chapter Uddhava inquired about the liberated and conditioned *jīvas*. Now the Lord explains that the question does not arise. It is impossible to say that a *jīva* is bound by the *guṇas* which are dependent on me, or that the *jīva* is liberated from them. Why? It arises by the inconceivable energy called *avidyā*, related to the *guṇas*. Thus it is only an appearance of a relationship with the *guṇas*, body and senses, a relationship difficult to accomplish. This is my opinion. There is no bondage, and therefore there is no liberation, since there is no bondage from which to be liberated.

|| 11.11.2 ||  
śoka-mohau sukhāṁ duḥkham  
dehāpattiś ca māyayā  
svapno yathātmanah khyātiḥ  
saṁsṛtir na tu vāstavī

Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of another material body take place by *avidyā*, and are not based on reality.

He explains how bondage is illusory. *Dehāpattih* means "acceptance of another body after giving up a body," or "death of the body." Acceptance of a body takes place by *avidyā* (*māyayā*), by a relationship with a conditioning produced by *māyā*. This conditioning arises only from identification of the *jīva* with his subtle body or *antahkarana*. Because of this identification one accepts the qualities of the subtle body—lamentation, illusion, happiness and distress—as one's own qualities. Thus *samsāra*, consisting of identity with lamentation and illusion, is not based on reality. Though lamentation and illusion actually exist as the creations of *māyā*, their relation with the *jīva* is false, produced by *avidyā*. This is like the transformation (*khyātiḥ*) of one's intelligence to produce a dream, which is false.

|| 11.11.3 ||

vidyāvidye mama tanū<sup>1</sup>  
viddhy uddhava śarīriṇām  
mokṣa-bandha-kari ādye  
māyayā me vinirmite

O Uddhava! Understand that *vidyā* and *avidyā* are my *śaktis*. They are created by my *māyā*, are without beginning, and create liberation and bondage for the living beings.

"What is this *avidyā*, by which the *jīva* develops a false relationship with the *guṇas*?" Both *vidyā* and *avidyā* are my *śaktis* (*tanū*), by which liberation and bondage are produced. *Vidyā* produces liberation and *avidyā* produces bondage for the embodied beings. These are created by my great *śakti*, *māyā*. Moreover, because they are aspects of *māyā*, metaphorically, they are said to be created by *māyā*. But they are without beginning (*ādye*).

na tasya kālāvayavaiḥ pariṇāmādayo guṇāḥ  
anādy anantam avyaktam nityam kāraṇam avyayam

*Prakṛti* is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no birth, no death, no existence, no increase, no change, and no decrease. It is the cause of the universe. SB 12.4.19

Medical scriptures also say *pumso' sti prakṛtir nityā*: the *prakṛti* of the Lord is eternal. Like *māyā*, her modes, *vidyā* and *avidyā*, are eternal. *Māyā* thus has three modes: *pradhāna*, *avidyā* and *vidyā*. *Pradhāna* creates the coverings (*upadhi*—subtle and gross bodies), which are real. *Avidyā* creates the imposition of the body (*adhyāsa*), which is false. *Vidyā* destroys the false identity. These are the three products of the three aspects of *māyā*.

|| 11.11.4 ||

ekasyaiva mamāṁśasya  
jīvasyaiva mahā-mate  
bandho 'syāvidyayānādir  
vidyayā ca tathetarah

O intelligent Uddhava! The bondage of the *jīva*, who is my one part or *tatastha-śakti*, by *avidyā*, is without beginning. By *vidyā*, he achieves liberation which has a beginning.

Bondage and liberation of my *śakti*, the *jīva*, which are apparent only, is caused by my *avidyā-śakti*, which produces the imposition of the body, and liberation is produced by my *vidyā-śakti* which removes the imposition of the body. This is brought about under the influence of my *śakti* which functions for the pastime of creation and destruction of the universe. That is explained in this verse. Though the *jīva* is my part or *amṛta*, it should be understood to be different from me (*vibhinnāmṛta*).<sup>9</sup> I have said:

*apareyam itas tv anyām prakṛtim viddhi me parām /  
jīva-bhūtām mahā-bāho yayedam dhāryate jagat //*

This is my inferior energy. Understand my superior energy which is different from this inferior energy. It is the *jīvas*, by whom the inferior energy is employed for their enjoyment. BG 7.5

Though the *jīva* is my *śakti*, its nature as *amṛta* should be understood from this statement:

*mamaivāṁśo jīva-loke jīva-bhūtah sanātanah /  
manah-ṣaṣṭhānindriyāṇi prakṛti-sthāni karṣati //*

This eternal *jīva*, one of my parts, drags with it the senses and the sixth sense called the mind, which are situated in the bewildering *prakṛti*. BG 15.7

"You have mentioned the many living beings in the previous verse. Śruti also says there are many *jīvas*. *Nityo nityānām cetanaś cetanānam eko bahūnām yo vidadhāti kāmān*: the Lord is the chief eternal conscious entity among many eternal *jīvas*, and he alone maintains the many *jīvas*. (*Kaṭha Upaniṣad* 2.2.13) Why do you call the *jīva* "one" in this verse?"

The *jīva-śakti* or *tāṭastha-śakti* is one, but from its many expansions appear many *jīvas*. Similarly, the one external energy called *māyā-śakti* has two aspects *avidyā* and *vidyā*, which affect many *jīvas* by expansion into many functions. Just as all the expansions of *māyā* are simply called *māyā*, so all the expansions of the *jīva-śakti* are called *jīva*. The many expansions of the *jīva-śakti* and *māyā-śakti* should be understood to be eternal.

The *jīva* is eternal, but by *vidyā* the *jīva* becomes liberated. It is said that when *avidyā* is destroyed the *jīva* attains liberation. But "destruction" simply means that *avidyā* ceases its influence on a particular *jīva* (since *avidyā* is eternal). Liberation or *nirvāṇa* means the *jīva* merges in

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<sup>9</sup> Some forms of the Lord are also called *aḍḍa*. Garbhodakaśayi is an *aḍḍa* of Mahāviñeu.

Brahman. The *jīva* is not destroyed. *Sāyujya* means "joining with Brahman." In that condition, the *jīva*'s *svarūpa* is not destroyed.

viṣṇu-śaktih parā proktā kṣetra-jñākhyā tathā parā<sup>10</sup>  
avidyā-karma-samjñānyā tr̄tiyā śaktir

The Lord has a superior energy, another energy called the *jīva* and a third energy, the material energy, called *avidyā-karma*. *Viṣṇu Purāṇa*. 6.7.61

yayā kṣetra-śaktih ..... sa tāratemyena vartate ||<sup>10</sup>  
The *jīva*-śakti exists in various conditions in various bodies by the  
*māyā*-śakti.

From the statement of the *Viṣṇu Purāṇa*, it is understood that the *jīva*-śakti is generally controlled by *māyā*-śakti for accomplishing the pastime of creation of the universe. That is stated in the verse. The *jīva* is bound by *avidyā*. *asya avidyayā bandhah sa ca karmano'nāditvād anādih mokṣa-sambhavat sāntah itaro mokṣah janyatvāt sādir anaśvaratvān nirato jñeyah* *Avidyā* is beginningless because *karma* is beginningless. When liberation takes place, *avidyā* has an end for that particular *jīva*. Liberation, because it is produced, has a beginning. But because it is indestructible, it has no end.

|| 11.11.5 ||  
atha baddhasya muktasya  
vailakṣanyaṁ vadāmi te  
viruddha-dharmaṇos tāta  
sthitayor eka-dharmaṇi

Hear about the difference between the *jīva* and Paramātmā, who display opposite qualities, though situated in one body.

Uddhava asked about the qualities of the liberated *jīva* (SB 11.10.36). We hear statements like "This *jīva* is in bondage and that *jīva* is liberated," "The *jīva* is in bondage and Paramātmā is liberated," or "That ātmā is without sin." First hear about the difference between *jīva* and Paramātmā. This is explained in one and half verses. Two possessors of qualities with

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<sup>10</sup> The full text is : yayā kñetrajñaçaktiuśā veñöitā nāpasarvagā /  
saàśaratäpänakhilänaväprotiyatisaàtatän //  
tayä tirohitatväcca çaktiu kñetrajñasaaàjüttä /  
sarvabhüteñu bhüpäla tāratamyena lakñyate //

opposite natures (*viruddha-dharmaṇoh*)—lamentation and bliss-- are situated in one body as the controlled and the controller.

|| 11.11.6 ||

suparnāv etau sadṛśau sakhāyau  
yadṛcchaya itau kṛta-nidau ca vṛkṣe  
ekas tayoḥ khādati pippalānnam  
anyo niranno 'pi balena bhūyān

By chance, two birds of similar nature, who are friends, have made a nest in the same tree. One of them, however, is eating the fruits of the tree, whereas the other, superior in strength, does not eat the fruits.

As birds are different from the tree, the *jīva* and *Paramātmā* are different from the body. They are similar because both are conscious entities. They are friends because they work together. There is no reason for them being together in the tree since one is attached to making a nest and eating the fruit, while the other is not attached to making a nest or eating the fruit. *Vṛkṣa* or tree means "that which is cut (*vṛṣyate*) by *māyā*." It refers to the body, which is destroyed by *māyā*. *Śruti* says *ūrdhva-mūlam avāk-śākhah vṛkṣah yo veda samprati*: one who knows this tree with its roots upward and branches downward becomes liberated. (*Katha Upaniṣad* 2.3.1) *Smṛti* also says *ūrdhva-mūlam adhah-śākham aśvattham prāhur avyayam*: they say this world is an indestructible *pippala* tree with root upward and branches downward. (BG 15.1) In this tree (body), a nest or house (the heart) has been made out of attachment and detachment. Of the two, the *jīva* enjoys the fruits of *karma* produced by the body. *Paramātmā* however does not eat, but is satisfied in his own bliss by the strength of his *jñāna-śakti*. *Śruti* says:

dvā suparnā sayujā sakhāyā samānam vṛkṣam pariṣasvajāte  
taylor anyah pippalam svādv atty anaśnann anyo 'bhicākaśiti

Two birds who are friends embrace each other in the same tree. One bird eats the sweet fruit and the other bird remains without eating. (*Mundaka Upaniṣad* 3.1.1)

|| 11.11.7 ||

ātmānam anyam ca sa veda vidvān  
apippalādo na tu pippalādah  
yo 'vidyayā yuk sa tu nitya-baddho  
vidyā-mayo yah sa tu nitya-muktaḥ

Paramātmā, who does not eat the fruit, knows himself and the jīva. The jīva does not know himself or Paramātmā. The jīva, endowed with avidyā, is eternally bound. The Lord, who is endowed with cit-śakti, is eternally liberated.

Paramātmā knows himself and the jīva (*anyam*) and does not eat the fruits of karma. The jīva, eater of the fruits of karma, does not know himself or Paramātmā. Endowed with avidyā, the jīva is eternally bound up. Paramātmā filled with the cit-śakti, is eternally liberated. Vidyā-mayah refers to the cit-śakti, not to the *vidyā* belonging to māyā-śakti.

Dvā suparṇau bhavato brāhmaṇo' mśa-bhūtas tathetaro bhoktā bhavati | anyo hi sākṣi bhavatiti | vṛkṣa-dharme tau tiṣṭhataḥ | ...yatra vidyāvidye na viḍamo vidyāvidābhyaṁ bhinnah | vidyāmaya hi yaḥ sa kathāṁ visayī bhavati

There are two birds. One is a portion of Brahman and enjoys the fruitm and the other is the witness. They remain in the tree. ... In him we do not perceive *vidyā* and *avidyā*. He is different from *vidyā* and *avidyā*. How can he who is *vidyāmaya* be material? *Gopāla-tāpanī Upaniṣad*

*Smṛti* says *chāyatapau yatra na grdhra-pakṣau*: in the Lord there is no *vidyā* or *avidyā*, no hate or favoritism. (SB 8.5.27)

|| 11.11.8 ||  
deha-stho 'pi na deha-stho  
vidvān svapnād yathotthitah  
adeha-stho 'pi deha-sthah  
kumatiḥ svapna-dr̥g yathā

The liberated jīva, though living in the body, is not situated there, just as person on waking from a dream is not situated in the dream body. The bound jīva however, though not his body, identifies with it like a person who identifies with his body in a dream.

The difference between the bound and liberated jīva is now explained in ten verses. Three verses answer the questions "How does the liberated person exist in the body?" The liberated person (*vidvān*) is not situated in the body under the control of previous impressions. Arising from a dream, though situated in the dream by remembrance, the person is not situated there.

This is similar to the supposed condition of *bādhitānuvṛtti*.<sup>11</sup> In that condition, he is not moved by the happiness and distress in the dream, since he is fixed in waking consciousness. Therefore he is not actually situated in the body. The bound *jīva* however is situated in his body and experiences happiness and distress. This is like an ignorant person who, seeing a dream, participates in the dream with his dream body.

|| 11.11.9 ||

indriyair indriyārtheśu  
guṇair api guṇeṣu ca  
gr̥hyamāneṣv aham kuryān  
na vidvān yas tv avikriyāḥ

When the sense objects are received by the senses, the liberated person, who has no transformations arising from *ahaṅkāra*, does not think "I am experiencing this," since it is only material *guṇas* received by other material *guṇas*.

When the sense objects are received by the senses, the liberated person does not think "I am experiencing this," since it is only material *guṇas* received by other material *guṇas*. This sign of the person without *aṅkāra* is that he is devoid of transformations arising from *aṅkāra*. But a person who undergoes transformations and still says "I am doing nothing at all" is a fraud, deeply bound up in *māya*.

|| 11.11.10 ||

daivādhine śarīre 'smin  
guṇa-bhāvyena karmaṇā  
vartamāno 'budhas tatra  
kartāsmīti nibadhyate

The bound *jīva*, situated in his body produced by previous *karma*, thinking, "I am the doer" is bound to the body by actions arising from his senses.

The fool situated in his body which is dependent on previous *karmas* is bound by actions produced by the senses (*guṇa-bhāvyena*). Why? By *aṅkāra* he thinks, "I am the doer." It is said:

*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśah /*

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<sup>11</sup> The liberated soul continues to have an appearance of dualistic vision after the illusion has been destroyed, but this does not create bondage. This is called *bādhitānuvṛtti*. This is proposed by followers of Čaikara.

*ahaṅkāra-vimūḍhātmā kartāham iti manyate //*

The person bewildered by pride thinks that he is the doer of actions which are being done completely by the senses made of *prakṛti*. BG 3.27

|| 11.11.11 ||  
evam viraktah śayana  
āsanāṭana-majjane  
darśana-sparśana-ghrāṇa-  
bhojana-śravaṇādiṣu  
na tathā badhyate vidvān  
tatra trādayan guṇān

An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never bound by such activities. Situated as a witness to all these actions, he merely engages his bodily senses with their sense objects.

Uddhava asked "how does he enjoy, how does he sleep and eat?" (SB 11.10.36) This is answered in three verses. The bound *jīva* is bound by joy and sorrow arising from his actions for attaining sleep, sitting or eating, out of attachment. But the liberated person is not bound while doing these activities even though he may experience a little joy or sorrow as in *bādhitānuvṛtti*. This is because he is detached. Though he engages his senses in sense objects he remains as the witness and does not personally involve himself.

|| 11.11.12-13 ||  
prakṛti-stho 'py asaṁsakto  
yathā kham savitānilaḥ  
vaiśāradyekeṣayāsaṅga-  
śitayā chinna-saṁśayah  
pratibuddha iva svapnān  
nānātvād vinivartate

Though situated in *prakṛti*, the liberated person is unattached, just as ether, the sun and air are unaffected by everything they pervade. Having cut all doubts by sharp detachment and discerning vision, he renounces all material bodies as if fully awakened from a dream.

Why is he not affected? Just as ether is situated everywhere but is not attached to anything, just as the sun distributes its rays everywhere but is not affected, just as air spreads everywhere without being affected, after having destroyed all doubts such as his fitness for liberation by sharp detachment (*asāriṇī*), he renounces varieties of bodies (*nānātvāt*) in this world.

|| 11.11.14 ||

yasya syur vita-saṅkalpāḥ  
prāṇendriya-rnano-dhiyām  
vṛttayah sa vinirmukto  
deha-stho 'pi hi tad-guṇaiḥ

A person is considered to be completely liberated from the qualities of the body when all the functions of his *prāṇa*, senses, mind and intelligence are performed without material desire.

How does the liberated person roam about? Freed from qualities of the body like lamentation and illusion, he roams about with the functions of *prāṇa*, senses, mind and intelligence free of desire.

|| 11.11.15 ||

yasyātmā himsyate himsrair  
yena kiñcid yadṛcchayā  
arcyate vā kvacit tatra  
na vyatikriyate budhah

The liberated person, when attacked by violent creatures or when worshipped for some reason, is not affected by that.

How is the liberated person to be recognized? Three verses give easily recognized qualities. The liberated person whose body is attacked by the wicked, by shoes or fists, or, without reason is worshipped with garland and sandalwood, is not disturbed. He does not become angry at the violent person or happy with the gentleman. *Yājñavalkya* has said:

yah kāntakair vitudati candanaiś ca vilimpati |  
akruddho'parituṣṭaś ca samas tasya ca tasya ca ||

The wise man, on being beaten with thorns or anointed with sandalwood, remains indifferent, not becoming either angry or joyful. *Yājñavalkya Smṛti* 3.54

|| 11.11.16 ||

na stuvita na nindeta  
kurvataḥ sādhv asādhu vā  
vadato guṇa-doṣābhyaṁ  
varjitah sama-dṛṇi munih

The sage seeing with equal vision is not affected by that which is materially good or bad. He does not praise or criticize persons who perform good or bad work or speak properly or improperly.

He does not praise or condemn those who act or speak properly or improperly.

|| 11.11.17 ||

na kuryān na vadet kiñcin  
na dhyāyet sādhv asādhu vā  
ātmārāmo 'nayā vṛttyā  
vicarej jāda-van munih

A liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, taking pleasure in the self, he should wander about with this nature, appearing like a retarded person.

With this nature, he appears to be a bound up person, not liberated.

|| 11.11.18 ||

śabda-brahmaṇi niṣṇāto  
na niṣṇāyat pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ

If one is skilful in knowing Vedic scriptures and Brahman, but not skilful in devotion to the Supreme Lord, the result of one's efforts is nullified. He is like a person desiring milk who maintains a cow which does not bear calves.

He should perform *bhakti*, thinking of the Lord with an eternal form of knowledge and bliss. Doing this, the liberated person reaches perfection. Otherwise he falls. If he is expert in knowledge of the Vedic scriptures and the impersonal Brahman, which are praised in the scriptures, but does not

become expert in *bhakti* to the Supreme Lord (*pare*), who is superior to the scriptures and Brahman, his efforts are useless. The word *niṣṇāta* means skilful. Skillfulness in relation to the Lord is thinking of the Lord with *bhakti*. Without *bhakti*, the results of his efforts in *sādhana* are useless. His efforts do not result in the highest goal, just as it is useless to maintain a cow which has not given birth for a long time though one desires milk.

|| 11.11.19 ||

gām dugdha-dohām asatīm ca bhāryām  
deham parādhinam asat-prajām ca  
vittam tv atirthī-kṛtam aṅga vācam  
hīnām mayā rakṣati duḥkha-duḥkhī

O Uddhava! That man is certainly most miserable who takes care of a barren cow, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of my glories is also most miserable.

Expert service to me means accepting things seen and heard which are related to me and rejecting things which are without relation to me. To illustrate this, the Lord uses many examples to show how one sense, the voice, should be used to glorify the Lord. This of course represents all the senses. One receives a free cow from someone, but that cow has been milked of its milk and cannot give any more milk. The person who thinks that by feeding the cow plenty of grass it will again give milk is greedy for milk. Suffering daily because of expecting milk from the cow he has obtained, he eventually gives up hope and in disappointment curses the donor. Thus he suffers further in the next life (*duḥkha-duḥkhī*). A man thinking that his unchaste wife will become chaste by instructions on morality from righteous persons, continues to maintain her with the desire of having children. A foolish person also maintains unworthy children with the same mentality. *Asat-prajām* means sons who have no pious credits in this and next life. A body dependent on others is the cause of distress at every moment. If one does not give wealth to a qualified person who comes, it causes infamy and sin. O Uddhava! The person who maintains these persons suffers misery after misery.

|| 11.11.20 ||

yasyām na me pāvanam aṅga karma  
sthity-udbhava-prāṇa-nirodham asya  
lilāvatārepsita-janma vā syād  
vandhyām girām tām bibhṛyān na dhīrah

O Uddhava! The wise do not accept useless scriptures in which there are no descriptions of how I create, maintain and destroy the universe, and in which there are no descriptions of my auspicious birth as Kṛṣṇa among all the *lilāvatāras*.

"What does it mean when the scriptures should speak about you? Do you mean the scriptures indicating that *jīva* and Brahman are one in statements like *tattvam asi*? Or do you mean something else? Please explain this clearly to me." In those scriptures there should be descriptions of my activities--the creation, maintenance and destruction of the universe. Considering what is the superior, the Lord speaks again. The scriptures should describe, among the *lilāvatāras*, my birth which is most auspicious for the universe (*ipsita*). This indicates not only Kṛṣṇa's birth but all his childhood pastimes. If the scriptures do not contain these descriptions, they are useless. The wise person will not accept such scriptures. Foolish persons will.

|| 11.11.21 ||  
evam jijñāsayāpohya  
nānātva-bhramam ātmāni  
upārameta virajam  
mano mayy arpya sarva-ge

Rejecting the misconception of variety concerning *ātmā* by deliberation, fixing the mind devoid of *māyā* upon me, who pervade everywhere, a person will attain *sāyujya*.

Coming to the conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence. The mind should be fixed on me, since I am all-pervading.

The Lord summarizes the path of *jñāna*. Discarding false concepts of variety concerning the self—the gross and subtle bodies, bodies of *devatā* and human by deliberation (*jijñāsayā*) as described above, fixing the mind devoid of contamination of *māyā* (*virajam*) in me by *bhakti*, one attains *sāyujya* with me (*upārameta*) by *vijñāna* arising from that *bhakti*. It is said:

*bhaktyā tv ananyayā śakya aham evam-vidho 'rjuna /  
jñātum draṣṭum ca tattvena praveṣṭum ca parantapa //*

Only by *ananyā bhakti* it is possible to know me, see me, or even merge with me, O Arjuna. BG 11.54

|| 11.11.22 ||  
 yady anīśo dhārayitum  
 mano brahmaṇi niścalam  
 mayi sarvāṇi karmāṇi  
 nirapekṣah samācara

If you are not able to free your mind from all material disturbances and cannot absorb it completely in Brahman, then perform all your activities as an offering to me, without enjoying the fruits.

The *antahkarana* becomes purified by *niśkāma-karma* offered to me. With a pure *antahkarana* one can practice *jñāna* with a mixture of *bhakti*: one can concentrate with fixed mind on Brahman. With the destruction of *vidyā*, one attains *bhakti*, which surpasses *vidyā*.

*brahma-bhūtah prasannātmā na śocati na kāṅkṣati  
 samah sarveṣu bhūteṣu mad-bhaktim labhate parām //*

Having attained the state of Brahman, being a pure soul, he does not lament at the loss of what he has attained nor does he desire what he has not attained, and looks upon all beings as equal. He then manifests pure *bhakti*. BG 18.54

By that *bhakti*, one then meditates on me with a mind free of contamination. By the pure knowledge arising from that *bhakti* one then attains *sāyujya-mukti*. This is the sequence. If someone cannot ascend to the fourth stage of concentrating on Brahman with fixed mind, inferring impurity in the *antahkarana*, one should again perform *niśkāma-karma* offered to me for purification.<sup>12</sup> He speaks to Uddhava. One should offer all *karmas*—daily, periodic and those for renounced persons—to me.

|| 11.11.23-24 ||  
 śraddhālur mat-kathāḥ śṛṇvan  
 su-bhadrā loka-pāvaniḥ  
 gāyann anusmaran karma  
 janma cābhinayan muhuh  
  
 mad-arthe dharma-kāmārthān  
 ācaran mad-apāśrayah  
 labhate niścalām bhaktim  
 mayy uddhava sanātane

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<sup>12</sup> The stages are *niñkāma-karma*, *bhaktt-miçra-jīāna*, *bhkti*, *sāyujya*.

A person with natural faith should constantly hear topics about me, should sing and remember my topics which purify the world, and enact my exploits and birth. He should perform *dharma*, *kāma* and *artha* as service to me. Having taken shelter of me, he will attain permanent *bhakti* to me, whose form is permanent.

Having described *jñāna-yoga* in four and half verses, Kṛṣṇa now describes *bhakti-yoga* until SB 11.12.15. The ending on *śraddhāluh* indicates a natural faith. This excludes mixture of *jñāna* or *karma*. Placing this word at the beginning indicates that such natural faith is the qualification for *bhakti*. It will be said:

yadrcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān  
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-dah

If by unexpected association with devotees one develops faith in my topics, such a person, being neither very disgusted with nor attached to material life, he is qualified for *bhakti* and will achieve perfection.

tāvat karmāṇi kurvīta na nirvidyeta yāvata  
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties or has not awakened his faith in hearing topics about me, one must perform one's prescribed duties of *varṇāśrama*. SB 11.20.8-9

Thus the qualification for *bhakti* is different from qualification for *jñāna* or *karma*.

One should sing most auspicious topics concerning my stealing yogurt, milk, women, as well as the song of the flute and the *rāsa* dance. One should remember repeatedly those songs, and this will become spontaneous. One should enact my exploits like taming Kāliya and my birth, with the celebration performed by Nanda. The word *ca* indicates one should sing and remember the activities and birth as well as enact them.

For serving me, one should perform *dharma*—giving cloth and food to *brahmaṇas* and Vaiṣṇavas on my birthday or on days for worshipping *guru* who is also my *svarūpa*. One should perform *kāma*, acts for oneself, in the form of obtaining *prasādam*, garlands, sandalwood, betel nut and cloth from the assembly of Vaiṣṇavas. One should perform *artha*,

collecting items for service to Viṣṇu and the devotees. One attains steady *bhakti* fixed (*niścalām*) in the stages of *sādhana* and *sādhyā* (perfection). Since my form, the object of worship, is permanent (*sanatane*), *bhakti* to me is also permanent or steady.

|| 11.11.25 ||  
sat-sanga-labdhayā bhaktyā  
mayi māṁ sa upāsitā  
sa vai me darśitam sadbhīr  
añjasā vindate padam

One who has obtained pure devotional service by association with my devotees always worships me. Thus he easily goes to my abode, which is revealed by my devotees.

Who instigates this type of *bhakti*? He worships me by steady *bhakti* obtained from association with devotees. He quickly attains my lotus feet or my abode, revealed by the devotees, ascending through the stages of *ruci*, *āsakti*, *rati* and *prema*.

|| 11.11.26-27 ||  
śrī-uddhava uvāca  
sādhus tavottama-śloka  
mataḥ kīrṭg-vidhāḥ prabho  
bhaktis tvayy upayujyeta  
kīrṭsi sadbhīr ādṛtā  
  
etan me puruṣādhyakṣa  
lokādhyakṣa jagat-prabho  
praṇatāyānuraktāya  
prapannāya ca kathyatām

Uddhava said: O master, worthy of praise! What type of person do you consider to be a true devotee, and what type of devotional service, approved by great devotees, should be offered to you? Ruler of the *devatās*! O Lord of Vaikuṇṭha! O Lord of the universe! Since I am surrendered to you, am attached to you and am offering respects to you, please explain this to me.

Having heard of the devotee who develops *bhakti*, Uddhava asks about the qualities of such a devotee. Which devotee is approved by you? What type of *bhakti*, authorized by the devotees, should be performed?

|| 11.11.28 ||

tvāṁ brahma paramāṁ vyoma  
puruṣah prakṛteḥ parah  
avatirno 'si bhagavan  
svecchopattā-prthag-vapuh

**As the Absolute Truth, you are unattached like the sky, since you are superior to material nature. Still, by the desire of your devotees, you produce many forms of devotees to spread *bhakti*.**

Those devotees who teach *bhakti* are different from your *svarūpa*, but arise from your *svarūpa*. You are the supreme Brahman, without material association like the sky, since you are superior to *prakṛti*. Yet, you appear by your mercy in this world to deliver the *jīvas*. You manifest many forms according to the desires of your devotees. This means that you give forms which arise from your *svarūpa* to your devotees so that *bhakti* can be spread. Nārada has said:

prayujyamāne mayi tāṁ śuddhām bhāgavatīm tanum  
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikah

**Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped.** SB 1.6.29

Thus people meditate upon *guru*, your devotee, as your *svarūpa*. Another meaning is "You appear in this world in order to spread your *bhakti*, even though you are indifferent to the world since you enjoy in yourself." By your will, you give rise to many forms like Kapila, Dattātreya and Nārada. It is said:

anye ca saṁskṛtātmāno vidhinābhīhitena te  
yajanti tvan-mayās tvāṁ vai bahu-mūrty-eka-mūrtikam

**And yet others—those whose intelligence is pure—follow the injunctions of Vaiṣṇava scriptures promulgated by you. Absorbing their minds in you, they worship you as the one Supreme Lord manifesting in multiple forms.** SB 10.40.7

|| 11.11.29-32 ||  
śri-bhagavān uvāca

kṛpālur akṛta-drohas  
titikṣuh sarva-dehinām  
satya-sāro 'navadyātmā  
samah sarvopakārakah

kāmair ahata-dhīr dānto  
mrduḥ śucir akiñcanah  
aniho mita-bhuk śāntah  
sthiro mac-charaṇo munih

apramatto gabhīrātmā  
dhṛtimān jita-ṣad-guṇah  
amāni māna-dah kalyo  
maitrah kāruṇikah kavih

ājñāyaivam guṇān doṣān  
mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān  
mām bhajeta sa tu sattamah

The Supreme Lord said: O Uddhava, a saintly person is merciful and never injures others. He is tolerant toward all living entities. He is strong in truth. He is free from all envy and jealousy, and his mind is equal in material happiness and distress. He dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing and exemplary, and he is free from possessiveness. He never endeavors in worldly activities, and he controls his eating. He has sānti-rati and performs his duties until completion. A saintly person is contemplative and accepts me as his only shelter. Such a person is alert and inscrutable, and not subject to changes. He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in understanding others and is free from cheating. He is compassionate and understands bondage and liberation.

A person who, understanding good and bad aspects of dharma as taught by me, gives up all his duties and simply worships me is the best of all.

There are two types of *bhakti*—*bhakti* mixed with *karma* or *jñāna* and pure *bhakti*. Thus there are two types of devotees. First the mixed devotees are described in three verses. *Kṛpāluḥ* means he cannot tolerate the suffering of others in *samsara*. *Akṛta-drohah* means he does not become violent with persons who inflict violence on himself. He is tolerant of the offenses of persons who disrespect him. He has strength in being truthful. He has no faults like envy (*anavadyātmā*). He remains calm (*samah*) in happiness and distress, respect and disrespect. He acts for the benefit of all beings. His mind is not agitated by desires. He controls his external senses (*dāntah*). He has a soft heart. He has proper conduct (*śuciḥ*). He does not accumulate possessions. He does not perform material activities. He eats pure food in moderation. He has *śanti-rati*. He is steady in performing his prescribed duties till completion (*sthirah*). He surrenders to Me. He contemplates (*munih*). He is alert (*apramattah*). He cannot be understood by others (*gabhirātmā*). He is without change (*dhṛtimān*). He is devoid of hunger, thirst, and others disturbances. He does not hanker for respect. He gives respect to others. He is expert at understanding others. He does not cheat others. He acts with compassion. He understands bondage and liberation (*kavīḥ*). He who possesses these twenty-eight qualities is the best.

The person who is *śānta* and has conquered the six urges is a perfect devotee, devoid of the desire for impersonal liberation. He may be called a devotee who is *ātmārāma* or a *śānta-bhakta*. Previously he was a *jñāna-miśra-bhakta*, and previous to that he was a *karma-miśra-bhakta*. When he attains perfection with *bhakti* as the main element, and without a covering of *karma* or *jñāna*, he is called a pure *bhakta*. The *karma-miśra-bhakta* is good, the *jñāna-miśra-bhakta* is better and the pure *bhakta* is the best (*sattamah*).

A person desires to make his associates like himself, first teaches them *karma-miśra-bhakti*. The taught persons become *niṣkāma*, and perform *karma-miśra-bhakti* without material desires. *Na karmāṇi tyajed yogī karmabbis tyajyate hi saḥ*: the *yogī* should not give up his work, but he is abandoned by the work.<sup>13</sup>

Thus, when he reaches the state of becoming disinterested in *karma*, he will give up *karma* in a natural way, and practice *jñāna-miśra-bhakti*. When *bhakti* becomes strong in that stage's maturity, and one gives up *jñāna* because of disinterest, one becomes what is called an *ātmārāma-bhakta* or *śānta-bhakta*. Such a person has no interest in *jñāna*, as described in *Bhakti-rasāmṛta-sindhu*:

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<sup>13</sup> Sridhara Svāmī quotes this in his *Gītā* commentary, noting it is stated by Vasiṣṭha.

*asmin sukha-ghana-mūrtau param-  
 ātmani vṛṣṇi-pattane sphurati  
 ātmārāmatayā me vṛthā  
 gato bata ciram kālah ||*

Though Kṛṣṇa, Paramātmā, the form of concentrated bliss, resides in Dvārakā, I am so unfortunate! Thinking myself an ātmārāma, I have wasted so much time. BRS 3.1.34

It is also said:

*harer guṇākṣipta-matir bhagavān bādarāyanīḥ  
 adhyagān mahad ākhyānam nityam viṣṇu-jana-priyah*

Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration Śrimad-Bhāgavatam. SB 1.7.11

In this state, though there is some *jñāna*, it is restricted by *bhakti*, and thus does not obstruct *bhakti*. Thus it can be included in pure *bhakti*, which is defined as follows:

*anyābbhilāśitā-sūnyam jñāna-karmādy-anāvṛtam |  
 ānukūlyena kṛṣṇānu-śilanam bhaktir uttamā ||*

The highest *bhakti* is defined as continuous service or emotions directed towards Kṛṣṇa, His expansion forms or others related to him, with a pleasing attitude towards Kṛṣṇa. It should be devoid of desires other than the desire to please the Lord, and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts. BRS 1.1.11

Verse 32 describes the devotee practicing pure *bhakti*. It has been said that one who does not give up *dharma* is the best. But he who gives up all *dharmas* completely because of faith in *bhakti* to me is the best. But does he give up *dharma* because of ignorance or atheism? No. Understanding the good points in performing *dharma* such as purification of existence, and also understanding the bad points, with firm faith that all things are perfected by *bhakti* to me, he gives up those *dharmas*. That is the meaning given by Śridhara Svāmī. A person of lower qualification will worship the Lord without giving up *dharma*. But the best devotee however worships the Lord while giving up all *dharmas*. The person who develops all the qualities starting with compassion as mentioned above is considered the

best (*sattamah*). "But the last sentence, which indicates the best devotee, does not include the qualities previously mentioned. How could a person without those qualities be considered the best?" One should not worry that the person who performs only *bhakti* does not possess those qualities, for it is said:

*bhaktih pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭih puṣṭih kṣud-apāyo 'nu-ghāsam*

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. SB 11.2.42

*yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ*

The devatās constantly dwell with all good qualities in that person who has pure *bhakti* for the Lord. There are no good qualities in the non-devotee who chases after temporary material objects with desire for material pleasure. SB 5.18.12

He who reaches the highest stage is the best, since he becomes endowed with all good qualities while destroying all bad qualities. But even without reaching the perfect stage (not have all good qualities), the devotee at the state of *sādhana* should also be considered the best. He is better than the previously mentioned devotees because from the beginning he has accepted pure *bhakti*.

|| 11.11.33 ||  
*jñātvājñātvātha ye vai māṁ  
yāvān yaś cāsmi yādrśah  
bhajanty ananya-bhāvena  
te me bhaktatamā matāḥ*

**Those who may or may not know the extent of my powers, my forms and my nature, but who worship me with great possessiveness, I consider to be the best of devotees.**

This verse describes the exalted position of the devotees in the state of perfection. The words "knowing or not knowing" should be repeated with each phrase. *Bhaktyāham ekayā grāhyah*: I am to be known only by *bhakti*. This means that according to the degree of *bhakti* one will experience various degrees of sweetness at every moment. Though (*yāvat*) I am actually undivided by time and space, under the control of the devotee, I become divided by time and space. Who am I (*yah*)? I am parabrahman, Śyāmasundara, and the son of Vasudeva. What is my nature (*yādrśah*)? Though I am ātmārāma and āptakāma, I do not enjoy by myself and am not fully satisfied because I am helplessly under control of my devotees' *prema*. Those who worship me with purity, or with great possessiveness (*ananya-bhāvena*), I consider to be the best devotees. He utters this with great respect. These devotees I call the best. This sentence refers to the persons mentioned in the previous verse. I consider those persons to be my best devotees.

|| 11.11.34 ||  
mal-liṅga-mad-bhakta-jana-  
darśana-sparśanārcanam  
paricaryā stutih prahva-  
guṇa-karmānukirtanam

**One should see, touch, worship serve, praise offer respects, and glorify the qualities and activities of my deity form and my devotees.**

You have asked how to perform *bhakti* (verse 26). I am giving the answer now. The first line should modify all the following words: One should see, touch, worship serve, praise offer respects and glorify the qualities and activities of my deity form and my devotees. *Mal-liṅga-mad-bhakta-jana* should properly be in the genitive case. *Prahva* means offering respects.

|| 11.11.35 ||  
mat-kathā-śravaṇe śraddhā  
mad-anudhyānam uddhava  
sarva-lābhopaharaṇam  
dāsyenātma-nivedanam

O Uddhava! One should have faith in hearing topics about me. One should meditate upon me. One should offer treasured objects. One should offer oneself since one is a servant.

Thinking "This object has appeared on its own to serve the Lord" one should offer all objects of attachment to the Lord. One should offer one's body and the *jīva* (*ātmā*) to the Lord since one is in the position of a servant.

|| 11.11.36 ||  
maj-janma-karma-kathanam  
mama parvānumodanam  
gīta-tāṇḍava-vāditra-  
goṣṭhibhir mad-gr̥hotsavah

One should discuss about my birth and activities. One should celebrate my special festivals in the temple with groups of devotees singing, dancing and playing instruments.

Verse 34 mentioned *anukirtana*. The difference is that *anukirtana* is accompanied by *raga*, *svāra* and *tāla* (melodies and rhythm) and *kathana* is not. One should celebrate my festival days like *Janmāṣṭami*. One should hold festivals in my temple with singing, dancing and instrumental music.

|| 11.11.37 ||  
yātrā bali-vidhānam ca  
sarva-vārṣika-parvasu  
vaidikī tāntrikī dīkṣā  
madiya-vrata-dhāraṇam

One should celebrate yearly festivals in which special offerings are made. One should perform initiation according to Vedic and *Pañcarātrika* methods. One should observe *Vaiṣṇava* vows.

One should celebrate annual festivals such as the swing festival on Phālguna full moon. In those festivals there should be offerings of various cloths, ornaments, sweets, garlands, sandalwood and flowers. One should observe vows like *Ekādaśi*.

|| 11.11.38 ||  
mamārcā-sthāpane śraddhā

svataḥ saṁhatya codyamah  
udyānopavanākṛīda-  
pura-mandira-karmani

One should have faith in establishing deities. One should engage in special projects, such as gardens, groves, playgrounds, houses and temples, constructing them personally, or engaging others.

One should make efforts to make gardens if possible. If one cannot do it oneself, one should have others make them. Ākṛīda means playgrounds. Pura means a house topped with a cakra.

|| 11.11.39 ||  
sammārjanopalepābhyaṁ  
seka-maṇḍala-vartanaiḥ  
gṛha-śuśrūṣānam mahyam  
dāsa-vad yad amāyayā

One should sincerely serve my temple by cleaning, anointing, sprinkling with flowers, and drawing designs on the floor, just as a servant takes care of the house of a king.

One should first clean my temple, then apply cow dung, then when the place is dry, sprinkle it with flowers. Then one should draw sarvatobhadra-mandalas on the floor. By these one serves me abode. One should serve the temple as a servant serves the king's house.

|| 11.11.40 ||  
amānitvam adambhitvam  
krtaśyāparikirtanam  
api dīpāvalokam me  
nopayuñjyān niveditam

One should not have pride or make a false show of *bhakti*. One should not glorify one's accomplishments. One should not accept articles offered to the Lord, until they are first offered to other devotees.

One should not have pride. One should not make a false show of *bhakti*. One should not use offered articles like lamp or food just for oneself, but after offering them to all the devotees, one should partake of them oneself. It is said:

śadhbhir māsopavāsaīś ca yat phalam parikīrtitam |  
viṣṇu-naivedya-sikthena puṇyam tad bhuñjatām kalau ||  
hṛdi rūpam mukhe nāma naivedyam udare hareḥ |  
pādodakam ca nirmālyam mastake yasya so'cyutah ||

The results of fasting for six months are attained by accepting a mouthful of food offered to Viṣṇu in Kali-yuga. One should meditate on the Lord in the heart, put his offered food in one's belly, and put his foot water and garlands one on one's head.

|| 11.11.41 ||  
yad yad iṣṭatamam loke  
yac cāti-priyam ātmanah  
tat tan nivedayen mahyam  
tad ānanyāya kalpate

If one offers to me what is considered best by the scriptures, by the people, and by oneself as well, one becomes qualified for eternal life.

*tena darbha mañjaryādīni śāstra vibitānyapi loke iṣṭatamatvābhāvāt  
tathā madyādīni saṅkarṣaṇa priyānyapi śāstra iṣṭatamatvābhāvān na  
nivedayed iti bhāvah. tatrāpi yac ca ātmanah svasyāti priyam tat tu  
viśeṣato nivedaniyam ityarthah*

One should offer to me what is considered the best in the scriptures and by the people. Scripture says that kuśa buds are wonderful, but because they are not esteemed by the common people they are not to be offered to the Lord. As well, what is very dear to oneself should particularly be offered to the Lord.

|| 11.11.42 ||  
sūryo 'gnir brāhmaṇā gāvo  
vaiṣṇavah kham maruj jalam  
bhūr ātmā sarva-bhūtāni  
bhadra pūjā-padāni me

O saintly Uddhava! Please know that you may worship me in the sun, fire, *brāhmaṇas*, cows, Vaiṣṇavas, sky, wind, water, earth, the individual soul and all living entities.

"Where should I worship you?" Eleven places of worship are given.

|| 11.11.43 ||

sūrye tu vidyayā trayyā  
haviṣāgnau yajeta mām  
ātithyena tu vīprāgrye  
gośv aṅga yavaśādinā

One worships me in the sun by reciting verses and performing specific Vedic rituals. One worships me in the fire by offering oblations. One worships me in the *brāhmaṇa* by giving him proper reception. One worships me in the cow by feeding her grass and tickling her.

"How does one worship the Lord in these places?" Three verses explain this. One should worship the sun by Vedic verses, approaching with respect (*upasthāna*),<sup>14</sup> and offering respects. One worships the Lord in the cow by offering grass and tickling the cow.

|| 11.11.44 ||  
vaiṣṇave bandhu-sat-kṛtyā  
hṛdi khe dhyāna-niṣṭhayā  
vāyau mukhya-dhiyā toye  
dravyais toya-purahsaraiḥ

One worships the Lord in the devotees by respecting them as great friends. One worships the Lord in ether by meditating on the space of the heart. One worships the Lord in air by thinking that air is the chief *prāṇa*. One worships the Lord in water by offering items starting with water.

One should respect the Vaiṣṇava with attachment as a friend. *Hṛdi khe* means "in the space of the heart." One worships the Lord in the sky by meditation on the space of the heart. One worships the Lord in air by thinking "Air is the chief *prāṇa*." One worships the Lord in water by offering water, flowers and *tulasī*.

|| 11.11.45 ||  
sthāṇḍile mantra-hṛdayair  
bhogaīr ātmānam ātmani  
kṣetra-jñām sarva-bhūtesu  
samatvena yajeta mām

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<sup>14</sup> This is a ritual for worshipping the sun with mantras, performed during *sandhyā* rites.

One worships me in earth by uttering secret mantras on purified ground. One worships me in the *ātmā* by offering food to the *ātmā* in the body. One worships me in all beings by understanding that I am the *antaryāmī* of all beings.

One worships me in purified earth by secret mantras. One worships me in the *ātmā* by offering items without greed to the *ātmā* in the body, thinking "This *ātmā* is the residence of my Lord." One worships me in all beings by understanding that I am the *antaryāmī* of all beings.

|| 11.11.46 ||

dhiṣṇyeṣv ity eṣu mad-rūpam  
śaṅkha-cakra-gadāmbujaiḥ  
yuktam catur-bhujam sāntam  
dhyāyann arcet samāhitah

Thus, in the previously mentioned places of worship and by the described methods, one should meditate on my peaceful, transcendental form with four arms holding a conch, disc, club and lotus flower, and then worship me with fixed attention.

In the ways described, in those places, you should meditate on my form with four hands. This is a general statement. Actually worshippers of Rāma would use Rāma mantra and meditate on Rāma's form in these places.

|| 11.11.47 ||

iṣṭā-pūrtena mām evam  
yo yajeta samāhitah  
labhate mayi sad-bhaktim  
mat-smṛtiḥ sādhu-sevayā

He who worships me with attention by sacrifices, constructing gardens and other things mentioned above obtains *prema-bhakti*. I remember him because of his great service.

He who worship me by oblations in fire (*iṣṭa*), representing other types of worship mentioned above as well, and works like building gardens (*pūrtena*), attains the highest (*sat*) *bhakti*, *prema*. He is remembered by me (*mat-smṛtiḥ*) because of his good service. I remember that person who serves with intense *sādhana*.

|| 11.11.48 ||

prāyena bhakti-yogena  
 sat-saṅgena vinoddhava  
 nopāyo vidyate samyak  
 prāyanām hi satām aham

O Uddhava! I am directly the best shelter for the devotees. If one does not engage in *bhakti*, which arises usually by associating with my devotees, there is no means of escaping from material existence.

Kṛṣṇa has explained the paths of *jñāna* and *bhakti*. Actually *bhakti* is the only method which can deliver one from *samsāra*. That is explained in this verse. The word *prāyena* means "by reasoning" according to Jīva Gosvāmī. Or *prāyena* can mean "there is no method other than *bhakti* which generally arises from association with devotees." It should be explained that there are two types of *bhakti* which arise by devotee association: mixed *bhakti* (*bhakti* with a little *jñāna* or *karma*) and pure *bhakti*. However *jñāna* mixed with a little *bhakti* for attaining liberation is called secondary *bhakti*. This occurs even without devotee association. Thus the word "generally" is used since in this case *jñāna* itself is the cause of that secondary *bhakti*.

Even without *jñāna*, *bhakti* gives all results, and without *bhakti*, *jñāna* and other processes give no results such as liberation. It was explained in the First Canto (SB 1.2.8 commentary) that the farmer worships the king by giving taxes and gifts. This is the cause of his farming. If he does not do this his efforts will be useless. This is stated by the Lord:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
 yogena dāna-dharmena śreyobhir itarair api

sarvam mad-bhakti-yogena mad-bhakto labhate 'ñjasā  
 svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions.  
 SB 11.20.32-33

In the other processes, the actual giver of their results is *bhakti* alone. Some say that other methods are like nipples on the goat's neck—useless. The Lord's statements are the proof. Uddhava says the same:

āpa-trayenābbhīhitasya ghore  
santapyamānasya bhavādhvaniḥ  
paśyāmi nānyac charaṇam tavāṅghri-  
dvandvātapatrād amṛtābhīvarṣāt

For one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides your two lotus feet, which are a shower of nectar extinguishing the fire of suffering. SB 11.19.9

Śukadeva also states the same:

samsāra-sindhum ati-dustaram uttitirṣor  
nānyah plavo bhagavataḥ puruṣottamasya  
līlā-kathā-rasa-niṣevaṇam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes. SB 12.4.40

Nārada says:

kim vā yogena sāṅkhyena  
nyāsa-svādhyāyayor api  
kim vā śreyobhir anyaiś ca  
na yatrātmā-prado hariḥ

What is the use of *yoga*, *sāṅkhya*, *sannyāsa*, study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.31.12

*Samyak prāyaṇam* means "directly the best shelter."

|| 11.11.49 ||  
athaitat paramām guhyam  
śṛṅvato yadu-nandana  
su-gopyam api vakṣyāmi  
tvam me bhṛtyah suhṛt sakha

O beloved of the Yadu dynasty! Because you are my servant, well-wisher and friend, I shall now speak to you who listen well the supreme secret.

I will speak to you something not revealed to others. It is said:

ettha tvam saumya tat sarvam tattvatas tad-anugrahāt  
brūyuh snigdhasya śisyasya guravo guhyam apy uta

Because you are submissive, by the mercy of the *gurus*, you know all matters in truth. The *gurus* should speak the secret to the disciple who has affection for the *gurus*. SB 1.1.8

Śridhara Svāmī says that Lord will explain that methods like Sāṅkhya and *yoga* depend on other practices and are unpredictable in results. Association with devotees is independent, powerful and gives results without fail.

Thus ends the commentary on Eleventh Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twelve Association of Devotees

|| 11.12.1 ||

śri-bhagavān uvāca  
na rodhayati māṁ yogo  
na sāṅkhyam dharma eva ca  
na svādhyāyas tapas tyāgo  
neṣṭā-pūrtam na dakṣinā

vratāni yajñāś chandāṁsi  
tīrthāni niyamā yamāḥ  
yathāvarundhe sat-saṅgah  
sarva-saṅgāpaho hi mām

The Supreme Lord said: O Uddhava! Only by associating with my pure devotees one can destroy material attachment and

attain me. One cannot attain me by *astāṅga-yoga*, distinction of *ātmā* from body, practice of nonviolence, study of the Vedas, austerity, *sannyāsa*, sacrifices, charitable projects, donations, vows, worship of *devatās*, secret mantras, holy places, or observing prohibitions and rules.

In the Twelfth Chapter, Kṛṣṇa glorifies association with devotees and, destroying all doubts, explains that the inhabitants of Vraja have the most exalted *prema*. *Yogah* means practice of *āsana* and *prāṇāyāma*. *Sāṅkhyam* means distinction of *ātmā* from the body. *Dharmaḥ* means non-violence. *Svādhyāyah* means study of the Vedas. *Tapah* means austerities. *Gyāgah* means *sannyāsa*. *Iṣṭapūrtam* means sacrifice and charitable works such as digging wells or making gardens. *Dakṣinā* means giving donations to the public. *Vratāni* means *cāturmāsyā* and other vows. *Yajñāḥ* means worship of *devatās*. *Chamdāṁsi* means secret mantras. The singular verb is used to indicate the verb *rodhayati* is to be repeated with each item. Plural words like *vratāni* should have the verb *rodhayanti*. The verb *rudh* means "to control." *Yoga* and other processes are not causes of controlling me. I am not controlled by *yoga* and other processes. This means I am not attained by these processes. The reasoning is as follows. It is said:

na sādhayati mām yogo na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo yathā bhaktir mamorjita

O Uddhava, the unalloyed devotional service rendered to me by my devotees brings me under their control. I cannot be thus controlled by those engaged in mystic *yoga*, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation. SB 11.14.20

The next statement is *bhaktyāham ekayā grāhyah*: only by executing devotional service can I be attained. This reconfirms the previous statement "If one does not engage in *bhakti*, which arises usually by associating with my devotees, there is no means of escaping from material existence." (SB 11.11.48) I am not attained by these methods but I am factually attained by association with devotees. The present tense (instead of the future tense) indicates that even before the appearance of *bhakti*, the Lord is controlled by the association of devotees. Then what to speak of after *bhakti* has made its appearance! *Yathā* in this verse does not mean "as much as" but rather "exactly." Taking the statement *bhaktyāham ekayā grāhyah* the word *yathā* in this verse has the same meaning as *ekayā*, pure *bhakti*. Because *yoga* and other processes are mixed with some *bhakti*, they also control the Lord to a small degree. Then *yathā* can have

the ordinary meaning: those methods do not control me as much as association of devotees. This is the meaning given by some authorities. This association destroys all material attraction, because association controls the Lord.

|| 11.12.3-6 ||

sat-saṅgena hi daiteyā  
yātudhānā mṛgāḥ khagāḥ  
gandharvāpsaraso nāgāḥ  
siddhāś cāraṇa-guhyakāḥ

vidyādharā manusyeṣu  
vaiśyāḥ śūdrāḥ striyo 'ntya-jāḥ  
rajas-tamah-prakṛtayas  
tasmiṁs tasmin yuge yuge

bahavo mat-padam prāptāḥ  
tvāṣṭra-kāyādhavādayaḥ  
vr̥ṣaparvā balir bāṇo  
mayaś cātha vibhiṣaṇaḥ

sugrīvo hanumān ṛkṣo  
gajo gṛdhro vaṇikpathah  
vyādhah kubjā vraje gopyo  
yajñā-patnyas tathāpare

In every *yuga* many living entities entangled in the modes of passion and ignorance gained the association of my devotees. Thus, such living entities as the Daityas, Rākṣasas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and Vidyādhara, as well as such lower-class human beings as the *vaiśyas*, *śūdras*, women and others, were able to achieve my supreme abode. Vṛtrāsura, Prahlāda Mahārāja and others like them also achieved my abode by association with my devotees, as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bāṇasura, Maya, Vibhiṣaṇa, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tuladhāra, Dharma-vyādha, Kubjā, the *gopis* in Vṛndāvana and the wives of the brāhmaṇas who were performing sacrifice.

Four verses show that association with devotees brings the Lord under control, either secondarily or significantly, giving examples like Bāṇa and the *gopis*. There are persons with mixed *bhakti* and pure *bhakti*. By

association with persons with mixed *bhakti* some persons brought the Lord under control in a secondary way. By association with persons with pure *bhakti*, some persons brought the Lord under control significantly.

*Yātudhānāḥ* means Rākṣasas. *Tvāṣṭrah* means Vṛtrāsura. *Kāyādhavah* is Prahlāda. Before their birth Vṛtra and Prahlāda had the association of Nārada. Vṛṣa-parvā is well known in the Purāṇas as a devotee of Viṣṇu who gave up his mother as soon as he was born and was raised by sages. Bali had association of Prahlāda. When Bāṇa's arms were cut off, he got the association of compassionate Śiva. Maya, in building the assembly hall, got the association of the Pāñdavas. Vibhīṣaṇa got the association of Hanumān. Sugrīva, Hanumān and Jambavān got the association of Lakṣmaṇa. Gajendra in his previous life had the association of Nārada. Jaṭāyu had the association of Garuda and Daśartha. The merchant or *tulādhāra* is famous in *Mahābhārata*. His association is unclear. Dharmavyādha was a hunter. In his previous birth a *brahma-rakṣasa*, he got the association of a devotee king according to *Varāha Purāṇa*. Hari-varīṣṭa tells how Kubja and others got the association of Nārada in a previous birth. The *gopis* who were previously sages of Daṇḍakāraṇya forest had plentiful association with devotees in that life. In their life as *gopis* they got the association of *nitya-siddha gopis*. The wives of the brāhmaṇas got the association of messengers of Kṛṣṇa--the garland makers and betel nut sellers who came from Vraja to Mathurā to sell their products.

|| 11.12.7 ||  
te nādhita-śruti-gaṇā  
nopāsita-mahattamāḥ  
avrata-tapta-tapasah  
mat-saṅgān mām upāgatāḥ

The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with me and my devotees, they achieved me.

They attained me, not by other processes, but by mixed or pure *bhakti*, which arose from association with devotees. They did not study the Vedas, and they did not worship great sages who understood the meaning of the Vedas, in order to get knowledge of the Vedas. They did not have vows or perform austerities. But they attained me, by association with me, caused by *bhakti*, caused by association with devotees. Association with devotees is equivalent to association with me.

|| 11.12.8 ||  
 kevalena hi bhāvena  
 gopyo gāvo nagā mṛgāḥ  
 ye 'nye mūḍha-dhiyo nāgāḥ  
 siddhā mām īyur añjasā

The inhabitants of Vṛndāvana, including the *gopīs*, cows, mountains, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for me and thus very easily achieved me.

The inhabitants of Vraja are most special. By *bhāvas* without mixture of *karma* or *jñāna*, without desires, by *bhakti-yoga* with *mādhurya*, *vātsalya*, *sakhya*, and *dāsyā bhāvas*, they attained me. The *gopīs* attained me with *mādhurya-rasa*, *gāvo vātsalya rasena* *nagā govardhanādi parvatāḥ sakhyā rasena*. The cows attained me by *vāsatlyā-rasa*. The mountains like Govardhana attained me with *sakhya-rasa*. The animals, the trees and shrubs, though unintelligent, snakes like Kāliya attained me with *dāsyā-rasa*. The *nitya-siddha* devotees attained me after expressing *pūrva-rāga* (attraction in separation before meeting the Lord during earthly pastimes, though they have associated with him in previous pastimes). Without beginning, the *nitya-siddha* devotees are already in possession of the Lord with their pure *bhakti*. Otherwise the word *nitya-siddha* would be meaningless.

|| 11.12.9 ||  
 yam na yogena sāṅkhyena  
 dāna-vrata-tapo-'dhvaraiḥ  
 vyākhyā-svādhyāya-sannyāsaiḥ  
 prāpnuyād yatnavān api

But I cannot be attained by intense efforts of *yoga*, Sāṅkhya, charity, vows, austerity, sacrifices, explaining the Vedas, study of the Vedas, or *sannyāsa*.

The cause of pure *bhakti* is association with devotees, not other acts, though they are pious. Though one may be completely absorbed (*yatnavān*) in processes like *yoga*, one cannot attain me.

|| 11.12.10 ||  
 rāmena sārdham mathurām pranīte

śvāphalkinā mayy anurakta-cittāḥ  
vigāḍha-bhāvena na me viyoga-  
tivrādhayo 'nyam dadṛṣuh sukhāya

The *gopis* were always completely attached to me with the deepest love. Therefore, when my uncle Akrūra brought my brother Balarāma and me to the city of Mathurā, the residents of Vṛndāvana, suffering extreme mental distress because of separation from me, could not find any other source of happiness.

The love of the *gopis* is the most outstanding of all. This is described in four verses. When I was decisively taken to Mathurā by Akrūra, the *gopis* did not see anyone other than me to give them happiness, since their hearts were completely attached to me on the sixth level of *prema-anurāga*, very intense love.<sup>15</sup> Entering the next stage of *mahābhāva*, containing *rūḍha-bhāva*, they suffered intense pain because of separation. The past tense is used: they did not see anything except me for happiness. This suggests that their suffering ended. After killing Dantavakra, I united with the *gopis* again and remained in that state.

|| 11.12.11 ||

tās tāḥ kṣapāḥ preṣṭhatamena nītā  
mayaiva vṛndāvana-gocareṇa  
kṣaṇārdha-vat tāḥ punar aṅga tāsāṁ  
hīnā mayā kalpa-samā babbūvuh

All of those nights that the *gopis* spent with me, their most dearly beloved, in the land of Vṛndāvana while I herded the cows, seemed to them to pass in less than a moment. Bereft of my association, however, the *gopis* felt that those same nights were equal to a day of Brahmā.

This verse shows the outstanding quality of *rūḍha-bhāva* which is a type of *mahā-bhāva*. The seventh state of *prema*, *mahā-bhāva* is defined as *kalpasya kṣaṇatā yoge viyoge tad-viparyayah*: in meeting the Lord a *kalpa* seems to be a moment, and in separation a moment seems to be a *kalpa*. (*Ujjvala-nīla-mañi* 14.168) The nights of the *rāsa* dance with me, which lasted for a night of Brahmā, while I was situated in Vṛndāvana (*vṛndāvana-gocareṇa*) or while I was tending cows in Vṛndāvana, passed like half a moment. Nights of four *praharas* (twelve hours) became like

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<sup>15</sup> After *prema*, comes *praēaya*, *sneha*, *raga*, *mäna*, *anurāga* and *mahābhāva*.

many days of Brahmā because they could not tolerate that time in separation.

|| 11.12.12 ||

tā nāvidan mayy anuṣaṅga-baddha-  
dhiyah svam ātmānam adas tathedam  
yathā samādhau munayo 'bdhi-toye  
nadyah praviṣṭā iva nāma-rūpe

Their minds bound by constant association with me, they were not aware of their bodies, of this world or the next world, just as sages in *samādhi* are not aware of the world, and just as rivers, on entering the ocean, lose their names and forms.

*Ujjvala-nīla-mañi* explains that when one experiences intense emotions, one forgets everything even though one is not in a state of illusion. That is shown in this verse. Their minds were bound to constant association with me. By his amazing pastimes Kṛṣṇa stunned all the three worlds. By his constant association he bound up the *gopis* with great strength. The functions of their intelligence became like desire cows for fulfilling Kṛṣṇa's desires, bound up by constant association. They did not know their own bodies. In going to the *rāsa* dance, they did not know where they were, where they had come. They were not aware of this world or then next (*adah*), though they had transgressed *dharma*. They were like sages in *samādhi*. In that state, experiencing Brahman, the sages remember nothing. However the *gopis* experienced me, not the Brahman. Thus the example is useful to show forgetfulness, but is not meant to show the attainment. There is a great difference between the *gopis'* attaining *prema* and the sages attaining *nirvāṇa* since their feelings of possessiveness are different.

Seeing a husband or sons even without good qualities gives more happiness than seeing the moon, which gives great bliss and destroys all suffering. The cause is the possessiveness. One is more possessive of husband and sons than of the moon. Then what to speak of the bliss if one is unlimitedly possessive of Kṛṣṇa, the supreme Brahman, who gives unlimited bliss by his very nature, and is decorated with all good qualities! This possessiveness is the cause of the greatest bliss for the devotees.

brahmānando bhaved eṣa cet parārddha-guṇikṛtaḥ /  
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api //

The bliss of Brahman realization accumulated by *samādhi* lasting for half of Brahmā's life cannot compare to one drop of the ocean of the happiness of *bhakti*.  
BRS 1.1.38

Brahman is attached to the devotees and under their control, but Brahman is not attached to the sages and not under their control. Just as rivers enter the ocean and do not know their name and form, the gopīs, in relishing *rasa*, did not know their names and forms. The comparison does not illustrate absolute non-difference of *gopīs* from Brahman.

|| 11.12.13 ||

mat-kāmā ramaṇam jāram  
asvarūpa-vido 'balāḥ  
brahma mām paramam prāpuḥ  
saṅgāc chata-sahasraśah

All those hundreds of thousands of *gopīs*, desiring me, the supreme Brahman, not knowing my form of power, attained me, a lover who gave them pleasure because of association.

Thus they attained me. Desiring me, they attained me, the supreme Brahman, who gave pleasure to them (*ramaṇam*). Śukadeva said:

bhagavān api tā rātriḥ śāradotphulla-mallikāḥ  
vikṣya rantum manaś cakre yoga-māyām upāśritah

Kṛṣṇa, seeing those autumn nights scented with blossoming jasmine flowers, decided to give pleasure to the *gopīs*, using his *yoga-māyā*. SB 10.29.1

They attained me, not as a husband, but as a lover (*jāram*). They did not know my *svarūpa* of power, since they experienced only my great sweetness. Or the meaning of *asvarūpa-vidah* can be "they did not attain *sārupya*, forms similar to mine like other devotees." If they had attained forms similar to Kṛṣṇa, Kṛṣṇa could not perform *rāsa* dance with them. Another meaning of *asvarūpa-vidah* is "they did not know the beauty of their own forms, but experienced the beauty of my form." Or another meaning is "*gopīs* whose *svarūpas* no one knew."

|| 11.12.14-15 ||

tasmāt tvam uddhavotsṛjya  
codanām praticodanām  
pravṛttim ca nivṛttim ca  
śrotavyam śrutam eva ca

mām ekam eva śaraṇam  
 ātmānam sarva-dehinām  
 yāhi sarvātma-bhāvena  
 mayā syā hy akuto-bhayah

O Uddhava! Give up duties and forbidden acts, the path of enjoyment and the path of renunciation, desire to hear more about *dharma*, and what you have already heard about *dharma*. Surrender to me alone, the soul of all beings, using all methods, with *bhāva* in your mind. You will be fearless by my mercy.

In reply to Uddhava's question about the qualities of the devotee, Kṛṣṇa described three types of devotees.<sup>16</sup> By their respective association, one attains mixed or pure *bhakti*. In order to show that he is controlled by *bhakti*, he stated that he is controlled by association of devotees. After describing the devotees who associate with the saintly devotees, Kṛṣṇa praised pure *bhakti-yoga*, situated in the *gopis* and others, as being very rare. The burning tears of love for the *gopis* which were deeply suppressed in his heart suddenly burst forth with his statement in verse 10, in which he indicated that the *gopis* had reached the highest level as devotees. To inspire Uddhava with that high level of pure *bhakti*, Kṛṣṇa speaks this verse.

Give up rules and prohibitions. Give up prescribed acts and forbidden acts. "Should I take *sannyāsa*?" No. Give up the *dharma* of the *sannyāsīs*, renunciation as well as the *dharma* of the householders, enjoyment. Do not hanker to hear about *dharma* in the future, and forget what you have heard already. By all methods, by all *bhāvas* in the mind, such as *dāsyā* and *sakhya*, taking support of me, surrender. You will be fearless by my mercy. You are not qualified for *karma* or *jñāna*. But if you identify with those processes and thus fear sin and continued *samsāra* because of neglect of duties and *jñāna*, I am here, to deliver you from those two fears.

|| 11.12.16 ||  
 śri-uddhava uvāca  
 samśayah śrṇvato vācam  
 tava yogeśvareśvara  
 na nivartata ātma-stho  
 yena bhrāmyati me manah

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<sup>16</sup> These are the *karma-miçra-bhakta*, the *jīāna-miçra-bhakta* and the *kevala-bhakta*.

Uddhava said: O Lord of all masters of mystic power, I have heard your words, but the doubt in my heart does not go away. Thus my mind is bewildered.

My doubt is not dispelled. You previously said that I was qualified for karma by saying *mayi sarvāṇi karmāṇi nirapekṣah samācara:* with disinterest, give all karmas to me. (SB 11.11.22) Previous to that you said:

yad idam manasā vācā cakṣurbhyām śravaṇādibhīḥ  
naśvaram gr̥hyamāṇam ca viddhi māyā-mano-mayam ||

The material universe that you perceive through your mind, speech, eyes, ears and other senses is a temporary creation that is equivalent to what is made of *māyā* when you perceive in the waking and to what is made of the mind when you perceive in the dream state. SB 11.7.7

tasmād yuktendriya-grāmo yukta-citta idam jagat  
ātmanikṣasva vitatam ātmānam mayy adhiśvare

Therefore, bringing all your senses under control and thus subduing the mind, you should see the entire world as the object of enjoyment for the *jīvas*, expanded everywhere, and you should also see the *jīvas* as controlled by me, Paramātmā.

SB 11.11.7 and 9

By these verses you have told me to practice *jñāna*. Now you give me qualification for *bhakti* by saying "Surrender to me." I do not understand. And later you will give me qualification for *karma* again. Uddhava uses crooked words arising from *sakhya-rasa*.

|| 11.12.17 ||  
śrī-bhagavān uvāca  
sa eṣa jīvo vivara-prasūtiḥ  
prāṇena ghoṣeṇa guhām praviṣṭah  
mano-mayām sūkṣmam upetya rūpam  
mātrā svaro varṇa iti sthaviṣṭhah

The Supreme Lord said: I am the Supreme Lord who gives life to every living being. Manifesting in the various *cakras*, I enter the *mulādhāra-cakra* of Bramā along with *prāṇa* phase of subtle *parā* sound. I then rise to the *maṇipūra-cakra* in the mental phase as *paśyanti* and to (the *anāhata-cakra*, the

intellectual phase) in subtle form as *madhyamā*.<sup>17</sup> I then take the gross form of short and long sounds, different intonations, and the syllables of the alphabet.

O my friend Uddhava! Do not think like this! In order to help all *jīvas*, I am depositing with you the gems of methods to attain me—*bhakti*, *jñāna*, special qualities, *yoga*, austerity and *dharma*, which should be understood by the best devotee. You do not have any shame in identifying yourself with each item. O Uddhava! Though I teach all *jīvas* to practice *jñāna*, *karma*, *bhakti*, *yoga* and austerity, what I have just spoken, what I am speaking now, and what I will speak is directed to you alone. But have you become qualified for each process by such commands? To me, you are who you are. At this time, you cannot do all of these methods. I say all this to you in a joking, comforting way. I, and no one else, know the meaning of the Vedas, from which one can understand how one *jīva* becomes qualified for *karma*, *jñāna* or *bhakti* according to his condition. I alone have appeared from the mouth of four headed Brahmā as the Vedas. Kṛṣṇa then speaks this verse.

I, the Supreme Lord, am called *jīva* since I give life. I am that person. Pointing with his forefinger he touches his chest. I make my appearance in the *mulādhāra* and other *cakras* (*vivareṣu*) on Brahmā's body. That appearance is further described. I enter the *ādhāra-cakra* (*guhām*) along with *prāṇa* filled with subtle sound called *parā* or *nāda* (*ghoṣeṇa*). I attain the subtle, mental form (*manomayam*) called *paśyanti* in the *manipūra-cakra* (below the navel) and then *madhyamā* (in the *anāhata-cakra* in the heart) and finally in the *viśuddhi-cakra* (at the throat) I become gross sound called *vaikhari* with short and long sounds, high, low and medium pitches, and various syllables of the alphabet. I then became the various branches of the Veda.

|| 11.12.18 ||

yathānalah khe 'nila-bandhur uṣmā  
balena dāruṇy adhimathyamānah  
anuh prajāto haviṣā samedhate  
tathaiva me vyaktir iyam hi vāṇi

When sticks of kindling wood are vigorously rubbed together, heat is first situated as heat in the wood, and then by assistance of air, a spark of fire appears. Once the fire is

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<sup>17</sup> Later in this chapter and In SB 11.21.36 commentary these are also explained. There seems to be a little contradiction, so these have been consolidated to make something consistent.

kindled, ghee is added and the fire blazes. Similarly, I gradually become manifest as the sound of the Vedas.

The gradually manifestation of the Vedas is described with an example. Fire resides as invisible warmth in the space within wood when the wood is first rubbed. With more rubbing of the wood, fire appears in small amount with the aid of air, as a spark. When it clearly manifests as fire, it then increases with addition of oblations. Similarly I appear gradually as the sound of the Vedas. Without me who will understand the deep meaning of the Vedas? Having understood, who will establish the methods of *bhakti*, *jñāna* and *karma* for delivering the *jīva* from *samsāra*. By mercy, I am now giving these methods to you, the most qualified person, equal to me. The sages in Badarikāśrama, receiving this knowledge from you, will be successful.

|| 11.12.19 ||

evam gadīḥ karma gatir visargo  
ghrāṇo raso dṛk sparśah śrutiś ca  
saṅkalpa-vijñānam athābhimānah  
sūtram rajah-sattva-tamo-vikārah

Similarly, speech, action, motion, excretion, smelling, tasting, seeing, touching, hearing, deciding, discerning, identity, *maha-tattva*, and transformations of *rajas*, *sattva* and *tamas* are my material manifestation.

Just as the Vedas which arise from my form appeared from the body of Brahmā, material sound arises from the body of material persons in a corrupted form. *Gadīḥ* refers to speech using the material voice. *Śruti* says:

catvāri vāk parimitā padāni tāni vidur brāhmaṇā ye maniṣināḥ |  
guhā trīṇi nihitā nengayanti turiyam vāco manusyā vadanti ||

Wise men know the four aspects of speech. They do not reveal the three hidden in the body. Men speak the fourth form. Rg-veda 1.164.22

The meaning is this. Speech is measured in four phases. Three are called *parā*, situated in *prāṇa* at the base of the spine, *paśyantī*, situated in the mind in the navel, and *madhyamā* situated in intelligence in the heart. The sages do not reveal their forms. The fourth, called *vaikhari* is speech in the vocal organ.

Just as speech is manifested from me, the actions of all the senses of the total and individual *jīvas* are manifested from *prakṛti*. Action is the function of the hands. Movement is the action of the feet. Excretion is the function of the anus and genital. These are all action senses. Smell is the function of the nose. Taste is the function of the tongue. Seeing is the function of the eye. Touch is the function of the skin. Hearing the function of the ears. These are knowledge senses. Decision is the function of the mind. Discrimination is the function of intelligence and *citta*. Identity is the function of *ahankāra*. *Sūtra* or *mahat-tattva* is the function of *pradhāna*. The transformations of *rajas*, *sattva* and *tamas* are *adhyātma*, *adhibhūta* and *adhibhāta*. All of these are manifestations of matter. The statement is a continuation of the last verse.

|| 11.12.20 ||

ayam hi jīvas tri-vṛd abja-yonir  
avyakta eko vayasā sa ādyah  
viśliṣṭa-śaktir bahudheva bhāti  
bijāni yonim pratipadya yadvat

The Lord becomes the Lord made of the three *guṇas*. He is one entity and invisible, but by time, possessing many energies, he becomes many forms, just as a seed on attaining a womb becomes many sprouts.

In order to say that the material world manifested from the Lord is not different from the Lord, first the Lord is described. This Lord (*jīvah*) is the cause of the worlds composed of the lotus of Brahmā, being the form of *māyā* made of three *guṇas*. First of all, before the creation, he was one, with no manifestation of the world. In time, he becomes the Lord (*ādyah*) who is composed of matter, many *śaktis* which are divided, such as the voice, and manifest as many forms such as *devatās* and humans. An example of one object becoming many is described. It is like seeds which obtain a suitable womb. From one seed many sprouts grow.

|| 11.12.21 ||

yasminn idam protam aśeṣam otam  
paṭo yathā tantu-vitāna-samsthah  
ya esa saṃsāra-taruḥ purāṇah  
karmātmakah puṣpa-phale prasūte

In the Lord, this universe exists like a cloth with vertical and horizontal threads. It is like a tree, with no beginning,

consisting of the force of *māyā*, giving birth to the flowers and fruits of happiness and distress.

This universe which takes shelter of the Lord is not different from him since it is the pastime of his *māyā*. This is explained with an example. In the Lord, this universe is like a cloth which is spread out with vertical and horizontal threads. As the source of *samsāra* it is called *samsāra*. This is described as a tree. It is without beginning (*purāṇah*), containing the current of *karma* (*karmātmakah*). The flower is the first manifestation of the fruit. The fruits are happiness and distress, results of piety and sin.

|| 11.12.22 ||

dve asya bije śata-mūlas tri-nālah  
pañca-skandhah pañca-rasa-prasūtiḥ  
daśaika-śākho dvi-suparṇa-nīḍas  
tri-valkalo dvi-phalo 'rkam praviṣṭah

The tree has two seeds, a hundred roots, three trunks, five branches, five saps, eleven branches, and a nest with two birds. It has three layers of bark, two fruits. It reaches as far as the sun.

The metaphor is expanded. It has two seeds, piety and sin. It has a hundred roots or unlimited desires. It has three trunks or three *guṇas*. It has five branches, the five gross elements. It produces five saps, the five sense objects. It has eleven branches, the senses. In the tree is a nest with two birds, *jīva* and *Paramātmā*. It has three layers of bark, *vāta*, *pitta*, and *śleṣmā*. It has two fruits, happiness and distress. It spread up to the sun. One who goes beyond the sun becomes free of *samsāra*.

|| 11.12.23 ||

adanti caikam phalam asya gr̥dhrā  
grāme-carā ekam aranya-vāsāḥ  
hāṁsā ya ekam bahu-rūpam ijyair  
māyā-mayam veda sa veda vedam

The vultures or householders eat one fruit of the tree and the swans or *sannyāsīs* eat another fruit of the tree. He who knows the universe of many forms produced by *māyā* by accepting worshipable *gurus*, knows the meaning of the Vedas.

This verse describes the enjoyers of the fruits. The vultures (*gr̥dhrāḥ*), those who desire enjoyment, are the householders (*grāme carāḥ*). They eat

the one fruit of the tree, suffering, made of *avidyā*. There is only one fruit since both hell and heaven are forms of suffering produced by *avidyā*. The *sannyāsīs (harmisāḥ)* eat one fruit, happiness, arising from *vidyā*, by discrimination, since things related to *jñāna* all give happiness. He who knows about the many forms arising through *māyā-śakti*, through worshipping *gurus*, knows the real meaning of the Vedas.

|| 11.12.24 ||

evam gurūpāsanayaika-bhaktyā  
vidyā-kuṭhāreṇa śitena dhīrah  
vivṛścyā jīvāśayam apramattah  
sampadya cātmānam atha tyajāstram

Thus, by worshipping *guru*, by the axe of *jñāna* made sharp by *bhakti* even in a secondary role, by being steady, destroy the subtle body, and with attention attain Paramātmā. Then give up the weapon of *jñāna*.

Knowing this, having accomplished the purpose, give up all *sādhana*. By the axe of *jñāna* sharpened by the main process of *bhakti* which has taken a secondary role, cut the subtle body made of the three *guṇas*. On attaining Paramātmā, give up the practice of *jñāna*, the weapon. I am directing all these instructions to you (though you are beyond *jñāna*), just as I gave all types of instructions to Arjuna in the *Gītā*. You should not fear that this is detrimental for you.

Thus ends the commentary on Twelfth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Thirteen Teachings of ḥamsa

|| 11.13.1 ||

śri-bhagavān uvāca  
sattvam rajas tama iti  
guṇā buddher na cātmanah  
sattvenānyatamau hanyāt  
sattvam sattvena caiva hi

The Supreme Lord said: The three modes of material nature, namely goodness, passion and ignorance, pertain to material intelligence and not to the spirit soul. By development of

material goodness one can conquer the modes of passion and ignorance, and by the condition of cessation one may free oneself even from material goodness.

In the Thirteenth Chapter the Lord speaks of the method of removing material contamination from the heart by meditation on the Lord, in order to become free from the material world, through the story related to ḥamsa and the Kumāras. The Lord mentioned destroying *samsāra* by the axe of knowledge. The method of producing knowledge is now described in seven verses. The *guṇas* do not belong to the *jīva*. They belong to the intelligence. The binding *guṇas* of ignorance must be destroyed. The *rajas* and *tamas* portions are destroyed by *sattva*. *Sattva*, with truth and compassion, is destroyed by the condition of cessation (*sattvena*).

|| 11.13.2 ||  
sattvād dharmo bhaved vṛddhāt  
pumso mad-bhakti-lakṣaṇāḥ  
sāttvikopāsayā sattvam  
tato dharmah pravartate

From an increase in *sattva*, *dharma*, characterized by secondary *bhakti* to me, becomes prominent. One can strengthen *sattva* by cultivation of *sattvika* items. From that *sattva*, *dharma* arises.

This verse describes the ability of *sattva* to conquer the other *guṇas*. By increase in *sattva*, *dharma* with *bhakti* as a secondary characteristic arises. Or "from *sattva*, *dharma*, which derives its good qualities from *bhakti* alone, arise." This means that *dharma* without *bhakti* has no good qualities. How does *sattva* increase? By use of *sattvika* items, *sattva* increases. From increase of *sattva*, *dharma* arises.

|| 11.13.3 ||  
dharmo rajas tamо hanyāt  
sattva-vṛddhir anuttamah  
āśu naśyati tan-mūlo  
hy adharma ubhaye hate

*Dharma*, strengthened by *sattva*, destroys the influence of *rajas* and *tamas*. When *rajas* and *tamas* are destroyed, *adharma*, caused by them, is quickly vanquished.

When *rajas* and *tamas* (*ubhe*) are destroyed, *adharma*, caused by *rajas* and *tamas*, is destroyed.

|| 11.13.4 ||

āgamo 'paḥ prajā deśaḥ  
kālaḥ karma ca janma ca  
dhyānam mantro 'tha saṃskāro  
daśaite guṇa-hetavaḥ

The *guṇas* produce three varieties of scriptures, water, population, place, time, action, birth, meditation, *mantra* and *saṃskāras*.

By use of *sattvika* items, *sattva* becomes prominent. Two verses now explain *sattvika* items. *Āgamah* means scriptures. *Āpaḥ* means *āpaḥ*, water. *Prajāḥ* means people. These ten items are produced by the three *guṇas* (*guṇa-hetavaḥ*). Thus scriptures and other items come in three varieties: *sattva*, *rajas* and *tamas*.

|| 11.13.5 ||

tat tat sāttvikam evaiṣāṁ  
yad yad vṛddhāḥ pracakṣate  
nindanti tāmasām tat tad  
rājasām tad-upekṣitam

Among the ten items, the great sages have praised and recommended those that are in *sattva*. They have rejected those in *tamas* and show indifference for those in *rajas*.

Among those items, the sages praise items in *sattva*, condemn items in *tamas* and neither praise nor condemn items in *rajas*.

|| 11.13.6 ||

sāttvikāny eva seveta  
pumān sattva-vivṛddhaye  
tato dharmas tato jñānam  
yāvat smṛtir apohanam

Until one realizes *ātmā* and destroys the *guṇas* and the gross and subtle bodies, one must use *sattvika* items to increase *sattva*, which increases *dharma*, and then gives rise to *jñāna*.

One should use *sattvika* items. One should read scriptures emphasizing detachment from the world rather than scriptures which recommend goals in *rajas* or *tamas*. One should use holy water rather than water mixed with fragrances or liquor. One should associate with persons who are detached, not persons with bad conduct. One should live in solitary places, not places with roads and gambling. One should do activities at *brāhma-muhūrta*, not at evening and midnight. One should perform daily and periodic ties, not rites for enjoyment or cursing. One should give birth to progeny according proper *dikṣā* rites, not through rites of worshippers of *devatās* etc. One should mediate on the Lord, *jñānīs*, and followers of *dharma*, not on persons who are full of hatred or enjoy their senses. One should use *mantras* like *om*, not inferior, concocted *mantras*. One should employ *samskāras* for purification of *ātmā*, not for purification of body, house or slaughter house. *Dharma* increases by *sattva*. From *dharma* comes *jñāna*. How long does one do this? One does this until one realizes *ātmā*, until one destroys the gross and subtle bodies and their cause, the *guṇas*. *Jñāna* or *vidyā*, having destroyed the coverings on the *jīva*, like a fire without fuel, finally disappears.

|| 11.13.7 ||  
 veṇu-saṅgharṣa-jo vahnir  
 dagdhvā śāmyati tad-vanam  
 evam guṇa-vyatayaya-jo  
 dehah śāmyati tat-kriyāḥ

In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the bamboo forest. Then the fire is automatically calmed by its own action. Similarly, by the transformation of the *guṇas*, the subtle and gross material bodies are generated. If one uses those bodies to cultivate knowledge, that knowledge destroys the two bodies and then destroys itself.

"How can *jñāna* which arises from *sādhana* using intelligence and senses composed of the transformation of the *guṇas* reject the *guṇas* which are its cause?" Just as the fire generated from friction of bamboos after burning down the bamboo forests dies, the *jñāna* arising the body (*tat-kriyāḥ*), arising from transformation of the *guṇas*, after destroying the coverings on the *jīva*, finally dissipates itself.

|| 11.13.8 ||  
 śri-uddhava uvāca  
 vidanti martyāḥ prāyena

viṣayān padam āpadām  
 tathāpi bhuñjate kṛṣṇa  
 tat katham śva-kharāja-vat

**Uddhava said:** O Kṛṣṇa! Generally human beings know that material life brings great future unhappiness, and still they try to enjoy material life. How can a person in knowledge enjoy just like a dog, an ass or a goat?

"Those who do not know enjoy material life. But even those who know that one can attain the ultimate goal by employing sattva, still enjoy material life" They enjoy just as a dog, though scolded, eats leftovers, just as a donkey though kicked, enjoys a female donkey, and just as the goat, though about to be killed, enjoys the grass.

|| 11.13.9-10 ||  
 śri-bhagavān uvāca  
 aham ity anyathā-buddhiḥ  
 pramattasya yathā hṛdi  
 utsarpati rajo ghoram  
 tato vaikārikam manah  
  
 rajo-yuktasya manasah  
 saṅkalpah sa-vikalpakah  
 tataḥ kāmo guṇa-dhyānād  
 duḥsahah syād dhi durmateh

**The Lord said:** When the inattentive person mistakenly thinks in his mind that he is the body, terrible *rajas* overcomes the sattvic mind. The mind in *rajas* then decides that certain objects are enjoyable and concentrates on them. Then uncontrollable desire arises in the foolish person from absorbing himself in the qualities of the desired object.

Those who enjoy material objects are not called learned, but are called persons who think they are learned. Hear how they enjoy material objects even though criticized. This is expressed in three verses. First, the false identity with the body rises up in the mind. Then, terrible *rajas* of the inattentive person pervades the mind in *sattva* (*vaikārikam*). The mind first decides "This must be enjoyed." Then it decides more emphatically "I really must enjoy this." Then, desire which is difficult to suppress arises

from absorption in the objects qualities. "Oh! What a beautiful form! What good character!"

|| 11.13.11 ||

karoti kāma-vaśa-gah  
karmāṇy avijitendriyah  
duḥkhodarkāṇi sampaśyan  
rajo-vega-vimohitah

One who does not control the material senses comes under the control of material desires, and, bewildered by the strong push of *rajas*, performs material activities, although clearly understanding that the result will be future unhappiness.

Then, in order to attain the object of desire, the person, knowing that the actions will produce *karma* in the form of suffering, performs actions.

|| 11.13.12 ||

rajas-tamobhyāṁ yad api  
vidvān vikṣipta-dhīḥ punah  
atandrito mano yuñjan  
doṣa-drṣṭir na sajjate

Although the intelligence of a learned person may be bewildered by *rajas* and *tamas*, he should again carefully bring the mind under control. By clearly seeing the contamination of the modes of nature, he does not become attached.

Even though the learned person may become overcome in his intelligence by *rajas* and *tamas*, he should again bring the mind under control.

|| 11.13.13 ||

apramatto 'nuyuñjita  
mano mayy arpayañ chanaih  
anirviñño yathā-kālam  
jita-śvāso jitāsanah

Being attentive, a person should master the *yoga* procedures of breathing and sitting properly, and, without giving up effort, should gradually fix the mind in me at the appropriate times.

The word *atandritah* (being careful or alert) from the previous verse is explained. Where should the mind be engaged? It should be engaged in me.

If the mind is not under control, one should not give up efforts (*anirvinnah*).

|| 11.13.14 ||  
etāvān yoga ādiṣṭo  
mac-chiṣyaiḥ sanakādibhiḥ  
sarvato mana ākṛṣya  
mayy addhāveśyate yathā

This *yoga* system was taught by my devotees, headed by Sanaka-kumāra. Having withdrawn the mind from all other objects, one should directly and appropriately absorb it in me.

|| 11.13.15 ||  
śri-uddhava uvāca  
yadā tvam̄ sanakādibhyo  
yena rūpeṇa keśava  
yogam̄ ādiṣṭavān etad  
rūpam icchāmi veditum

Uddhava said: O Keśava! I desire to know when and in what form did you instruct the science of *yoga* to Sanaka and his brothers.

|| 11.13.16 ||  
śri-bhagavān uvāca  
putrā hiraṇyagarbhasya  
mānasāḥ sanakādayaḥ  
papracchuḥ pitaram̄ sūkṣmāṁ  
yogasyaikāntikīm gatim

The Supreme Lord said: Once, the mental sons of Lord Brahmā, the sages headed by Sanaka, inquired from their father about the highest and intangible limit of *yoga*.

*Aikāntikīm gatim* means the highest limit or goal.

|| 11.13.17 ||  
sanakādaya ūcuḥ  
guṇeṣv āviśate ceto  
guṇāś cetasi ca prabho  
katham anyonya-santyāgo  
mumukṣor atititirṣoh

The sages headed by Sanaka said: O Lord! The consciousness is naturally attracted to sense objects, and the experienced sense objects then enter within the consciousness. Therefore, how can a person who desires liberation, who desires to surpass the sense objects, completely give up this mutual relationship between the sense objects and the consciousness?

Consciousness enters into sense objects because of natural attraction. The experienced objects enter into the consciousness. How can a person desiring to surpass the sense objects completely give up this mutual relation?

|| 11.13.18 ||  
śri-bhagavān uvāca  
evam prsto mahā-devah  
svayambhūr bhūta-bhāvanah  
dhyāyamānah praśna-bijam  
nābhya-padyata karma-dhīḥ

The Supreme Lord said: On being asked, Brahmā, who was born directly from the body of the Lord, who is the creator of all living entities within the material world, and who was the best of the *devatās*, but because his mind was absorbed in creation of the universe, he could not understand the nature of *ātmā* after considering the matter.

Though Brahma was the head of the *devatās*, not born from any mortal (*svayambhūḥ*), and the creator of all other beings, and though he considered the question deeply, he could not understand the nature of the pure *ātmā* because his intelligence was attached to the action of creation. .

|| 11.13.19 ||  
sa mām acintayad devah  
praśna-pāra-titirṣayā  
tasyāham hamsa-rūpeṇa  
sakāśam agamam tadā

Lord Brahmā, desiring the answer to the question, fixed his mind on me. At that time, in my form of Hamsa, I became visible to Lord Brahmā.

Just as the swan can separate milk from water, I can separate the consciousness from the *guṇas*. This is implied by the word "swan."

|| 11.13.20 ||

dṛṣṭvā mām ta upavrajya  
kṛtvā pādābhivandanam  
brahmāṇam agrataḥ kṛtvā  
papracchuh ko bhavān iti

Seeing me, the sages, placing Brahmā in the lead, came forward and worshiped my lotus feet. Then they asked, "Who are you?"

|| 11.13.21 ||

ity aham munibhiḥ prṛṣṭas  
tattva-jijñāsubhis tadā  
yad avocam aham tebhyas  
tad uddhava nibodha me

O Uddhava! The sages, desiring to know the goal of *yoga*, thus inquired from me who I was. Now please hear as I, master of those with false identity, explain what I spoke to them.

*Ahamitebhyah* can mean "I, the master (*ibhyah*) of the sages with false identity of I (*ahamitā*). According to *Amara-koṣa* the word *ibhyah* means master.

|| 11.13.22 ||

vastuno yady anānātva  
ātmānah praśna īdrśah  
kathāṁ ghaṭeta vo vīprā  
vaktur vā me ka āśrayah

O *brāhmaṇas*! If, when asking me who I am, you believe that I am also a *jīva*, this question cannot occur if there is no plurality of *ātmās* in the absolute. I would have to answer in terms of plurality of qualities and type.

In asking "Who are you?" do you think I am a *jīva*? Or do you think I am a material body? Or do you think I am the Supreme Lord? First *Haṁsa* dismisses the idea that he is a *jīva*. If you ask if I am a *jīva* arising from the absolute substance, how can your question arise at all? There exists no plurality of the absolute into many *ātmās* since the absolute has no

distinctions based on qualities and species and all conscious particles are actually one. Who is the shelter of me, the person answering you? (How should I answer?) I would give an answer "I am so and so" based on particular qualities and species (which would be contrary to your belief in one absolute.).

|| 11.13.23 ||  
pañcātmakeṣu bhūteṣu  
samāneṣu ca vastutah  
ko bhavān iti vah praśno  
vācārambho hy anarthakah

If you ask "Who are you?" in terms of the five elements, which are actually one spread everywhere, your question should still not be asked. (My use of words, following your example, is also meaningless.

He discards the idea that he is the body. In considering the absolute substance, the question cannot arise "Who are you?" based on the idea of many bodies made of five material elements, directed to one person. You would have to say "Who are you five?" "Well, we consider that the five elements merge into one form." The question "Who are you?" still cannot be asked because of the oneness of all elements as with the oneness of all *jīva*. (There can be no distinction of elements in one person and another person.) "But even the learned use this convention in questions and answers. You have also said 'O brāhmaṇas!'" (My use of words is also meaningless. (My words, arising only in response to your question, are meaningless like your question because they should not occur. "We are speaking only like you." But you are ignorant. Why are you asking about the truth? Are you not ashamed?

|| 11.13.24 ||  
manasā vacasā drṣṭyā  
grhyate 'nyair apindriyaiḥ  
aham eva na matto 'nyad  
iti budhyadhvam añjasā

Within this world, whatever is perceived by the mind, speech, eyes or other senses is me alone and nothing besides me. All of you please understand this as it is.

He rejects the question based on the idea of that he is the Supreme Lord. Because there is no "inside" of the Supreme Lord, I have no internal

distinctions. What is perceived by the mind and other senses is me alone and nothing else, since it is the product of my energy. Thus there is also no external difference, between apparently different objects. Thus, the question "Who are you?" does not arise.

|| 11.13.25 ||

guṇeṣv āviśate ceto  
guṇāś cetasi ca prajāḥ  
jīvasya deha ubhayam  
guṇāś ceto mad-ātmanah

My dear sons! The mind has a natural proclivity to enter into the sense objects, and similarly the sense objects enter into the mind; but both this material mind and the sense objects are merely designations that cover the spirit soul, who is non-different from me.

"If this is true, then we are certainly fools! But if you are everything, then the consciousness and the sense objects are also you. We asked about how to completely give up the consciousness and the sense objects which mutually enter each other. Please tell us this!" O sons! Yes, the consciousness enters the sense objects and the sense objects enter the mind and both belong to me. The body is a covering on the *jīva* which is non-different from me (*mad-ātmanah*) since it is spiritual in nature. The body (to which that consciousness and the sense objects belong) is not the *svarūpa* of the *jīva*. Then why does one strive to give up the consciousness and the sense objects? Rejecting both, which are causes of the problem, one will certainly become non-dual.

|| 11.13.26 ||

guṇeṣu cāviśac cittam  
abhikṣṇam guṇa-sevayā  
guṇāś ca citta-prabhavā  
mad-rūpa ubhayam tyajet

The consciousness remains forever in the sense objects by continual service to them. The sense objects remain strongly in the consciousness. One who absorbs himself in me can give up both.

Giving them both up is difficult. The consciousness remains in the sense objects by impressions, made firm by repeatedly serving the sense objects without a beginning. How will it be possible for you to give up the sense

objects? The sense objects repeatedly remain in the consciousness by impressions. They remain there at all times. How is it possible to give up such consciousness? However it is not necessary for *jñānis* to endure such difficulty in giving up both. The *jñāni* who absorbs himself in me gives up both. Because the devotees, fixed on service to me as the highest goal, become absorbed in my form, qualities, pastimes and *rasa*, the sense objects naturally withdraw from the consciousness. It is not difficult to give them both up. But *jñānis* do not desire to absorb their minds in me.

|| 11.13.27 ||

jāgrat svapnah suṣuptam ca  
guṇato buddhi-vṛttayah  
tāsām vilakṣaṇo jīvah  
sākṣitvena viniścitat

**Waking, sleeping and deep sleep, the three functions of the intelligence, are caused by the three gunas. The *jīva* is ascertained to be different from these three states since it is only the witness of them.**

Actually there is no relation of the pure *jīva* with the sense objects and material consciousness. Giving up the false identity is giving them both up.

sattvāj jāgaranām vidyād rajasā svapnam ādiśet  
prasvāpam tamasā jantos turiyam triṣu santatam

One should know that wakefulness is born of the mode of goodness, dreams from the mode of passion, and deep dreamless sleep from the mode of ignorance. The fourth element, pure consciousness, is different from these three and pervades them. SB 11.25.20

Thus the *gunas* are the cause of the three states of intelligence or consciousness. The *jīva* is different from them. It is without these three states. Why? It is confirmed that it is the mere witness of those states.

|| 11.13.28 ||

yarhi saṁsṛti-bandho 'yam  
ātmāno guṇa-vṛtti-dah  
mayi turye sthito jahyāt  
tyāgas tad guṇa-cetasām

**When bondage in *samsāra* or identity with the body occurs, it produces the influence of the sense objects. When one gives up**

*samsāra* by concentration on me, one gives up sense objects and material consciousness completely.

Even if the sense objects have no relation to the *jīva*, the *jīva* accepts the functions of the sense objects through identification with the body. When the *jīva* dissolves the identification with the body, he gives up the sense objects. When the bondage of *samsāra* occurred for the *jīva* in the form of identity with the body, that false identity produced the functioning of the sense objects. When one becomes situated in me, the fourth state, and gives up the bondage of *samsāra*, detachment from the sense objects and material consciousness occur naturally.

|| 11.13.29 ||

ahaṅkāra-kṛtam bandham  
ātmano 'rtha-viparyayam  
vidvān nirvidya samsāra-  
cintām turye sthitas tyajet

The false identity with the body produces bondage and obstacles to the *ātmā*. Therefore, an intelligent person, by being situated in the Lord, gives up fear of *samsāra*.

This clarifies what has been said already. The wise man knows that bondage is created by identity with the body (*ahaṅkāra*), which is a cause of obstacles (*artha-viparyayam*), since it covers the bliss of the *ātmā*. Giving up that false identity, being situated in me, the form of bliss, one can give up thoughts of fearing *samsāra*.

|| 11.13.30 ||

yāvan nānārtha-dhīḥ pumso  
na nivarteta yuktibhiḥ  
jāgarty api svapann ajñah  
svapne jāgaranām yathā

As long as one does not give various conceptions of the self by proper logic, one remains ignorant in the bondage of *samsāra*, though sometimes thinking he is free of bondage, just as a person while still in a dream may perceive that he has woken up.

As long one does not cease identity with various objects by the idea that I am not receiving various sense objects, one remains ignorant, bound in *samsāra*, though he thinks he liberated from the bondage of *samsāra*

(jāgarti). Though in a dream, one may dream of waking up. Similarly, within the condition of ignorance, one may have some knowledge.

|| 11.13.31 ||

asattvād ātmāno 'nyeśām  
bhāvānām tat-kṛtā bhidā<sup>1</sup>  
gatayo hetavaś cāsyā  
mr̥ṣā svapna-dṛśo yathā

Because of the false condition of persons who identify with the body rather than the ātmā, perception of difference such as varṇāśrama, results like Svarga, and actions to produce them are all false for the jīva. They are like the false objects perceived by the jīva in a dream.

"How can one reject persons whose minds think in terms of variety in the form of varṇāśrama, recommended in the Vedas?" Because of the false condition of those who identify with the body, differences such as varṇāśrama created by bodily identity, results like Svarga (gatayah) and actions (hetavah) arise. These are illusory for the jīva. Though identity with the body, results like Svarga, and actions to produce them actually exist as a result of material energy, the jīva's relation to them is false. Though a horn exists, because the relation of a horn and rabbit is false, a rabbit's horn is false. The seer of a dream, the jīva, sees false things in a dream. And actions dreamed such as eating sweet rice, making sweet rice or gathering the rice and milk to make it, are all false.

|| 11.13.32 ||

yo jāgare bahir anukṣāṇa-dharmino 'rthān  
bhūṅkte samasta-karaṇair hṛdi tat-sadṛkṣān  
svapne suṣupta upasamharate sa ekaḥ  
smṛty-anvayāt tri-guṇa-vṛtti-dṛg indriyeśāḥ

In the waking state, the jīva enjoys objects which are temporary, using the senses. In the dream state, the jīva experiences similar objects in the mind. In deep sleep everything dissolves and the jīva alone remains. The lord of the senses, the jīva, perceives all three states through continuity cause by recollection.

In verse 30 it was described that one should use logic. The person enjoys objects like the body (arthān) using his senses like the hand and eye. Those

objects have a temporary nature, like infancy and youth. In dreams, one experiences in the mind objects made of impressions similar to the objects of waking condition. In deep sleep one extinguishes all these objects. The *jīva* alone remains as the seer of the actions of the three conditions of consciousness.

"In the waking state all the senses are active. In dream state the mind is active. In deep sleep the intelligence remains as a trace of the mind. How then is *ātmā* the witness?" It is the lord of the senses (and the mind and intelligence). "Is it separate from waking, dreaming and sleeping states?" No. It is connected to all these conditions by recollection. "I saw a dream. Then I was not aware of anything. Then I awoke." These conditions operate because of difference in the covering (*upādhi*) on the *jīva*. By this method, one should see the difference between the body and the *ātmā*.

|| 11.13.33 ||

evam vimṛṣya gunato manasas try-avasthā  
man-māyayā mayi kṛtā iti niścitārthāḥ  
sañchidya hārdam anumāna-sad-ukti-tikṣṇa  
jñānāśinā bhajata mākhila-samśayādhim

Considering that the three states of the intelligence arising from the *guṇas* are created by my *avidyā* within me, being firmly convinced of your nature as *ātmā*, and cutting the three states by the sharp sword of knowledge, by inference and by scriptural statements, worship me, the destroyer of all doubts.

"Then what should we do?" Consider the three states of the intelligence arising from the *guṇas* to be created by in me by my *avidyā* (*māyayā*). They do not really exist. You who have determined that you are *ātmā*, cutting the three states (*hārdam*) by inference, by instructions of sages and statements of scripture, and by the sharp sword of knowledge, should worship me, the destroyer (*ādhim*) of all doubts.

|| 11.13.34 ||

ikṣeta vibhramam idam manaso vilāsam  
drṣṭam vinaṣṭam ati-lolam alāta-cakram  
vijñānam ekam urudheva vibhāti māyā  
svapnas tridhā guṇa-visarga-kṛto vikalpaḥ

One should understand that this world is a misconception, a diversion for the mind, visible but temporary, and flickering like a fire brand. Brahman is one consciousness but manifest as

many. The three states arising by the *guṇas* create various transformations, but these are temporary like a dream.

After realizing the difference of the *ātmā* from the three states with which it has no relation, one should see the conception of this world to be endowed with an illusory nature, arising from the identity of I and mine. One should see it as an object of interest for the mind (*manasah vilāsam*) caused by imposing conceptions of I and mine out of illusion. (*Danasah vilāsam* can also mean "the universe in which there is great dancing (*lāsa*) of the mind." The world is temporary and extremely fickle, full of movement, like a fire brand. "But from perceiving this duality in the world, one cannot attain realization of non-dual Brahman." Brahman is one consciousness (*ekam vijñānam*) but is manifested in various ways. But this is not a variety in the spiritual substance itself, since the three states are created by the *guṇas* through *māyā*, and are temporary like a dream.

|| 11.13.35 ||

dṛṣṭim tataḥ pratinivartya nivṛtta-trṣṇas  
tūṣṇīm bhaven nije-sukhānubhavo niriḥah  
sandṛṣyate kva ca yadidam avastu-buddhyā  
tyaktam bhramāya na bhavet smṛtir ā-nipātāt

Withdrawing one's vision from the visible world and giving up material desire, one should remain silent, realizing the happiness of *ātmā*, without performing actions. Even if one observes the world, one will not be bewildered by what was previously perceived by false intelligence and was already rejected. Only the remembrance of *samsāra* remains until death of the body.

Because of this, one should withdraw from what is seen and remain silent without hankering. This means that one should be without operations of mind or voice. The ability is caused by one's realization of happiness. Then one remains without actions of the body (*niriḥah*). "Will *samsāra* recur because of inability to withdraw continuously from the state of duality while possessing a body?" Even if one observes the world in necessary daily actions, one will not be bewildered again by what one has given up, based on previous mistaken identity (*avastu-buddhyā*). However, until death of the body, remembrance, a shadow of *samsāra*, will remain.

|| 11.13.36 ||

deham ca naśvaram avasthitam utthitam vā  
siddho na paśyati yato 'dhyagamat svarūpam  
daivād apetam atha daiva-vaśād upetam  
vāso yathā parikṛtam madirā-madāndhah

The perfected sage is not aware whether he is seated or standing while situated in the temporary body, since he has realized Brahman. He is like a drunken man who is not aware of receiving and putting on clothing or taking off his clothing.

Two verses describe the state of the person who has perfected *jñāna*, who is *jīvanmukta*. He does not pay attention when he has risen from a seat or sits down again because he has attained realization of Brahman (*svarūpam*). An example is given. A drunken person is not aware if he is wearing or not wearing clothing.

|| 11.13.37 ||

deho 'pi daiva-vaśa-gah khalu karma yāvat  
svārambhakam praticamikṣata eva sāsuḥ  
tam sa-prapañcam adhirūḍha-samādhi-yogah  
svāpnam punar na bhajate pratibuddha-vastuh

As long as the body under the control of *karma* continues its *karmas*, the person who has perfected *yoga* continues to live, but does not experience pleasures of the material body endowed with senses and sense objects, just as a person who has awoken from sleep does not experience a dream body any longer.

As long has one has *karmas* to be experienced even the liberated person will continue living while observing his experience of *karma*. "Will he sometimes become attached again?" No. He does not enjoy the body with senses, sense objects and material enjoyment. He is like a person who has woken up and does not experience the dream body again.

|| 11.13.38 ||

maya itad uktam vo viprā  
guhyam yat sāṅkhya-yogayoh  
jānita māgatam yajñam  
yuṣmad-dharma-vivakṣayā

O brāhmaṇas! Know that I am Viṣṇu who has come with a desire to teach you dharma. I have spoken the confidential knowledge of Sāṅkhyā and aṣṭāṅga-yoga.

The Lord reveals his identity in order that they gain faith. Sāṅkhyā means distinguishing ātmā and non-ātmā. Yoga means aṣṭāṅga-yoga. I have come with a desire to teach dharma. It should be understood that ḥamsa also taught about varṇāśrama duties, dharma. This teaching is referred to later in speaking about the duties of varṇāśrama:

purā kila mahā-bāho dharmam paramakam prabho  
yat tena ḥamsa-rūpeṇa brahmaṇe 'bhyāttha mādhava

O Lord! O mighty-armed one! Previously in your form of ḥamsa you spoke to Brahmā those dharma that bring supreme happiness to the practitioner. SB 11.17.3

|| 11.13.39 ||  
aham yogasya sāṅkhyasya  
satyasyartasya tejasah  
parāyaṇam dvija-śreṣṭhāḥ  
śriyah kirtter damasya ca

O best of the brāhmaṇas! Please know that I am the supreme shelter of the yoga system, analytic philosophy, seeing equally, speaking pleasantly, influence, beauty, fame and self-control.

Seeing that the Kumāras who were thinking "Oh! We have heard some astonishing knowledge!" the Lord then spoke. It will later be said that *rta* means speaking in a pleasing manner and *satya* means seeing everything equally. (SB 11.19-37-38) *Tejah* means influence. I am the supreme shelter of all these qualities.

|| 11.13.40 ||  
mām bhajanti guṇāḥ sarve  
nirguṇām nirapekṣakam  
suhṛdam priyam ātmānam  
sāmyāsaṅgādayo 'guṇāḥ

All superior qualities, which are eternal, such as equality to all beings and attachment to my devotee, reside in me, who am beyond the material *guṇas*, not dependent on material qualities, and the devotees' friend, giving love to them.

"When you say that you are the supreme shelter of power and fame, we see that you also show identification with the body. How have you taught us knowledge by doing that?" True, I do not have a material body different from myself, as the *jīva* has. It has no *aharikāra* made of *prakṛti*. It arises from my *svarūpa* and is full of eternity, knowledge and bliss. That is explained in this verse. All qualities take shelter of me, who am beyond the *guṇas* of *māyā*. I am not dependent on the qualities of *māyā* (*nirapekṣam*). But I work for the benefit of my devotees, since I am controlled by their *prema* (*priyam*) and show affection for them. According to *i-gu-pa-dha-jñā-pri-kirah ka* (Pāṇini 1.3.135) *priya* means "one who pleases." What are the qualities? I am equal to all since I am indifferent to material things and I am attached (*āsaṅga*) to my devotees who are spiritual entities. The word *ādi* indicates the unlimited qualities such as truthfulness and cleanliness which are mentioned in the First Canto by the earth personified. Śrīdhara Svāmī says that *aguṇāḥ* means that the Lord has a form whose qualities do not change. Those qualities are eternal. In the First Canto it is said:

ete cānye ca bhagavan nityā yatra mahā-guṇāḥ  
prārthyā mahattvam icchadbhir na viyanti sma karhicit ||

In the Lord reside the following eternal, great qualities, which do not disappear at any time. SB 1.16.31

Thus the qualities arising from the Lord's *svarūpa* belong to the *svarūpa* of the Lord (*ātmānam*). Śruti say *śakti vividhaiva śruyate svabhāviki jñāna-bala-kriyā ca*: the Lord has many spiritual energies, such as the energy of *jñāna*, *bala* and *kriyā*. (Śvetāsvatāra Upaniṣad)

|| 11.13.41 ||  
iti me chinna-sandehā  
munayah sanakādayah  
sabbajayitvā parayā  
bhaktyāgrṇata samstavaiḥ

Thus all of the doubts of the sages headed by Sanaka were destroyed by my words. Worshiping me with transcendental devotion, they chanted my glories with excellent hymns.

*Agrṇata* means "they praised me."

|| 11.13.42 ||  
tair aham pūjitaḥ samyak  
samstutah paramarśibhiḥ  
pratyeyāya svakam dhāma

paśyatāḥ parameṣṭhināḥ

The greatest of sages, headed by Sanaka, perfectly worshiped and glorified me. As Lord Brahmā looked on, I returned to my own abode.

*Pratyeyāya* means "I returned."

Thus ends the commentary on Thirteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Fourteen The Excellence of *Bhakti*

|| 11.14.1 ||

śrī-uddhava uvāca  
vadanti kṛṣṇa śreyāṁsi  
bahūni brahma-vādināḥ  
teṣāṁ vikalpa-prādhānyam  
utāho eka-mukhyatā

Uddhava said: O Kṛṣṇa! The learned sages recommend various excellent *sādhanas* for perfecting one's life. Among them are some superior? Is one among them the best?

In the Fourteenth Chapter, the excellence of *bhakti* and the process of meditation approved by those desiring liberation but who have some *bhakti* are described. Uddhava asks about grading the various *sādhanas* about which he has heard and will hear from Kṛṣṇa. The sages speak of many excellent *sādhanas* (*śreyāṁsi*). Which is superior? Is there one supreme *sādhana*?

|| 11.14.2 ||

bhavatodāhṛtaḥ svāmin  
bhakti-yogo 'napekṣitah  
nirasya sarvataḥ saṅgam  
yena tvayy āviṣen manah

O Lord! You have explained the process of unalloyed *bhakti*, by which a devotee removes all material association from his life and is able to fix his mind on you.

According to you *bhakti* is the best. You have particularly pointed out *niskāma-bhakti* as the best. By this *bhakti* the mind becomes absorbed in you. Is *bhakti* the best among all processes? You should explain this.

|| 11.14.3 ||

śrī-bhagavān uvāca  
kālena naṣṭā pralaye  
vāṇīyam veda-samjñitā  
mayādau brahmaṇe proktā  
dharmo yasyām mad-ātmakah

The Supreme Lord said: By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which *bhakti* is the essence.

O Uddhava! All philosophies arise from the Vedas alone. But the purport of the Vedas is *bhakti-yoga*. This *dharma* arises from my *svarūpa* (*mad-ātmakah*) since *bhakti* is the essence of the *hlādini-śakti*. (*Mad-ātmakah* can also mean "the process in which the mind concentrates on me." This refers to *bhakti* since by *bhakti* alone one becomes absorbed in the Lord. I have said *bhak्याहम् ekayā grāhyah*: I am realized only by *bhakti*. (SB 11.14.21) This means "I can be attained by the senses only by *bhakti*, and by no other method." Other processes mentioned by the sages are not actually the best since they do not produce attainment of me. What is the use of asking about the principle or chief means among them?

|| 11.14.4 ||

tena proktā sva-putrāya  
manave pūrva-jāya sā  
tato bhṛgv-ādayo 'grhṇan  
sapta brahma-maharṣayah

Brahmā spoke this Vedic knowledge to his eldest son, Manu, and the seven great sages headed by Bhṛgu then accepted the same knowledge from Manu.

|| 11.14.5-7 ||

tebhyaḥ pitṛbhyas tat-putrā  
deva-dānava-guhyakāḥ  
manuṣyāḥ siddha-gandharvāḥ  
sa-vidyādhara-cāraṇāḥ

kindevāḥ kinnarā nāgā  
 rakṣah-kimpuruṣādayah  
 bahvyas teṣāṁ prakṛtayo  
 rajaḥ-sattva-tamo-bhuvaḥ

yābhīr bhūtāni bhidyante  
 bhūtānām patayas tathā  
 yathā-prakṛti sarveṣām  
 citrā vācaḥ sravanti hi

From the forefathers headed by Bhṛgu and other sons of Brahmā appeared many children and descendants, who assumed different forms as *devatās*, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyādharaś, Cāraṇas, Kindevas, Kinnaras, Nāgas, Kimpuruṣas, and so on. All of the many species, along with their respective leaders, appeared with different desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are many explanations of the meaning of the Vedas.

"Then why did many opinions arise?" Eight and a half verses explain this. The seven Prajāpatis and great sages are Bhṛgu, Marīci, Atri, Āṅgirasā, Pulastya, Pulaha and Kratu. *Kindeva* refers to humans on another island who do not have fatigue, lamentation or bad odor. The doubt arises whether they are human or *devatā*. Thus they are called *kindeva*. Kinnaras are somewhat like humans in face or body. Kimpuruṣas are apes who are similar to humans. These forms have many types of desires arising from *rajas*, *sattva* and *tamas*, by which they are divided into humans, *devatās*, demons and other forms. Because of the variety, there are many ways of explaining the meaning of the Vedas (*citrāḥ vacaḥ*).

|| 11.14.8 ||  
 evam prakṛti-vaicitryād  
 bhidyante matayo nr̥ṇām  
 pāramparyeṇa keśāñcit  
 pāṣaṇḍa-matayo 'pare

Thus, due to the great variety of desires among human beings, there are many different philosophies of life. There are some teachers who support atheistic viewpoints which are handed down through tradition.

There are ignorant, heretical teachings handed down in *guru* tradition. These are contrary to the Vedas since they are completely material. Though the water of the Gaṅgā is pure and sweet, when received by the roots of bitter or poisonous trees growing on its bank, it becomes distasteful sap in the trees. Similarly when the Vedas are come from the mouths of these faithless people, the meaning becomes distasteful and gives results which are opposite to the normal results.

|| 11.14.9 ||

man-māyā-mohita-dhiyah  
puruṣāḥ puruṣarṣabha  
śreyo vadanty anekāntam  
yathā-karma yathā-ruci

O best among men! The intelligence of human beings is bewildered by my illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.

|| 11.14.10 ||

dharmaṁ eke yaśaś cānye  
kāmāṁ satyāṁ damāṁ śamāṁ  
anye vadanti svārthāṁ vā  
aiśvaryāṁ tyāga-bhojanām  
kecid yajñām tapo dānām  
vratāni niyamān yamān

Various people claim various paths: *karma-mīmāṁsa*, fame, sense enjoyment, truthfulness, control of the senses, control of the mind, wealth for one's own use, renunciation, eating, sacrifice, penance, charity, vows, *niyamas* or *yamas*.

These whimsical paths are described. *Dharma* here means the path of *karma-mīmāṁskas*. They say:

mokṣārthī na pravarteta tatra kāmya-niṣiddhayoh |  
nitya-naimittike kuryāt pratyavāya-jihāsayā ||

A person desiring liberation must not perform forbidden acts or *kāmya-karmas*. He should perform daily and periodic duties with a desire for giving up sin.

Fame means fame sung in poetic works. It is said:

yāvat kīrtir manusya-sya puṇya-lokeśu gīyate |  
tavad varṣa-sahasrāni svarga-loke mahiyate ||

A person will stay on Svarga for as many thousands of years as the years he is glorified on earth.

Kāma refers to the actions recommended by the author of *Kāma-sūtras*. Truthfulness, control of senses and control of the mind are recommended in scriptures advocating liberation. Others, proponents of practicality, who take support of morality and punishment (*artha-śāstra*), speak of wealth for one's own use. For them the best process is *sāma*, *dāna*, *bheda*, and *danda*. The Lokayatas (followers of Cārvāka) recommend renunciation and eating. The followers of the Vedas recommend sacrifice, *niyama*, *yama*, austerities and vows.

|| 11.14.11 ||

ādy-anta-vanta evaiṣāṁ  
lokāḥ karma-vinirmitāḥ  
duḥkhodarkāś tamo-niṣṭhāḥ  
kṣudrā mandāḥ śucārpitāḥ

The results of all the processes mentioned are meager, weak, have a beginning and end, are produced by *karma*, are full of lamentation and end in misery and bewilderment.

The results (*lokāḥ*) of these processes have a beginning and end. They end in bewilderment (*tamo-niṣṭhāḥ*).

|| 11.14.12 ||

mayy arpitātmānah sabhya  
nirapekṣasya sarvataḥ  
mayātmāna sukham yat tat  
kutah syād viṣayātmānaṁ

O learned Uddhava! Those who fix their consciousness on me, giving up all material desires, attain happiness because of me. This cannot possibly be experienced by those engaged in sense gratification.

Therefore *bhakti* is the essence of the Vedas. Being defined as the best process, it brings about attainment of me. The rest of the chapter answers Uddhava's question. The devotees attain happiness because of me, the

shelter of *prema*, the ocean of form and qualities. Those who are fixed in material objects like sense control, mind control and knowledge, and even the *jñānīs*, who are fixed in material *sattva*, do not attain even Brahman.

kim vā yogena sāṅkhyena nyāsa-svādhyāyayor api  
kim vā śreyobhir anyaiś ca na yatrātmā-prado hariḥ

What is the use of *yoga*, *Sāṅkhya*, *sannyāsa*, study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.31.12

|| 11.14.13 ||

akiñcanasya dāntasya  
śāntasya sama-cetasah  
mayā santuṣṭa-manasah  
sarvāḥ sukha-mayā diśah

One who does not desire anything within this world, who has controlled his senses, who has fixed his intelligence in me, who regards heaven and hell equally, and whose mind is completely satisfied in me finds only happiness wherever he goes.

Two verses describe the happiness of *bhakti* and the realization of that happiness. The devotee's mind and all his senses are satisfied by me, who possess great sweetness of astonishing sound, touch, form, taste, smell, pastimes and mercy, attained through meditation. Wherever he goes becomes full of happiness. When a person with great, indestructible wealth bound in his cloth goes to a place, that place becomes filled with happiness, wealth and enjoyment. He has nothing, because he has attained me, the great indestructible treasure. He has rejected enjoyment of temporary material wealth and followers represented by the word *kiñcana*, "something," since the senses absorbed in external or internal objects give no taste. Thus he has control of the senses (*dāntasya*). His intelligence is fixed in me (*śāntasya*). This is the definition of *sama* given later. *Śamo man-niṣṭhatā buddher*: *sama* means having the intelligence fixed in me. (SB11.19.36) Thus he sees heaven, liberation and hell equally (*sama-cetasah*).

|| 11.14.14 ||

na pārameṣṭhyam na mahendra-dhiṣṇyam  
na sārvabhaumam na rasādhipatyam

na yoga-siddhir apunar-bhavam vā  
mayy arpitātmechhati mad vinānyat

One who has fixed his consciousness on me desires neither the position or abode of Brahmā or Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of *yoga*, nor liberation. Such a person desires me alone.

The devotee is without desire for any object indicated by the word *kiñcana*. He does not desire the position of Brahmā or the happiness of merging in Brahman (*apunar bhavam*). He has offered his *ātmā* to me. Because of the rule *yathā mām prapadyante tāṁs tathaiva bhajāmy aham*: as they surrender to me, I respond (BG 4.11), I offer my *ātmā* to them as well. The devotee does not desire anything accept me, for I remain always perceivable by all his senses. For a person who has tasted continuous, sweet juice, mud is not attractive.

|| 11.14.15 ||  
na tathā me priyatama  
ātma-yonir na śāṅkarah  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavān

Neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor even my own self are as dear to me as you are.

"How much is the devotee dear to you?" Śridhara Svāmī says "Even Brahmā my own son, Śiva, arising from my *svarūpa*, Saṅkarṣaṇa, my brother, Lakṣmī, my wife, and my own form, are not as dear to me as the devotee. However, out of great joy, he praises Uddhava specifically." Though Brahmā and others are also devotees, their identity as son, *amśa*, brother or wife is more prominent than their devotee portion. According to the rule that things are designated by predominant qualities, they should be designated as son, *amśa*, brother and wife rather than as devotees. In persons like Nanda and Yaśodā, their *bhakta* portion is much greater than their identity as parents, because of the greatness of their *prema*. Thus they are called devotees rather than parents. They are dearest to Kṛṣṇa. *Darśayām tad-vidāṁ loka ātmano bhakta-vaśyatām*: the Lord displays the attribute of coming under the control of his devotees. (SB 10.11.9) Thus they are called devotees, and they bring Kṛṣṇa under their control. The excellence of Yaśoda is praised:

nemāṁ viriñco na bhavo na śrīr apy aṅga-samśrayā  
prasādāṁ lebhire gopī yat tat prāpa vimuktidāt

Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Lord, the deliverer from this material world, such mercy as received by mother Yaśodā. SB 10.9.20

Another meaning is "Among all these devotees, you are the dearest. Hear this from my mouth." Among all the devotees Uddhava is the best. The *gopīs* however are the best of all, since Uddhava prayed from the dust from their feet. This is the conclusion of the Vaiṣṇavas.

|| 11.14.16 ||

nirapekṣam munim śāntam  
nirvairam sama-darśanam  
anuvrajāmy aham nityam  
pūyeyety aṅghri-reṇubhīḥ

I always follow the footsteps of my pure devotees, who are free from all personal desire, are rapt in thought of my pastimes, are fixed in me, without any feelings of enmity, and are equal to all conditions of the world. Let me be purified by the dust from their feet!

Moreover, just as the devotee follows me, I, being invisible to the devotee, follow the devotee. Śukadeva has described me as *bhagavān bhaktabhaktimān*: the Lord who is devoted to his devotee. (SB 10.86.59) The devotee contemplates my form, qualities pastimes and associates (*munim*). Śrīdhara Svāmī explains the word *puyeya* as follows. The Lord thinks "Let me purify the universe which exists within me." Jīva Gosvāmī says *puyeya* means "Let me become purified of the fault of not being able to repay the devotion of my followers." Actually *bhakti* cannot exist without taking the dust from the feet of the devotees, and without *bhakti*, one cannot experience the sweetness of my *rasa*. I have established this rule. Therefore, I also should become absorbed in the full sweetness of my *rasa* like a devotee by *bhakti*.

|| 11.14.17 ||

niṣkiñcanā mayy anurakta-cetasah  
śāntā mahānto 'khila-jīva-vatsalāḥ  
kāmair anālabdha-dhiyo juṣanti te  
yan nairapekṣyam na viduh sukhām mama

Those who are without any desire for personal gratification, whose minds are always attached to me, whose intelligence is fixed in me, who are great in the estimation of the public because of affection for all beings, and whose consciousness is never affected by opportunities for sense gratification—such persons enjoy in me a happiness available only for those without desire for liberation or material happiness. Others cannot know this happiness.

Since the happiness of experiencing my form and qualities can be attained only by *bhakti*, no other process is recommended. The devotees are without material possessions. "But even *jñānis* are like that." Their minds are attached to me. They are affectionate to all *jīvas* because they want to give them *bhakti-rasa*. They are then considered great by the population (*mahāntah*). Their intelligence is cut off from enjoyment even if it comes. The happiness that they relish in me they alone know, and not others. Why? This happiness arises only in those who have no expectation of liberation or material enjoyment.

|| 11.14.18 ||  
bādhyamāno 'pi mad-bhakto  
viśayair ajitendriyah  
prāyah pragalbhaya bhaktyā  
viśayair nābhibhūyate

If my devotee has not fully conquered his senses, he may be harassed by material desires, but because of his generally strong *bhakti*, he will not be defeated by sense gratification.

Putting aside the topic of the devotee who has developed *bhāva*, the devotee at the beginning of *bhakti* is also successful. By *bhakti* which is generally strong, what to speak of *bhakti* which is very strong, the devotee cannot be overcome by material enjoyment. The words also suggest the following. Just as a *jñāni* who commits a sinful act will be criticized, his position as a *jñāni* is denied.

yas tv asaṁiyata-ṣad-vargah pracaṇḍendriya-sārathih  
jñāna-vairāgya-rahitas tri-danḍam upajīvati  
surān ātmānam ātma-stham nihnute mām ca dharma-hā  
avipakva-kaṣāyo 'smād amuṣmāc ca vihīyate

One who has not controlled the six forms of illusion [lust, anger, greed, excitement, false pride and intoxication], whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the sannyāsa order of life to make a living, who denies the worshipable demigods, his own self and the Supreme Lord within himself, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.19.40-41

But the devotee who commits sin is not criticized and his position as a devotee is not denied. It is said:

*api cet sudurācāro bhajate mām ananya-bhāk /  
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ //*

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30

*kim cātra viṣayair bādhyamāno'pi viṣayair nābhībhūyata ityubhayatrāpi  
vartamāna nirdeśāt viṣaya vādhyatva-daśāyām api viṣayābādhyatvam  
bhakti sad bhāvāt yathā vairi kṛta kiñcic chāstrāghātām prāptasyāpi na  
parābhaviṣnutā śaurya sad bhāvād iti yathā vā pīta jvaraghna  
mahauṣadhasya tad divase āyato'pi jvaro bādhako'pyabādhaka eva tasya  
vinaśyad avasthatvātt dināntare ca samyañ naṣṭibhāvitvāc ca*  
Though the devotee is distressed by sense objects, he is not overcome. Because both verbs are in the present tense, it implies that even while being harassed by sense objects, he is not really harassed since *bhakti* is present. A person who is attacked by the weapons of an enemy cannot be defeated because of the presence of his bravery. Or, on the day that a powerful medicine is taken to prevent fever, though the fever still causes suffering, it is not a real cause of suffering, since the fever is in a state of being destroyed and will be completely destroyed the next day.

|| 11.14.19 ||  
*yathāgnih su-samṛddhārcih  
karoty edhāṁsi bhasmasāt  
tathā mad-viṣayā bhaktir  
uddhavaināṁsi kṛtsnaśah*

O Uddhava! Just as a blazing fire turns firewood into ashes, similarly, devotion to me completely burns to ashes sins committed by my devotees.

*Bhakti* destroys the sins committed by the devotee who cannot control his senses. An example is given. Addressing Uddhava, he implies that Uddhava should be joyful (*Uddhava* means joyful) on hearing this.

|| 11.14.20 ||  
na sādhayati mām yogo  
na sāṅkhyam dharma uddhava  
na svādhyāyas tapas tyāgo  
yathā bhaktir mamorjita

O Uddhava! I am attained by unmixed *bhakti*. I cannot be attained by mystic *yoga*, Sāṅkhya philosophy, *dharma*, Vedic study, austerity or renunciation.

"Just as *bhakti* is the means of attaining you, other processes like *jñāna* and *yoga* should be means to attain you, since they have a little portion of *bhakti*'s excellence." Two verses answer. These processes are not means of attaining me. I am attained by strong (*ūrjitā*) *bhakti*--unmixed with *karma* or *jñāna*.

|| 11.14.21 ||  
bhaktyāham ekayā grāhyah  
śraddhayātmā priyah satām  
bhaktih punāti man-niṣṭhā  
śva-pākān api sambhavāt

Only by *bhakti* with full faith can the devotees obtain me, Paramātmā, the object of love. *Bhakti* fixed in me purifies even a dog eater of his low birth.

The word *yathā* in the previous verse may indicate to some people that other processes also lead to attainment of the Lord, though they are not as effective. This verse counters that idea. I am obtained by *bhakti* alone (*ekayā*), not by the other processes. Though it is heard that by *jñāna* one can attain Brahman, it should be understood that the secondary *bhakti* within *jñāna* gives the attainment of Brahman. Thus *jñāna* and *karma* cannot produce attainment of the Lord. They are useful only in destroying sin. But they are not even as powerful in destroying sin as *bhakti* is. This is expressed in the last two lines of the verse. *Bhakti* purifies a dog eater of his low birth (*sambhavāt*). This is the meaning given by Śridhara Svāmī. This means that *bhakti* destroys the *prārabdha* sins (effects of *karma* destined to be experienced in this life).

|| 11.14.22 ||  
 dharmah satya-dayopeto  
 vidyā vā tapasānvitā  
 mad-bhaktyāpetam ātmānam  
 na samyak prapunāti hi

**Neither dharma endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to me.**

The power to purify in *dharma* and *jñāna* comes from practicing *bhakti* along with those actions. Without *bhakti*, very little purification takes place. *Vidyā* means *jñāna*.

|| 11.14.23 ||  
 katham vinā roma-harṣam  
 dravatā cetasā vinā  
 vinānandāśru-kalayā  
 śudhyed bhaktyā vināśayah

**Without *bhakti* how can the heart melt? Without melting of the heart, how can one's hairs stand on end and tears come to the eyes? Without hair standing on end and tears in the eyes how can the consciousness become purified?**

*Bhakti* purifies the *antahkarana* completely, whereas other processes do not. That *bhakti* is understood by the presence of symptoms like hair standing on end. The heart melts by *bhakti*. Without that melting of the heart caused by *bhakti*, how can one's hairs stand on end and how can one have tears in the eyes, using some other process? Without hairs standing on end and tears in the eyes, how can the heart become purified? The Kali-yuga avatāra has said:

śrutam apy aupaniṣadām dūre hari-kathāmṛtāt |  
 yan na santi dravac-citta-kampāśru-pulakādayah ||

Though one has heard the Upaniṣads, if one has not heart the sweet topics of the Lord, melting of the heart, tears and hairs standing on end will not take place. *Padyāvalī* 39

Thus, *niṣkāma-karma*, *yoga* and other processes purify the heart to some degree according to many scriptural proofs. However, direct realization of

the Lord will not occur with the presence of contamination remaining after those processes. *Prema-bhakti* burns up that contamination, but the fire of *jñāna* does not.

|| 11.14.24 ||

vāg gadgadā dravate yasya cittam  
rudaty abhikṣṇam hasati kvacic ca  
vilajja udgāyati nṛtyate ca  
mad-bhakti-yukto bhuvanam punāti

A devotee whose speech is choked up, whose heart is melted, who cries continually and sometimes laughs, sometimes feels ashamed, sometimes sings loudly and sometimes dances—a devotee thus fixed in loving service to me purifies the entire universe.

A person with *prema-bhakti* delivers himself. That is not astonishing for he also delivers the whole world. The person whose words are unclear, whose heart melts, causing him to weep continually since he suffers because of longing for the Lord, who sometimes laughs, sometimes becomes shy, sometimes sings loudly and sometimes dances---he purifies the whole world. He always has a melted heart.

|| 11.14.25 ||

yathāgninā hema malam jahāti  
dhmātam punah svam bhajate ca rūpam  
ātmā ca karmānuśayam vidhūya  
mad-bhakti-yogena bhajaty atho mām

Just as gold, when smelted in fire, gives up its impurities and attains its pure state, similarly the *ātmā* becomes purified of all contamination caused by impressions of *karma* by *bhakti-yoga* and then serves me directly.

kim ca bhaktyaiva ātma-śuddhiḥ nānyat eveti sadṛṣṭāntam āha yatheti.  
yathāgninā dhmātam dhmātitam eva hema suvarṇam antar malam jahāti  
na kṣālanādibhiḥ svam nijam rūparūpi ca bhajate...tathaivātmā jīvāḥ  
karmānuśayam karma vāsanātmakam malam vidhūya atho madīya loke  
mām bhajati sāksāt sevate

By *bhakti* the *ātmā* is purified. No other process does this. An example is given. Just as gold heated by fire gives up its impurities, whereas washing it does not purify it, and partakes of its own form, so the *jīva*, purified of

the contamination of impressions of *karma* (*karma anuśayam*), directly serves me in my planet.

|| 11.14.26 ||

yathā yathātmā parimṛjyate 'sau  
mat-puṇya-gāthā-śravaṇābhidhānaiḥ  
tathā tathā paśyati vastu sūkṣmam  
cakṣur yathaivāñjana-samprayuktam

To the degree that the *ātmā* becomes purified by hearing and chanting my glories, a person is able to perceive my real form and qualities and experience their sweetness, just as the eye when smeared with special ointment is able to see finer objects.

Starting with the first service, in proportion to the purification of the *ātmā* by pure *bhakti*, and in proportion to the hearing, chanting and remembering, one attains various degrees of realization of my sweetness. *tattvam mad rūpa līlādi svarūpam sūkṣmam tan mādhuryānubhava viśeṣam* In proportion to hearing and chanting my glories, one sees the real nature (*vastu*) of my form and pastimes with an experience of sweetness (*sūkṣmam*). *Vastu sūkṣmam* is a *dvandva* compound expressed in the singular number. Or it can mean "subtle truth" with the modifier places after the noun as poetic license. One eye is better than being blind. Better than that is having both eyes. Better than that is having the eyes anointed with special ointment so that one sees finer objects.

|| 11.14.27 ||

viśayān dhyāyataś cittam  
viśayeṣu viśajjate  
mām anusmarataś cittam  
mayy eva praviliyate

The mind of a person meditating upon the sense objects becomes attached to those objects. The mind of a person who constantly remembers me becomes absorbed in me.

How does the mind of the devotees fixed in hearing, chanting and remembering become fixed in you? *viśaya dhyānāsaktam cittam yathā viśaya mādhurya nimagnam dṛṣṭam tathaiva madiya dhyānāsaktam man mādhurya mātra nimagnam syat* Just as the mind attached to thinking of sense objects becomes absorbed in the sweetness of sense objects, the mind attached to thinking of me becomes absorbed only in my sweetness.

|| 11.14.28 ||

tasmād asad-abhidhyānam  
yathā svapna-manoratham  
hitvā mayi samādhatsva  
mano mad-bhāva-bhāvitam

Therefore, one should reject impermanent desires for these process and their results, which are like the mental creations of a dream, and should completely absorb one's mind, filled with love by thinking of me, in me alone.

Since other processes and results are just temporary desires like dream objects, one should give them up and concentrate your mind on me by pure *bhakti*. The topic is summarized in this verse. This is Śridhara Svāmī's commentary. Absorb your mind, which is endowed with *bhāva* by thinking of me (*mad-bhāva-bhāvitam*), in me alone.

|| 11.14.29 ||

strīnām strī-saṅginām saṅgam  
tyaktvā dūrata ātmavān  
kṣeme vivikta āśinaś  
cintayen mām atandritah

Being determined, one should completely give up association with women and people intimately associated with women. Sitting in a solitary, secure place, one should concentrate the mind on me with great attention.

The path of *kāma* proclaimed by Vātsyāyana in *Kāma-sūtra* should be rejected particularly. Because one who has determination (*ātmavān*) will lose his determination in association with women, he should reside in a solitary place where there is no fear (*kṣeme*).

|| 11.14.30 ||

na tathāsyā bhavet kleśo  
bandhaś cānya-prasaṅgataḥ  
yoṣit-saṅgād yathā pumso  
yathā tat-saṅgi-saṅgataḥ

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with people attached to women.

One should take great efforts to avoid association with women or those associated with women. By association with women, one's shyness and position become destroyed. Association with persons associating with women does not generally destroy shyness and position, but such persons create attachment to women by their conversations, and this makes one give up shyness and position. But it is not like association with women. Thus it is mentioned after the mention of women.

|| 11.14.31 ||

śrī-uddhava uvāca  
 yathā tvām aravindākṣa  
 yādr̄śam vā yad-ātmakam  
 dhyāyen mumukṣur etan me  
 dhyānam tvām vaktum arhasi

Uddhava said: My dear lotus-eyed Kṛṣṇa, by what process should one who desires liberation meditate upon you? What are the details of the object of meditation and what is the object of meditation? Kindly explain to me this topic of meditation.

The Lord has confirmed that without *bhakti* no process yields its results. But without knowledge of a method in all these processes, the goal sought by the path will not give happiness. Uddhava therefore asks the method of meditation in *bhakti* for those desiring liberation. The word *yathā* indicates "What type of method should be used?" *Yādr̄śam* indicates "What are the details of the object of meditation?" *Yad-ātmakam* indicates "What is the form on which one meditates?"

Instead of *dhyāyen mumukṣur etan me dhyānam tvām vaktum arhasi* which is easier to understand, there is another version with *dhyāyen mumukṣur etan me dhyanam me vaktum arhasi*. The meaning is as follows. You should tell me how those desiring liberation meditate on you. "What is the use of asking about meditation for persons desiring liberation, since you are a pure devotee? You should ask how you can meditate on me." With folded hands Uddhava shows the Lord's two feet. "This is my meditation (*dhyanam me*)."

|| 11.14.32-33 ||

śrī-bhagavān uvāca  
 sama āsana āśinah  
 sama-kāyo yathā-sukham  
 hastāv utsaṅga ādhāya

sva-nāsāgra-kṛtekṣanah

prāṇasya śodhayen mārgam  
pūra-kumbhaka-recakaiḥ  
viparyayenāpi śanair  
abhyasen nirjitendriyah

The Supreme Lord said: Sitting on a level seat that is not too high or too low, keeping the body straight and erect yet comfortable, placing the two hands on one's lap and focusing the eyes on the tip of one's nose, one should purify the pathways of *prāṇa* by practicing the exercises of *pūraka*, *kumbhaka* and *recaka*. Having fully controlled the senses, then one should gradually alter the practice to *recaka*, *pūraka*, *kumbhaka*.

One should glace at the tip of the nose for keeping the mind steady. The *yoga* scriptures say *antar lakṣyo bahir dr̥ṣṭih sthira-cittah susamiyataḥ*: when the vision is directed inward the mind becomes steady and controlled. *Viparyayeana* means performing *recaka*, *pūraka* and then *kumbhaka*.<sup>18</sup>

|| 11.14.34 ||

hṛdy avicchinam oṁkāram  
ghanṭā-nādam bisorṇa-vat  
prānenodirya tatrātha  
punah samveśayet svaram

Beginning from the *mūlādhāra-cakra*, one should move the sound *oṁ*, subtle as the fiber in a lotus stem, which has the sound of an uninterrupted bell, to an upward position to the heart by means of the *prāṇa*, and make its steady there.

Starting from the *mūladhāra-cakra*, one should then lead the sound *oṁ*, having an uninterrupted sound of a bell, upwards by twelve fingers (nine inches) using the *prāṇa*, to the heart. This sound is fine as a fiber in the lotus stem. One should make the sound (*svaram*) steady there.

|| 11.14.35 ||

evam prāṇava-samyuktam

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<sup>18</sup> One should first inhale, hold the breath and then exhale. After this one should practice exhaling inhaling, and then holding the breath. This however amounts to the same thing. Perhaps the second method should be exhale, hold inhale.

prāṇam eva samabhyaset  
daśa-kṛtvā tri-śavaṇam  
māsād arvāg jitānilah

Being fixed in the *omkāra*, one should carefully practice *prāṇāyāma* ten times at each sunrise, noon and sunset. Thus, after one month one will have conquered the life air.

*Māsād arvāk* means "after a month."

|| 11.14.36 ||  
hṛt-puṇḍarīkam antah-stham  
ūrdhvā-nālam adho-mukham  
dhyātvordhva-mukham unnidram  
aṣṭa-patram sa-karṇikam  
karṇikāyāṁ nyaset sūrya-  
somāgnīn uttarottaram

One should meditate in the heart on a fully blooming lotus flower situated in the body, with eight petals, pointing downwards and with stalk above. One should meditate on the sun, moon and fire, placing them one after the other within the whorl of that lotus flower.

One should meditate on the lotus in the heart, which is the mind. This is situated within the body. This means that the senses should not wander externally. The stalk is upwards and the blossom is pointing down, like a banana flower. This means one should meditate on this image by inverting it, so that the stalk is at the bottom and the petals are above. *Nyāset* means "one should meditate."

|| 11.14.37-38 ||  
vahni-madhye smared rūpam  
mamaitad dhyāna-maṅgalam  
samāṁ praśāntam su-mukham  
dirgha-cāru-catur-bhujam  
  
su-cāru-sundara-grivam  
su-kapolam śuci-smitam  
samāna-karṇa-vinyasta-  
sphuran-makara-kuṇḍalam

Placing my form within the fire, one should meditate upon that auspicious object of meditation. That form is has harmonious limbs, is gentle and cheerful. It possesses four beautiful long arms, a charming, beautiful neck, a handsome forehead, a pure smile and glowing, shark-shaped earrings suspended from two identical ears.

That form is the auspicious object of meditation (*dhyāna-maṅgalam*). *Samam* means the limbs are harmonious. *Praśāntam* means not ferocious.

|| 11.14.39 ||  
hemāmbaram ghana-śyāmam  
śrivatsa-śri-niketanam  
śaṅkha-cakra-gadā-padma-  
vanamālā-vibhūṣitam

That spiritual form is the color of a dark rain cloud and is clothed in golden silk. The chest of that form is the abode of Śrivatsa and the goddess of fortune, and that form is also decorated with a conchshell, disc, club, lotus flower and garland of forest flowers.

The Lord's outstanding marks are his constant residents, the Śrivatas on the left side and Śrī on the right side of his chest.

|| 11.14.40 ||  
nūpurair vilasat-pādām  
kaustubha-prabhayā yutam  
dyumat-kiriṭa-kaṭaka-  
kaṭi-sūtrāṅgadāyutam

The two brilliant lotus feet are decorated with ankle bells, and that form exhibits the Kaustubha gem along with an effulgent crown. The upper hips are beautified by a golden belt, and the arms are decorated with valuable bracelets.

Āyatam means "completely decorated."

|| 11.14.41 ||  
sarvāṅga-sundaram hṛdyam  
prasāda-sumukhekṣanam  
su-kumāram abhidhyāyet  
sarvāṅgeṣu mano dadhat

indriyāṇīndriyārthebhyo  
manasākṛṣya tan manah  
buddhyā sārathinā dhīrah  
praṇayen mayi sarvataḥ

One should meditate on this charming, youthful form with a merciful smile and glance, all of whose limbs are beautiful. Concentrating the mind on all these limbs, withdrawing the senses from the sense objects by the mind, the wise person should lead the mind by the intelligence to me endowed with all my limbs.

For the purpose of deep meditation, the method of complete concentration is described. One should withdraw senses like the eye from the sense objects like form, using the mind. One should establish them in the mind. By intelligence one should pull the mind and establish it in me endowed with all my limbs (*sarvataḥ*).

|| 11.14.43 ||  
tat sarva-vyāpakam cittam  
ākṛṣyaikatra dhārayet  
nānyāni cintayed bhūyah  
su-smitam bhāvayen mukham

Withdrawing the consciousness from all the limbs of that body, one should concentrate it on one limb. One should not concentrate on all the limbs. One should meditate only on the wonderfully smiling face of the Lord.

Withdrawing the consciousness which is spread in all the limbs, one should concentrate on one limb—the face.

|| 11.14.44 ||  
tatra labdha-padaṁ cittam  
ākṛṣya vyomni dhārayet  
tac ca tyaktvā mad-āroho  
na kiñcid api cintayet

Being established in meditation on the Lord's face, one should then withdraw the consciousness and fix it in space. Then, giving up the mind, one should become established in me as Brahman and not think of anything.

Having made the consciousness fixed (*labdha-padam*) without wandering elsewhere, by concentrating on the face, one should give up meditating on the face. Withdrawing the mind from the body and senses, but not from meditation with *bhakti*, one should concentrate on space. Then giving up the mind, ascending to me as Brahman, one should not think of anything. But the *jīva*, endowed with a particle of *bhakti*, realizes Brahman. Ḫaimsa has explained this method of giving up the *guṇas* and material consciousness (SB 11.13.33). One who gives up *karma* and *jñāna* must not desire to give up meditation using *bhakti*, according to Kapila:

dhyānāyanam prahasitam bahulādharoṣṭha-  
bhāsāruṇāyita-tanu-dvija-kunda-paṅkti  
dhyāyet svadeha-kuhare 'vasitasya viṣṇor  
bhaktyārdrayārpita-manā na pṛthaḡ didṛkṣet

One should meditate upon the Lord's laughter, an easy object of meditation, which shows his teeth like a row of jasmine buds with his shining, full, red lips. One should not desire to see anything except the Viṣṇu who is present in one's heart with a mind steeped in mature devotion. SB 3.28.33

|| 11.14.45 ||  
evam samāhita-matir  
mām evātmānam ātmani  
vicaṣṭe mayi sarvātman  
jyotir jyotiṣi samyutam

One who is completely fixed in *samādhi* should see Brahman in the *jīva* and the *jīva* joined with Brahman, just a particle of light joins with the light.

This person becomes absorbed in meditation. Engaging his mind in *samādhi*, he sees me, Brahman, in the *jīva*. And sees the *jīva* joined in me. Light is joined with light. This refers to Brahman, the complete spiritual light of the Lord, and the *jīva* who is a particle of that light.

|| 11.14.46 ||  
dhyānenettham su-tivreṇa  
yuñjato yogino manah  
samyāsyaty āśu nirvāṇam  
dravya jñāna-kriyā-bhramah

When the *yogi* thus attains *samādhi* by intensely concentrated meditation, his illusory identification with material senses, sense *devatās* and sense objects is quickly extinguished.

This verse describes the result of mediation culminating in *samādhi*. When the *yogi* has reached complete concentration through meditation, the illusion created by false identification with senses, sense *devatās* and sense objects is destroyed.

Thus ends the commentary on Fourteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Fifteen Yoga Siddhis

|| 11.15.1 ||

śri-bhagavān uvāca  
jitendriyasya yuktasya  
jita-śvāsasya yoginah  
maya dhārayataś ceta  
upatiṣṭhanti siddhayah

The Supreme Lord said: The *siddhis* of *yoga* are acquired by a *yogi* who has conquered his senses, steadied his mind, conquered the breathing process and fixed his mind on me.

The eight major *siddhis*, ten secondary *siddhis* arising from contemplation, and obstacles to *yoga*, are described in the Fifteenth Chapter. These *siddhis* which appear with the *yogi* who concentrates the mind are generally obstacles. These *siddhis* are described in order to say that one should reject them and concentrate on the Supreme Lord. *Yuktasya* means "stabilizing the mind."

|| 11.15.2 ||

śri-uddhava uvāca  
kayā dhāraṇayā kā svit  
katham vā siddhir acyuta  
kati vā siddhayo brūhi  
yoginām siddhi-do bhavān

Uddhava said: O Acyuta! By what type of concentration can *siddhi* be achieved, and what is the nature of such *siddhi*? How many *siddhis* are there? You, who bestow of all mystic perfections, should explain this to me.

Svit indicates a question or doubt.

|| 11.15.3 ||

śrī-bhagavān uvāca  
siddhayo 'ṣṭādaśa proktā  
dhāraṇā yoga-pāra-gaiḥ  
tāśām aṣṭau mat-pradhānā  
daśaiva guṇa-hetavah

The Supreme Lord said: The masters of the *yoga* system have declared that there are eighteen types of *siddhi* and meditation, of which eight are primary, having their shelter in me, and ten are secondary, appearing from the material mode of goodness.

There are eighteen types of meditation and *siddhis*. I am naturally the shelter of the eight *siddhis* (*mat-pradhānāḥ*). They are perfect in me, arising from my *svarūpa-śakti*. They are not material. In others, by *sādhana*, those manifest to lesser degree and are material. The other ten *siddhis*, such as being undisturbed by material conditions, are caused by the *guṇas* like *sattva*.

|| 11.15.4-5 ||

aṇimā mahimā mūrter  
laghimā prāptir indriyaiḥ  
prākāmyam śruta-dṛṣṭeṣu  
śakti-preraṇam iśitā

guṇeṣv asaṅgo vaśitā  
yat-kāmas tad avasyati  
etā me siddhayah saumya  
aṣṭāv autpattikā matāḥ

Among the eight primary *siddhis*, the three by which one transforms one's own body are *aṇimā*, becoming smaller than the smallest; *mahimā*, becoming greater than the greatest; and *laghimā*, becoming lighter than the lightest. Through the perfection of *prāpti* one acquires whatever one desires by one's

senses, and through *prākāmya-siddhi* one experiences any enjoyable object, seen or unseen. Through *isitā-siddhi* one can spread ones powers to other *jīvas*, and through the controlling potency called *vaśitā-siddhi* one is unattached to material enjoyment. One who has acquired *kāmāvasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit. O gentle Uddhava! These eight mystic perfections of mine are considered to be natural and unexcelled.

Among the eight, *animā*, *mahimā* and *laghimā* are powers concerning the body. *Prāpti* means to attain all desired objects by using all one's senses. *Prākāmya* means the ability to see and enjoy all objects hidden in the earth which may have been seen or not seen. *Isitā* means spreading one's powers to other *jīvas*. *Vaśitā* means not being attached to material enjoyment. *Kāmāvasāyitā* means that one obtains the highest limit of whatever one desires. *Autpattikāḥ* means they are natural and unexcelled in me.

|| 11.15.6-7 ||

anūrmimattvam dehe 'smin  
 dūra-śravaṇa-darśanam  
 mano-javah kāma-rūpam  
 para-kāya-praveśanam

svacchanda-mṛtyur devānām  
 saha-krīḍānudarśanam  
 yathā-saṅkalpa-saṁsiddhir  
 ājñāpratihatā gatiḥ

The ten *siddhis* arising from the modes of nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances, hearing and seeing things far away, moving the body at the speed of the mind, assuming any form one desires, entering the bodies of others, dying when one desires, witnessing the pastimes between the *devatās* and *Apsarās*, attaining what one desires, and having one's commands or goals unimpeded.

The *siddhis* related to the *gunas* are described. *Anūrmimattvam* means to be free from the six disturbances like hunger and thirst. One can also hear distant things or see distant objects. These are actually two *siddhis*, considered as one. The others are single *siddhis*. *(Mano-javah* means that one's body can move with the speed of the mind. *Kāma-rūpam* means one can take any form one desires. One can see the pastimes of the *devatās*

with the Apsarās. One can attain objects one desires (*sankalpa-saṁsiddhi*). This depends on the efforts of one's body. *Kāmāśayitā* however is different, without effort. Some say that to have no obstacles to one's orders or destination is one *siddhi*. Another opinion is that these are two *siddhis*: having no obstacles to one's orders and having no obstacles to one's travels.

|| 11.15.8-9 ||

tri-kāla-jñatvam advandvam  
para-cittādy-abhijñatā  
agny-arkāmbu-viśadīnām  
pratiṣṭambho 'parājayah

etāś coddeśataḥ proktā  
yoga-dhāraṇa-siddhayah  
yayā dhāraṇayā yā syād  
yathā vā syān nibodha me

The power to know past, present and future; tolerance of heat, cold and other dualities; knowing the minds of others; checking the influence of fire, sun, water, poison, and so on; and remaining unconquered by others—these constitute five lower *siddhis*. I am simply listing these here according to their names and characteristics. Now please learn from me how specific *siddhis* arise from specific meditations and also of the particular processes involved.

Five inferior *siddhis* are described. *Advandvam* means to be unaffected by cold or heat. One can check the influence of fire, the sun, water or poison (*paristambhanam*).

|| 11.15.10 ||

bhūta-sūkṣmātmani mayi  
tan-mātrām dhārayen manah  
anīmānam avāpnoti  
tan-mātropāsako mama

The worshipper of *tan-mātras* should concentrate the mind, the form of the *tan-mātras*, on me who represent the *tan-mātras*. He will attain me in the form of the smallest particle by which he will also attain a small nature.

One should concentrate the mind, the form of the *tan-mātras*, on me, represented by the *tan-mātras*. The worshipper of the *tan-mātras* obtains my *siddhi* of having the smallest form (*aṇimānam*) by which one can enter even stones.

|| 11.15.11` ||  
mahat-tattvātmani mayi  
yathā-samsthā mano dadhat  
mahimānam avāpnoti  
bhūtānām ca pṛthak pṛthak

One who absorbs his mind of *mahat-tattva* in me, the form of the *mahat-tattva* attains my form as the largest object by which he is able to pervade everywhere. By concentration on each element one can attain those elements.

One who concentrates the mind, the form of *mahat-tattva*, on me, represented by *mahat-tattva*, my *jñāna-śakti*, attains me as the greatest form, by which he can pervade everywhere. If one concentrates the mind on me as the elements starting with ether, he attains those great forms.

|| 11.15.12 ||  
paramāṇu-maye cittam  
bhūtānām mayi rañjayan  
kāla-sūkṣmārthatām yogī  
laghimānam avāpnuyāt

By attaching his mind to me as the atoms of matter, the *yogi* may achieve the perfection called *laghimā*, a form which is as light as the smallest portion of time.

Concentrating the mind on me in the form of the atoms of elements like air, the *yogi* attains a form which is as light as the smallest portion of time (*kāla-sūkṣma arthatām*). It is said:

sa kālah paramāṇur vai yo bhūnkte paramāṇutām  
sato 'viśeṣa-bhug yas tu sa kālah paramo mahān

The time expended for the sun to pass over a *paramāṇu* is called a *paramāṇu* of time and the time expended from one dissolution to the next is called *parama-mahān* time. SB 3.11.4

:

|| 11.15.13 ||

dhārayan mayy aham-tattve  
mano vaikārike 'khilam  
sarvendriyāṇām ātmatvāṁ  
prāptim prāpnoti man-manāḥ

Fixing his mind with concentration on me represented by *ahankāra* in *sattva*, the *yogī* obtains the power of *prāpti*, by which he becomes the proprietor of the senses of all living entities, because he is absorbed in me.

Concentrating his mind with full attention on me, represented by *ahankāra* in *sattva*, the *yogī* obtains *prāpti* because of concentrating on me (*man-manah*). He attains this power because of the power obtained by concentrating his mind on me. There is no other reason. Later it is said *mad-yoga-balam āśrayah*: the cause is the power arising from concentrating on me. (SB 11.15.23)

|| 11.15.14 ||

mahaty ātmani yah sūtre  
dhārayen mayi mānasam  
prākāmyam pārameṣṭhyam me  
vindate 'vyakta-janmanah

One who concentrates all mental activities in me represented by *sūtra* of the *mahat-tattva* obtains *prākāmya*, my excellence known as *sūtra* which arises from *prakṛti*.

One who concentrates the mind on me representing *sūtra*, which is *mahat-tattva* predominated by *kriya-śakti* (rather than *jñāna-śakti*), attains the power of *prākāmya*. What is that? It belongs to the supreme (*pārameṣṭhyam*), coming from me, *sūtra*, which arises from *prakṛti* (*avyakta*).

|| 11.15.15 ||

viṣṇau try-adhiśvare cittam  
dhārayet kāla-vigrahe  
sa iśitvam avāpnoti  
kṣetrajña-kṣetra-codanām

One who concentrates his mind on Viṣṇu, the lord of the external energy consisting of three modes, in the form of time, obtains *iśitā*, having power of the *jīvas* and their subtle bodies.

One who concentrates his mind on me in the form of time, the regulator of the three *guṇas* of *māyā* attains *īśitā*. *Kāla* means "that which incites or observes." This power is described. It is the inspiration for the *jīvas* (*kṣetra-jñā*) and the coverings of the *jīva* (*kṣetra*). It means spreading one's powers in the *jīvas* and their subtle bodies.

|| 11.15.16 ||

nārāyaṇe turiyākhye  
bhagavac-chabda-śabdite  
mano mayy ādadhad yogī<sup>1</sup>  
mad-dharmā vaśitām iyāt

The *yogī* who concentrates his mind on my form of Nārāyaṇa, known as the fourth factor, Bhagavān, obtains the mystic perfection called *vaśitā*—not influenced by the *guṇas*, since he possesses my qualities.

The word *turiya* is explained:

virāḍ hiranyaagarbhaś ca kāraṇam cety upādhayah |  
īśasya yantribhir hīnam tat turiyam pracaksate ||

The Lord's universal form, his Hiranyaagarbha form and *māyā* are all coverings, but because the Lord is not covered by these three, intelligent authorities call him Turiya, the fourth.

He is the Lord, Nārāyaṇa, Bhagavān, full of six great qualities. The meaning is this. The Lord does not have coverings or *upādhis* of the gross universal form or the subtle Hiranyaagarbha form, effects of *māyā*. He does not have a covering of their cause, *māyā* (*kāraṇam*). He has a form which is eternally, knowledge and bliss. What is he called? He is called Bhagavān. *Vaśitā* means "to be unaffected by the *guṇas*."

|| 11.15.17 ||

nirguṇe brahmaṇi mayi  
dhārayan viśadam manah  
paramānandam āpnoti  
yatram kāmo 'vasiyate

One who fixes his pure mind on me as the impersonal Brahman obtains the greatest happiness, wherein all his desires are completely fulfilled.

He attains supreme bliss in which all desires are attained. This supreme bliss is merging in Brahman according to Jīva Gosvāmī.

|| 11.15.18 ||

śvetadvīpa-patau cittam  
śuddhe dharma-maye mayi  
dhārayañ chvetatām yāti  
ṣad-ūrmi-rahito narah

A human being who concentrates on me as *dharma*, purity and the Lord of Śvetadvīpa, obtains a pure existence in which he is freed from the six waves of material disturbance, namely hunger, thirst, decay, death, grief and illusion.

Now the secondary *siddhis* are discussed. He attains purity (*śvetatām*). This is the *siddhi* called "absence of waves."

|| 11.15.19 ||

mayy ākāśātmani prāṇe  
manasā ghoṣam udvahan  
tatropalabdha bhūtānām  
hamso vācaḥ śṛṇoty asau

The purified living entity who fixes his mind on sound occurring within me who represent the ether and the total life air is then able to perceive within the sky the speaking of all living entities.

He who thinks by the mind the *nāda* in me, who represent the universal and individual forms of *ākāśa* and *prāṇa*, hears the manifested words of other beings at a distance since he is purified (*hamṣah*).

|| 11.15.20 ||

cakṣus tvaṣṭari saṁyojya  
tvaṣṭāram api cakṣuṣi  
māṁ tatra manasā dhyāyan  
viśvam paśyati dūrataḥ

Merging one's sight into the sun planet and then the sun planet into one's eyes, one should meditate on me as the two combined; thus one acquires the power to see any distant thing.

(Merging the eye in the sun and the sun in the eye, one should meditate me as the two combined. One sees all things which are at a distance.

|| 11.15.21 ||

mano mayi su-samyojya  
deham tad-anuvayunā  
mad-dhāraṇānubhāvena  
tatrātmā yatra vai manah

When the *yogi* merges his mind in me and his body in the air which accompanies the mind which is within me, by the power of that mediation on me, his body goes wherever his mind goes.

By the power of that meditation which is performed by merging the mind in me, and merging the body with wind which accompanies the mind in me, the gross body goes wherever the mind goes. This is called *mano-javah*.

|| 11.15.22 ||

yadā mana upādāya  
yad yad rūpam bubhūṣati  
tat tad bhaven mano-rūpam  
mad-yoga-balam āśrayah

When the *yogi*, makings his mind the cause, desires to assume a particular form, that very form in his mind immediately appears. The cause is the power arising from concentrating on me.

When, making the mind the material cause (*upādāna*), one desires a particular form such that of a *devatā*, that form desired by the mind appears. The cause (*āśrayah*) is the power arising from concentrating on me (*mat-yoga-balam*). This *siddhi* is called *kāma-rūpa*, taking any form one desires.

|| 11.15.23 ||

para-kāyam viśan siddha  
ātmānam tatra bhāvayet  
piṇḍam hitvā viśet prāṇo  
vāyu-bhūtaḥ ṣaḍaṅghri-vat

When a perfect *yogi* desires to enter another's body, he should meditate upon himself within the other body, and then, giving up his own gross body, he should enter the other's body by identifying with his subtle body and using the external air, just as a bee leaves one flower and flies into another.

One should meditate on being in another body. Giving up the gross body (*pindam*), identifying with the subtle body, one enters another body by means of external air, just as a bee goes from one flower and enters another. This takes place by the power of concentrating on me. This statement of the previous verse should be added. This *siddhi* is called *para-kāya-praveṣa*.

|| 11.15.24 ||

pārṣṇyāpiḍya gudam prāṇam  
hṛd-urah-kaṇṭha-mūrdhasu  
āroḍya brahma-randhrenā  
brahma nitvotsṛjet tanum

The *yogi* who has achieved the mystic perfection called *svacchanda-mṛtyu* blocks the anus with the heel of the foot and then lifts the soul from the heart to the chest, to the neck and finally to the head. Through the *brahma-randhra*, the *yogi* attains Brahman and gives up his material body.

Blocking the anus with the heel, one brings the ātmā (*prāṇa*) and attaining either impersonal Brahman or the Lord by the *brahma-randhra* at the top of the head, one gives up the body. This is the *siddhi* called *svacchanda-mṛtyu*, dying at one's will.

|| 11.15.25 ||

vihariṣyan surākriḍe  
mat-stham sattvam vibhāvayet  
vimānenopatiṣṭhanti  
sattva-vṛttih sura-striyah

The *yogi* who desires to enjoy in the pleasure gardens of the *devatās* should meditate on *sattva* in the heart, where I reside, and then the heavenly women, generated from *sattva*, will approach him in airplanes.

The yogī should meditate on his *sattva antahkarana*, where I am situated. The wives of the *devatās*, functions of *sattva*, come to him and serve him. This *siddhi* is called *deva-kriḍā-prāpti*.

|| 11.15.26 ||

yathā saṅkalpayed buddhyā  
yadā vā mat-parah pumān  
mayi satye mano yuñjams  
tathā tat samupāśnute

A yogī who has faith in me, absorbing his mind in me, fulfiller of all desires, will achieve his desired object by that very means.

Whatever one desires in season or out of season (*yadā vā*), one attains by absorbing the mind in me, who fulfills all desires (*satye*). Another version has *yathā vā*. Then the meaning is "Whatever one desires, by whatever means one surrenders to me (*mat-parah*), absorbing the mind in me, fulfiller of desires, one attains the desired object by that means." This *siddhi* is called *saṅkalpa-siddhi*.

|| 11.15.27 ||

yo vai mad-bhāvam āpanna  
iśitur vaśituh pumān  
kutaścin na vihanyeta  
tasya cājñā yathā mama

A person who attains power to control or rule from me, the supreme ruler and controller, never has his orders disobeyed by any means.

He who attains a condition of control or ruling from me (*mad-bhāvan*), the controller and ruler of all, can never have his orders disobeyed. This is called *apratihatājñatvam*.

|| 11.15.28 ||

mad-bhaktyā śuddha-sattvasya  
yogino dhāraṇā-vidah  
tasya trai-kāliki buddhir  
janma-mṛtyūpabṛmhitā

A yogī who has purified his existence by devotion to me and who knows the process of meditation for such powers obtains

knowledge of events of past, present and future, which increase concerns for birth and death.

The lesser *siddhis* are now described. *Dhāraṇā-vidah* means one who knows the meditation for acquiring knowledge of past, present and future. *Traikālikī* means "concerning subjects of the past, present and future." This knowledge increases rather decreases concerns about birth and death.

|| 11.15.29 ||  
agny-ādibhir na hanyeta  
muner yoga-mayam vapuh  
mad-yoga-śānta-cittasya  
yādasām udakam yathā

Just as the bodies of aquatics cannot be injured by water, similarly, the body of a *yogi* whose consciousness is pacified by devotion to me and who is fully developed in *yoga* cannot be injured by fire, sun, water, poison, and so forth.

The Lord is without any influence of fire, sun, water or poison. The body of the sage whose mind is peaceful by meditating on such a Lord, the body which has reached maturity by *yoga*, is not injured by fire, the sun, water or poison, just as water does not injure fish.

|| 11.15.30 ||  
mad-vibhūtir abhidhyāyan  
śrīvatsāstra-vibhūṣitāḥ  
dhvajātapatra-vyajanaiḥ  
sa bhaved aparājitāḥ

The *yogi* becomes unconquerable and becomes endowed with imperial paraphernalia such as flags, ornamental umbrellas and fans by meditating on my incarnations, which are decorated with Śrivatsa and various weapons.

*Mad-vibhūtih* means my avatāras. He becomes unconquerable and equipped with flags, umbrellas and fans.

|| 11.15.31 ||  
upāsakasya mām evam  
yoga-dhāraṇayā muneh

siddhayah pūrva-kathitā  
upatiṣṭhanty aśeṣataḥ

A sage who worships me through *yoga* meditation certainly obtains in all respects the *siddhis* that I have described.

This summarizes the topic.

|| 11.15.32 ||  
jitendriyasya dāntasya  
jita-śvāsātmano muneh  
mad-dhāraṇām dhārayataḥ  
kā sā siddhiḥ su-durlabhaḥ

For a sage who has conquered his senses, his mind, his breathing and his nature, and who is always absorbed in meditation on me, what mystic perfection could possibly be difficult to achieve?

*Dāntasya* means "of a person who has controlled the mind." *Jita-śvāsātmanah* means "of the person who has controlled the breath and his customary nature."

|| 11.15.33 ||  
antarāyān vadanty etā  
yuñjato yogam uttamam  
mayā sampadyamānasya  
kāla-kṣapaṇa-hetavah

Learned experts state that the *siddhis* of *yoga* are actually impediments. For one who is practicing the supreme *yoga*, who is absorbed in attaining me, the *siddhis* are a waste of time.

These *siddhis* are amazing for the ignorant, but not for the wise. For a person who is absorbed in attaining me (*māyā*), the *siddhis* are causes of wasting time. Day by day, the wealth in the form of attaining me decreases. Therefore one should spend time on *yoga*, but not on the *siddhis* the result from it.

|| 11.15.34 ||  
janmauṣadhi-tapo-mantrair  
yāvatir iha siddhayah  
yogenāpnoti tāḥ sarvā

nānyair yoga-gatim vrajet

Whatever *siddhis* can be achieved by good birth, herbs, austerities and *mantras* can all be achieved by *yoga* as described above. One cannot achieve liberation by any other means.

Some *siddhis* arise from birth. For instance, the *devatās* have powers by being born as *devatās*, or fish are not affected by water by their birth in that body. Similarly birds by their birth can fly in the air. Ghosts can enter others' bodies and disappear. The *Yoga-sūtra* says janmauṣadhi-tapo-mantra-yoga-jāḥ siddhayaḥ: *siddhis* are from birth, medicine, austerity, *mantra* and *yoga*. All of these *siddhis* are also attained by *yoga*. One cannot attain liberation such as attaining my planet by other means.

|| 11.15.35 ||

sarvāśām api siddhināṁ  
hetuh patir aham prabhuh  
aham yogasya sāṅkhyasya  
dharmasya brahma-vādinām

I am the cause, the maintainer and the master of all *siddhis*, of the *yoga* system, of *jñāna*, of *niṣkāma-karma*, and of the searchers for Brahman.

Since all *siddhis* are achieved by meditation on me, I alone am the cause of those *siddhis*. Not only am I the cause of the *siddhis*, I am the maintainer of those *siddhis*, and the master of them as well. I am the cause, maintainer and master not only of the *siddhis*, because I am the cause of *yoga* in which there is meditation upon me. I am also the cause of *jñāna* (*sāṅkhyasya*), and the cause of *niṣkāma-karma* (*dharma*), which produces *jñāna*.

|| 11.15.36 ||

aham ātmāntaro bāhyo  
'nāvṛtaḥ sarva-dehinām  
yathā bhūtāni bhūteṣu  
bahir antaḥ svayam tathā

Just as the same material elements exist inside and outside of all material bodies, similarly, I, who cannot be enclosed by anything else, exist within everything as the *antaryāmī* and also pervade everywhere outside.

I am the object of meditation for the *yogis* and *jñānis*. I am the *antaryāmī*. "If you are within everything are you divided up into pieces?" No, I am also spread everywhere outside, because I cannot be enclosed. An example is given. Just as the five gross elements exist inside and outside of the four types of living entities, I exist inside and outside of every being.

Thus ends the commentary on Fifteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Sixteen *Vibhūtis of the Lord*

|| 11.16.1 ||  
śrī-uddhava uvāca  
tvam brahma paramam sāksād  
anādy-antam apāvṛtam  
sarveṣām api bhāvānām  
trāṇa-sthity-apyayodbhavah

Uddhava said: You are without beginning or end, superior to Brahman. You are Svayam Bhagavān Kṛṣṇa, unlimited by anything. You are protection from danger, giver of maintenance, the destroyer and the creator.

The Sixteenth Chapter describes those objects called *vibhūtis* because of their influence, knowledge or energy. The Lord said in the previous chapter:

sarvāsām api siddhinām hetuh patir aham prabhuh  
aham yogasya sāṅkhyasya dharmasya brahma-vādinām

I am the cause, the protector and the master of all *siddhis*, of the *yoga* system, of *jñāna*, *dharma*, and of the searchers for Brahman. SB 11.15.3

Thus all powers arise from the Lord. Having heard that, Uddhava became curious about the various material and spiritual places where the Lord exhibits his powers. He first explains how the Lord is the shelter of everything. You are superior to Brahman because you are Bhagavān. And you, Kṛṣṇa, are Svayam Bhagavān (*sāksāt*). Though you have a limited human form as Kṛṣṇa, you pervade all time and space, being without beginning or end and unrestrained by anything. Viṣṇu, the creator,

maintainer and destroyer of the universe, is your *amṛta*. Thus it can be said that you are the protection from disaster, the maintainer of life, the destruction and creation for all beings in existence.

|| 11.16.2 ||  
uccāvaceṣu bhūteṣu  
durjñeyam akṛtātmabhiḥ  
upāsate tvāṁ bhagavan  
yāthā-tathyena brāhmaṇāḥ

O Lord! Although it is difficult for the impious to understand that you are situated in all superior and inferior creations, the knowers of the Vedas worship you in those forms.

The knowers of the Vedas worship you, the cause of all beings as Viṣṇu, who dwell in all low and elevated beings, and who are not understood by persons who do not meditate on you. They worship you in all forms in which you dwell (*yāthātathyena*).

|| 11.16.3 ||  
yeṣu yeṣu ca bhūteṣu  
bhaktyā tvāṁ paramarṣayah  
upāśināḥ prapadyante  
saṁsiddhim tad vadasva me

Please tell me the various forms in which the greatest sages worship you with devotion and attain perfection.

Uddhava asks about the Lord's *vibhūtis* in order to carry out worship of the Lord more effectively than worshipping everywhere. By this, the great sages attain perfection.

|| 11.16.4 ||  
gūḍhaś carasi bhūtātmā  
bhūtānāṁ bhūta-bhāvana  
na tvāṁ paśyanti bhūtāni  
paśyantāṁ mohitāni te

O maintainer of all beings! Although you are the *antaryāmī* of the living entities and the benefactor of all beings, you move about hidden from them. Thus being bewildered by you, the living entities cannot see you, although you are seeing them.

The Lord is not understood. Though you are the *antaryāmī* of all beings, and though you are give benefit to all beings (*bhūta-bhāvanah*), you are hidden from all beings. Thus they do not see you. Another version has *bhūta-bhāvana*, in the vocative.

|| 11.16.5 ||

yāḥ kāś ca bhūmau divi vai rasāyāṁ  
vibhūtayo dikṣu mahā-vibhūte  
tā mahyam ākhyāhy anubhāvitās te  
namāmi te tīrtha-padāñghri-padmam

O supremely potent Lord! Please explain to me your innumerable *vibhūtis* which you manifest on the earth, in heaven, in hell and in all directions. I offer my humble obeisances at your lotus feet, which are the shelter of all holy places.

Therefore you yourself should reveal your hidden *vibhūtis*. These *vibhūtis* are made realizable by you. Please explain them and make me realize them. Spiritual portions of the Lord who is fully spiritual are called *amṛtas*. Those portions which are material are called *vibhūtis*. That is the usual meaning. Here however, the word *vibhūti* refers to both spiritual and material powers. It will be seen in the text that the best of all material and spiritual things will be described.

|| 11.16.6 ||

śrī-bhagavān uvāca  
evam etad aham pr̄ṣṭah  
praśnam praśna-vidām vara  
yuyutsunā vinaśane  
sapatnair arjunena vai

The Supreme Lord said: O best of those who know what to inquire! On the Battlefield of Kurukṣetra, Arjuna, desiring to fight with his rivals, asked me the same question.

O knower of what should be asked! I was asked this question by Arjuna who desired to fight with the enemy at Kurukṣetra (*vinaśane*).

|| 11.16.7 ||

jñātvā jñāti-vadham garhyam  
adharmaṁ rājya-hetukam

tato nivṛtto hantāham  
hato 'yam iti laukikah

Arjuna, knowing that killing his relatives to acquire a kingdom was an abominable, irreligious activity, desisted from the battle, thinking, "I will be the killer of my relatives and they will be killed." Thus Arjuna was afflicted with material consciousness.

How did Arjuna, desiring to fight, ask this question about *vibhūtis*? He gave up the battle, knowing it was against *dharma* to kill relatives for gaining a kingdom. He took on the mood of a material person and thought "I will be the killer and they will be killed."

|| 11.16.8 ||

sa tadā puruṣa-vyāghro  
yuktyā me pratibodhitah  
abhyabhāṣata mām evam  
yathā tvam rāṇa-mūrdhani

At that time I enlightened Arjuna, the tiger among men, with logical arguments, and thus before the battle Arjuna addressed me with questions in the same way that you are now inquiring.

|| 11.16.9 ||

aham ātmoddhavāmiśām  
bhūtānām suhṛd iśvarah  
aham sarvāṇi bhūtāni  
teṣām sthity-udbhavāpyayah

O Uddhava! I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. I am the creator, maintainer and annihilator of all entities.

Kṛṣṇa describes the *vibhūtis* in general.

|| 11.16.10 ||

aham gatir gatimatām  
kālah kalayatām aham  
gunāṇām cāpy aham sāmyam  
guṇiny autpattiko guṇah

I am the result of all those seeking results, and I am time among controllers. I am *prakṛti* for the *guṇas*, and I am the natural quality in an object having qualities.

Now he describes the particular *vibhūtis*. As *vibhūtis*, he describes the outstanding among material and spiritual objects. The genitive case is sometimes used to indicate that the Lord is the best among a group (eg. I am time among controllers) and sometimes used to indicate a relationship of possession (eg. I am the result for the *karmīs* and *jñānīs*). The word "I" is used with the *vibhūtis* in nominative or accusative case to indicate sameness or identity. I am the result to be achieved (*gatih*) for persons having goals like *karmīs* and *jñānīs*. I am time among things that control. I am *prakṛti* (*sāmyam*) among the *guṇas*. I am the natural quality in a substance. For instance, I am sound in ether.

|| 11.16.11 ||

guṇinām apy aham sūtram  
mahatām ca mahān aham  
sūkṣmāṇām apy aham jīvo  
durjayānām aham manah

Among material things I am *sūtra*. In all *antahkaraṇas*, possessing *mahat-tattva*, I am *citta*. Among subtle things I am the *jīva*, and of things that are difficult to conquer, I am the mind.

I am *sūtra* or *prāṇa*<sup>19</sup> in material objects made of *guṇas*. I am the *citta* among those possessing *mahat-tattva* or *antahkaraṇa*.<sup>20</sup> Śruti describes the *jīva*:

eso'ñur ātmā cetasa veditavyo yasmin prāṇah pañcadhā samviveśa

The small *jīva* upon which the five *prāṇas* rest should be known by the consciousness. *Mundaka Upaniṣad* 3.1.9

bālāgra-śatabhāgasya śatadhā kalpitasya ca | bhāgo jīvah sa vijñeyah  
The *jīva* should be known to be the size of one ten thousandth of a tip of a hair. *Svetāśvatara Upaniṣad* 5.9

ārāgra-mātro hy avaro'pi drṣṭah

<sup>19</sup> *Sūtra* is a modification of *mahat-tattva*, which is the first transformation of *prakṛti*.

<sup>20</sup> *Citta* is the representative of *mahat-tattva* in the individual. *Antaùkaraëa* is composed of *citta*, *buddhi*, *manas* and *anhaikāra*.

The *jīva* is smaller than the tip of a spoke. *Śvetāśvatara Upaniṣad* 5.8

Though the *jīva* is very small, it has the power to pervade the whole body. When a gem covered with resin or a small portion of powerful medicine is placed on the head, the effect of nourishment spreads throughout the whole body. Thus there is no contradiction concerning the *jīva*.

|| 11.16.12 ||

hiranyagarbho vedānām  
mantrāṇām praṇavas tri-vṛt  
akṣarāṇām a-kāro 'smi  
padāni cchandusām aham

Among the teachers of the Vedas, I am their original teacher, Lord Brahmā, and of all *mantras* I am the three-lettered *omkāra*. Among letters I am the first letter, "a," and among sacred meters I am the Gāyatrī meter.

Among the teachers of the Vedas (*vedānām*), I am Brahmā. *Padāni* means the Gāyatrī meter, with three *padas* of eight syllables each.

|| 11.16.13 ||

indro 'ham sarva-devānām  
vasūnām asmi havya-vāṭ  
ādityānām aham viṣṇu  
rudrāṇām nīla-lohitah

Among the *devatās* I am Indra, and among the *Vasus*, I am Agni, the god of fire. I am Viṣṇu among the sons of Aditi, and among the Rudras, I am Lord Śiva.

|| 11.16.14 ||

brahmaṛsiṇām bhṛgur aham  
rājarṣiṇām aham manuh  
devarṣiṇām nārado 'ham  
havirdhāny asmi dhenuṣu

Among *brahmaṛsis*, I am Bhṛgu Muni, and I am Manu among *rājarṣis*. I am Nārada Muni among *devarṣis*, and I am Kāmadhenu among cows.

*Havirdhāni* means *kāma-dhenu*.

|| 11.16.15 ||

siddheśvarāṇāṁ kapilāḥ  
suparṇo 'ham patatrināṁ  
prajāpatināṁ dakṣo 'ham  
pitēṇāṁ aham aryamā

I am Kapila among perfected beings and Garuḍa among birds. I am Dakṣa among the Prajāpatis, and I am Aryamā among the Pitṛs.

|| 11.16.16 ||

māṁ viddhy uddhava daityānāṁ  
prahlādām asureśvaram  
somām nakṣatrauṣadhināṁ  
dhaneśām yakṣa-rakṣasām

O Uddhava! Among the demoniac sons of Diti know me to be Prahlaḍa, the lord of the demons. Among the stars and herbs, I am Čandra (the moon), and among Yakṣas and Rākṣasas, I am the lord of wealth, Kuvera.

The moon is the lord of the constellations and plants.

|| 11.16.17 ||

airāvatām gajendrāṇāṁ  
yādaśām varuṇām prabhūm  
tapatām dyumatām sūryām  
manuṣyāṇām ca bhū-patim

I am Airāvata, the lord of the best elephants, and among aquatics I am Varuna, the lord of the seas. Among all things that heat and illuminate, I am the sun, and among human beings, I am the king.

Among the best of elephants I am their lord, Airāvata, and among aquatics I am their lord Varuṇa.

|| 11.16.18 ||

uccaiḥśravās turaṅgāṇāṁ  
dhātūnāṁ asmi kāñcanam  
yamah samyamatām cāham  
sarpaṇāṁ asmi vāsukih

Among horses, I am Uccaiḥśravā, and among metals, I am gold.  
I am Yamarāja among those who suppress and punish, and  
among serpents, I am Vāsuki.

Among punishers I am Yamarāja.

|| 11.16.19 ||

nāgendrāṇām ananto 'ham  
mr̥gendrah śṛṅgi-damṣṭriṇām  
āśramāṇām aham turyo  
varṇānām prathamo 'nagha

O sinless Uddhava! Among the best of snakes, I am Anantadeva, and among those animals with sharp horns, I am the black deer. Among animals with teeth, I am the lion. Among the āśramas, I am *sannyāsa*, and among the varṇas, I am the brāhmaṇa.

Among animals with horns I am the black deer, and among animals with teeth I am the lion. The fourth āśrama is *sannyāsa*. The first varṇa is brāhmaṇa.

|| 11.16.20 ||

tīrthānām srotasām gaṅgā  
samudrah sarasām aham  
āyudhānām dhanur aham  
tripura-ghno dhanuṣmatām

Among sacred rivers, I am the Gaṅgā, and among bodies of water, I am the ocean. Among weapons, I am the bow, and of the wielders of weapons, I am Lord Śiva.

*Saraśām* means "among non-flowing water bodies."

|| 11.16.21 ||

dhiṣṇyānām asmy aham merur  
gahanānām himālayah  
vanaspatinām aśvattha  
oṣadhinām aham yavah

Among residences, I am Mount Sumeru, and among inaccessible places I am the Himalayas. Among trees, I am the holy fig tree, and among plants, I am barley.

Among places of shelter I am Sumeru. Among inaccessible place, I am the Himalayas.

|| 11.16.22 ||

purodhasām vasiṣṭho 'ham  
brahmaśṭhānām bṛhaspatih  
skando 'ham sarva-senānyām  
agranyām bhagavān ajah

Among priests, I am Vasiṣṭha Muni, and among those skilful in the Vedas, I am Bṛhaspati. I am Kārtikeya among military leaders, and among those who are outstanding, I am the great personality Lord Brahmā.

Among those knowing the Vedas, I am Bṛhaspati. Among leaders of troops, I am Skanda. Among the best, I am Brahmā (ajah).

|| 11.16.23 ||

yajñānām brahma-yajño 'ham  
vratānām avihimsanam  
vāyv-agny-arkāmbu-vāg-ātmā  
śucinām apy aham śuciḥ

Among sacrifices, I am study of the Veda, and I am nonviolence among vows. Among all things that purify such as the wind, fire, the sun, water and speech, I am the ultimate purifier.

Among sacrifices I am brahma-yajña, reading the Vedas. Among purifiers, such air, fire, the sun, water, and speech, I am the real purifier.

|| 11.16.24 ||

yogānām ātma-samrodho  
mantra 'smi vijigīsatām  
ānvikṣiki kauśalānām  
vikalpaḥ khyāti-vādinām

Among the eight arīgas of yoga, I am the final stage, *samādhi*. Among those desiring victory, I am counsel advocating war, and among processes of expert discrimination, I am the distinction of ātmā from non-ātmā. Among all speculative philosophers, I am diversity of views.

Among the *arigas* of *yoga* I am *samādhi* (*ātmā-samrodhah*). Among those desiring victory, I am counsel which provokes war. Among those skilful in discrimination, I am the knowledge of distinguishing *ātmā* from non-*ātmā*. There are different philosophies:

ātma-khyātir asat-khyātir akhyātiḥ khyatir anyathā |  
tathā nirvacana-khyātir ity etat khyāti-pañcakam |  
vijñāna-śūnya-mīmāṃsā-tarkādvaita-vidāṁ matam ||

There are five philosophies propounding *ātmā-khyāti*, *asat-khyāti*, *akhyāti*, *anyathā-khyāti*, and *nirvacana-khyāti* found in followers of *vijñāna*, *śūnyavada*, *Mīmāṃsa*, logic and *advaita-vāda*.

I am the endless diversity among these five philosophies.

|| 11.16.25 ||  
strīnāṁ tu śatarūpāham  
pumśāṁ svāyambhuvo manuh  
nārāyaṇo munināṁ ca  
kumāro brahmacāriṇām

Among ladies, I am Śatarūpā, and among male personalities, I am her husband, Svāyambhuva Manu. I am Nārāyaṇa among the sages and Sanat-kumāra among *brahmacāris*.

|| 11.16.26 ||  
dharmāṇām asmi sannyāsaḥ  
kṣemāṇām abahir-matiḥ  
guhyāṇām su-nṛtam maunām  
mithunāṇām ajas tv aham

Among religious principles, I am renunciation, and of all types of security, I am consciousness of the eternal soul within. For maintaining secrets, I am pleasant speech and silence, and for couples indulging in sex, I am Brahmā.

There are various *dharma*s like *sannyāsa*, detachment and charity, I am *sannyāsa*. I am inward steadiness (*abahir-matiḥ*). Among secrets I am pleasing words (*sunṛtam*) and silence. These two do not reveal the mind of a person. This means they are most secretive. I am Prajāpati, from whose bodily halves sex arose. He is the chief couple. Śruti says *ardho ha vā eṣa ātmano yat patni*: half of his self is his wife. (*Baudāyana Śrauta-sūtra* 29.9.381.2)

|| 11.16.27 ||

sāṁvatsaro 'smi animiṣāṁ  
ṛtūnāṁ madhu-mādhavau  
māsānāṁ mārgaśīrṣo 'ham  
nakṣatrāṇāṁ tathābhijit

Among measures of time, I am the year, and among seasons, I am spring. Among months, I am Mārgaśīrṣa, and among constellations, I am the auspicious Abhijit.

Among measurements of time I am the year. Among season I am spring. Among constellations I am Abhijit, the fourth part of Uttarāśāḍhā constellation and the first quartet of Śravaṇa constellation. This is explained by śruti. *Abhijin nāma nakṣatram upariṣṭād aṣāḍhānām adhas tāc chroṇāyāḥ*: Abhijit constellation is last part of Uttarāśāḍhā and the first part of Śravaṇa constellation.

|| 11.16.28 ||

aham yugānāṁ ca kṛtam  
dhīrāṇāṁ devalo 'sitāḥ  
dvaipāyano 'smi vyāsānāṁ  
kavīnāṁ kāvya ātmavān

Among yugas, I am Satya-yuga, and among steady sages, I am Devala and Asita. Among those who have divided the Vedas, I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars, I am Śukrācārya, the knower ātmā.

Kṛtam means Satya-yuga. I am Devala and Asita among the wise. I am Śukra (kavyāḥ) among the scholars.

|| 11.16.29 ||

vāsudevo bhagavatām  
tvāṁ tu bhāgavateṣv aham  
kimpuruṣānāṁ hanumān  
vidyādhrāṇāṁ sudarśanāḥ

Among those entitled to the name Bhagavān, I am Vāsudeva, and indeed, you, Uddhava, represent me among the devotees. I am Hanumān among the Kimpuruṣas, and among the Vidyādharas, I am Sudarśana.

This Vāsudeva is the first member of the *catur-vyūha* (not Kṛṣṇa).

|| 11.16.30 ||  
ratnānāṁ padma-rāgo 'smi  
padma-kośah su-peśasām  
kuśo 'smi darbha-jātinām  
gavyam ājyam haviḥsv aham

Among jewels, I am the ruby, and among beautiful things, I am the lotus calyx. Among all types of grass, I am the sacred kuśa, and among oblations, I am ghee and other ingredients obtained from the cow.

*Supeśalām* means "among beautiful things."

|| 11.16.31 ||  
vyavasāyinām aham lakṣmīḥ  
kitavānām chala-grahāḥ  
titikṣāsmi titikṣuṇām  
sattvam sattvatām aham

Among the enterprising, I am fortune, and among the cheaters, I am gambling. I am the tolerance in those who are tolerant and the *sattva* of those in *sattva*.

*Lakṣmīḥ* means wealth. I am the *sattva* in *sattvic* beings.

|| 11.16.32 ||  
ojah saho balavatām  
karmāham viddhi sātvatām  
sātvatām nava-mūrtinām  
ādi-mūrtir aham parā

Know that of the powerful, I am strength of the senses and mind, and I am the devotional activities of my devotees. My devotees worship me in nine different forms, among which I am the principal form Vāsudeva.

Among the strong I am mental (*sahah*) and sensual strength (*ojah*). I am actions like hearing and chanting of the devotees (*sātvatām*). Among the nine forms that they worship—Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Ḫayagrīva, Varāha, Nṛsiṁha, and Brahmā--I am the principal form Vāsudeva. Just as Viṣṇu sometimes becomes Indra as in

Svāyambhuva-mantantara, when Yajña became Indra, so in some *mahākalpas*, Viṣṇu becomes Brahmā. The Brahmā mentioned among the nine is a form of Viṣṇu as Brahmā.

|| 11.16.33 ||  
viśvāvasuh pūrvacittir  
gandharvāpsarasām aham  
bhūdharāṇām aham sthairyam  
gandha-mātram aham bhuvah

Among the Gandharvas, I am Viśvāvasu, and I am Pūrvacitti among the heavenly Apsarās. I am the steadiness of mountains and the fragrance *tan-mātra* of the earth.

Among Gandharvas I am Viśvāvasu, and among Apsarās I am Pūrvacitti. I am the *tan-mātra* called fragrance, the cause of the earth.

|| 11.16.34 ||  
apāṁ rasaś ca paramas  
tejiṣṭhānāṁ vibhāvasuh  
prabhā sūryendu-tārāṇām  
śabdo 'ham nabhasah parah

I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am sweet sound in the ether.

I am the sweet (*paramah*) taste of water. This excluded the other tastes like pungent. I am very sweet (*parah*) sound.<sup>21</sup> *Parah* can also refer to the most subtle sound *parā* which transforms into *madhyamā*, *paśyantī* and *vaikhari*.

|| 11.16.35 ||  
brahmaṇyānāṁ balir aham  
vīrāṇāṁ aham arjunah  
bhūtānāṁ sthitir utpattir  
aham vai pratisaṅkramah

Among those dedicated to brahminical culture I am Bali Mahārāja, and I am Arjuna among heroes. I am the creation, maintenance and annihilation of all living entities.

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<sup>21</sup> Taste is also the *tan-mātra* of water and sound is the *tan-mātra* of ether.

*Pratisaṅkramah* means destruction.

|| 11.16.36 ||

gaty-ukty-utsargopādānam  
ānanda-sparśa-lakṣanam  
āsvāda-śruty-avaghrāṇam  
aham sarvendriyendriyam

I am the functions of the ten senses: walking, speaking, evacuation, accepting and pleasure, touching, seeing, tasting, and hearing. I am also the potency by which each of the senses experiences its particular sense object.

The first five actions belong to the working senses. The second five actions belong to the knowledge senses. *Lakṣanam* means seeing. I am the senses' power of perceiving their sense objects. *Śruti* says *cakṣusaś cakṣuh*: I am the power of seeing in the eye. (*Bṛhad-āraṇyaka Upaniṣad* 4.4.18)

|| 11.16.37 ||

pṛthivi vāyur ākāśa  
āpo jyotir aham mahān  
vikārah puruṣo 'vyaktam  
rajaḥ sattvam tamah param  
aham etat prasaṅkhyānam  
jñānam tattva-viniścayah

I am form, taste, aroma, touch and sound; *ahaṅkāra*; the *mahat-tattva*; earth, water, fire, air and sky; the eleven senses; the living entity; *prakṛti*; the modes of goodness, passion and ignorance; and Brahman. I am all of these items, along with knowledge of them, and the determination of truth resulting from that knowledge.

Having indicated *vibhūtis* by showing the best of a group or the key element in a relationship, again the Lord describes them all in general, in two and half verses. The list of elements indicates the *tan-mātras*. *Aham* is *ahaṅkāra*. (*Dahān* is *mahat-tattva*. These seven are the modifications of *prakṛti*. The transformation (*vikārah*) refers to the five gross elements and the eleven senses. This makes sixteen. *Puruṣah* refers to the *jīva*. *Avyaktam* is *prakṛti*. The total is now twenty-five elements. It is said:

mūla-prakṛtir avikṛtir mahad-ādyāḥ prakṛti-vikṛtayah sapta |

sodaśakaś ca vikāro na prakrtir na vikṛtiḥ puruṣah ||

*Mūla-prakṛti* is unchanged. Transformations of *prakṛti* are seven (*mahat-tattva*, *aharikāra* and five *tan-mātras*), which further transform into sixteen (five gross elements and eleven senses). *Prakṛti* remains separate and *puruṣa* do not transform. *Sāṅkhya-kārikā* by Īśvara-krṣṇa

I am also the *guṇas* of *prakṛti* known as *rajas*, *tamas* and *sattva* and I am Brahman (*param*). I am everything. I am the knowledge of these enumerated elements and the result, determination of truth.

|| 11.16.38 ||

mayeśvareṇa jīvena  
guṇena guṇinā vinā  
sarvātmanāpi sarveṇa  
na bhāvo vidyate kvacit

Without the Lord and the *jīva* there is no spiritual existence. Without the *guṇas* and their causes, there is no material existence. With the totality and individual *jīvas* and their coverings there is no combination of matter and spirit. Without me, nothing exists.

The meaning of the previous verse is particularized and summarized. Without the Lord and the *jīva*, there is no conscious existence. Without the *guṇas* and their causes—*mahat-tattva* and *prakṛti*, there is no material existence. Without individual and collective *jīvas* (*sarvātmanā*) and all the individual coverings (*sarvena*) there is no combination of *jīvas* with *prakṛti*. Without me (*māyā*), all of this does not exist. Thus I am everything.

|| 11.16.39 ||

saṅkhyānāṁ paramāṇūnāṁ  
kālena kriyate mayā  
na tathā me vibhūtināṁ  
srjato ḥdāni koṭiśah

Even though over a period of time I might count all the atoms of the universe, I could not count all of my *vibhūtis* since I create millions of universes.

"Why do you speak generally and in summary? As you did previously, please speak by showing the best of a group or the key element in a relationship." I could after a great deal of time count all the atoms of

earth or other elements and tell you. But I can not say this about my *vibhūtis*. Why? When one cannot count the universes which are created, how can one count the *vibhūtis* within the universes?

|| 11.16.40 ||  
tejah śrīḥ kīrtir aiśvaryam  
hris tyāgah saubhagam bhagah  
viryam titikṣā vijnānam  
yatram yatra sa me 'mśakah

Whatever influence, wealth, fame, power, humility, renunciation, pleasure, fortune, physical strength, tolerance or spiritual knowledge exists in the world is simply my *vibhūti*.

In this manner it is possible to enumerate all my *vibhūtis*. Whatever influence, wealth (*śriḥ*), pleasurable object for the mind or eye (*saubhagam*), good fortune, physical strength (*viryam*) exists, it is my *vibhūti* (*amśakah*).

|| 11.16.41 ||  
etās te kīrtitāḥ sarvāḥ  
sankṣepena vibhūtayah  
mano-vikārā evaite  
yathā vācābhidhiyate

I have briefly described to you all my *vibhūtis*. But ordinary objects are also designated in the same way with words because of sentiments in the mind.

The Lord summarizes everything. All *vibhūtis*, in general and particular have been described. But *vibhūtis* well-known among people are identified through transformations of mind like affection and hatred. Those are not my *vibhūtis*. Out of affection, a transformation of the mind, someone will designate others, saying "This is my son, this is my father, this is my uncle, this is my nephew, this is my friend." These are not *vibhūtis* of the Lord. Where there is hatred, another transformation of mind, one says, "This person is offensive to me, this person should be offended, this person hates me, this person should be hated, this person kills, this person should be killed." These are not *vibhūtis* of the Lord. Thus, though Indra is my *vibhūti*, if Śaci says "This is my husband," or if Aditi says "This is my son," if Jayanta says "This is my father," or Brhaspati says "This is my disciple," if the demons say "This is our enemy," those also are not *vibhūtis* of the Lord.

(My devotees without possessiveness can say for all things "This is the Lord's *vibhūti*." However, the spiritual *vibhūtis* may be thought of as son, brother etc. without any harm. The avatāras and devotees listed among the *vibhūtis* can be treated in this way.

One should not take the meaning of the verse to be "All these *vibhūtis* are mere mental transformations (illusory)." Among the *vibhūtis*, Vāsudeva and impersonal Brahman also are listed. Brahman and Vāsudeva would then become imaginary entities. This would not be acceptable to the Śūnyavādīs and thus they would have to be excluded for the list. But then the word *ete* (all these) would become meaningless in the verse.

|| 11.16.42 ||  
vācam yaccha mano yaccha  
prāṇān yacchedriyāṇi ca  
ātmānam ātmanā yaccha  
na bhūyah kalpase 'dhvane

Therefore, control your speaking, subdue the mind, conquer the life air, and regulate the senses concerning these objects. Through purified intelligence bring your intelligence under control. In this way you will never again fall onto the path of material existence.

Since all objects are my *vibhūtis*, you should respect them all by words, mind, and body, and not denigrate them. This is repeated later:

ativādāṁs titikṣeta nāvamanyeta kañcana  
na cemāṁ deham āśritya vairam kurvīta kenacit

One should tolerate all insults and never disrespect a person who disrespects one. Taking shelter of one's devotional body, one should not create enmity with anyone.

SB 12.6.34

Control the intelligence (*ātmānam*) by sattvic intelligence. You will not again be qualified for the path of *samsāra*.

|| 11.16.43 ||  
yo vai vāñ-manasi samyag  
asamyaçchan dhiyā yatiḥ  
tasya vrataṁ tapo dānam

*sravaty āma-ghatāmbu-vat*

An aspirant who does not completely control his words and mind by intelligence will find that his spiritual vows, austerities and charity dissipate just as water flows from an unbaked clay pot.

The fault is emphasized by stating the same in an opposite way.

|| 11.16.44 ||  
tasmād vaco manah prāṇān  
niyacchen mat-parāyaṇāḥ  
mad-bhakti-yuktayā buddhyā  
tataḥ parisamāpyate

Being surrendered to me, one should control the speech, mind and life air, and then through intelligence endowed with *bhakti*, one will accomplish the goal.

*Parisampapyate* means "one becomes successful."

Thus ends the commentary on the Sixteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Seventeen *Brahmacārī and Gṛhastha Conduct*

|| 11.17.1-2 ||  
śrī-uddhava uvāca  
yas tvayābhhibitah pūrvam  
dharmas tvad-bhakti-lakṣaṇah  
varṇāśamācāravatām  
sarveśām dvi-padām api  
  
yathānuṣṭhiyamānenā  
tvayi bhaktir nṛṇām bhavet  
sva-dharmenāravindākṣa  
tan mamākhyātum arhasi

Uddhava said: O lotus-eyed Lord! Previously you described *dharma* of *bhakti* arising in followers of *varṇāśrama* and even ordinary human beings. Now you should explain to me how all

human beings can achieve mixed or secondary *bhakti* for you by the execution of their prescribed duties.

In the Seventeenth Chapter, Kṛṣṇa, requested by Uddhava, explains to him about *karma* mixed with *bhakti* as described by Ḫarīsa, and the duties of *brahmacāris* and householders. Having heard *jñāna*, *bhakti* and *aṣṭāṅga-yoga* from Kṛṣṇa, Uddhava will ask about *karma-yoga* while reviewing what was previously explained, in seven verses. Previously, at the beginning of the *kalpa*, you said:

kālena naṣṭā pralaye vāṇīyam veda-samjñitā  
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakah

By the influence of time, the Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke to Brahmā the Vedic knowledge in which *bhakti* is the essence. SB 11.14.3

That *dharma* of *bhakti* has three types: pure *bhakti*, mixed *bhakti* and secondary *bhakti*. Pure *bhakti* arises in humans without or without *varṇāśrama* by association with pure devotees, by good fortune. It does not arise from *varṇāśrama* or other processes. You have said:

yam na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ  
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api

I cannot be attained by intense efforts of *yoga*, Sāṅkhya, charity, vows, austerity, sacrifices, explaining the Vedas, study of the Vedas, or *sannyāsa*. SB 11.12.9

When persons practicing *varṇāśrama* contact pure *bhakti* by devotional association, they give up *varṇāśrama* and perform the *dharma* of *bhakti*.

ajñāyaivam gunān doṣān mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān māṁ bhajeta sa tu sattamah

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.1.1132

Mixed *bhakti* and secondary *bhakti* arise from one's *dharma* and from association with persons with mixed *bhakti* or secondary *bhakti*. How mixed and secondary *bhakti* arises, you alone know. *Bhaktih* in verse 2 refers to mixed and secondary *bhakti*.

|| 11.17.3-4 ||  
 purā kila mahā-bāho  
 dharmam paramakam prabho  
 yat tena hamṣa-rūpeṇa  
 brahmaṇe 'bhyāttha mādhava

sa idānīm su-mahatā  
 kālenāmitra-karśana  
 na prāyo bhavitā martya-  
 loke prāg anuśāsitah

O Lord! O mighty-armed one! Previously in your form of ḥamṣa you spoke to Brahmā about *dharma* that brings supreme happiness to the practitioner. O Mādhava! O subduer of the enemy! Now much time has passed, and that which you previously instructed will soon practically cease to exist.

"Have I not explained *dharma* to you previously?" *Paramakam dharmam* means the supreme *dharma* having the happiness of liberation (*kam*). As ḥamṣa, you spoke not only about *yoga*, but also about *sva-dharma* to Brahmā:

mayaitad uktam vo viprā guhyam yat sāṅkhya-yogayoh  
 jānīta māgatam yajñam yuṣmad-dharma-vivakṣayā

O brāhmaṇas! Know that it is I, Viṣṇu, who has come with a desire to teach you *dharma*. I have spoken the confidential knowledge of Sāṅkhya, and aṣṭāṅga-yoga. SB 11.13.38

Though you taught this previously, it will not be present in the future.

|| 11.17.5-6 ||  
 vaktā kartāvitā nānyo  
 dharmasyācyuta te bhuvi  
 sabhāyām api vairiñcyām  
 yatra mūrti-dharāḥ kalāḥ

kartrāvitrā pravaktrā ca  
 bhavatā madhusūdana  
 tyakte mahi-tale deva  
 vinaṣṭam kah pravakṣyati

O Acyuta! There is no speaker, creator and protector of *dharma* other than you, either on the earth or even in the assembly of Lord Brahmā, where the personified Vedas reside. O Madhusūdana! When you, who are the very creator, protector and speaker of spiritual knowledge, abandon the earth, who will again speak this lost knowledge?

*Kalā* means the eighteen types of knowledge in the Vedas.

ṛg-yajuh-sāmārthavākhyā vedāś catvāra eva ca |  
 purāṇa-nyāya-mīmāṃsā-dharma-śāstrāṇi cety api ||  
 śikṣā kalpo vyākaraṇam niruktam jyotiṣam tathā |  
 chandas ceti ṣaḍ ity evam vidyāḥ proktāś caturdaśa ||  
 āyur dhanur gānārthaiś ca śāstraīr aṣṭadaśāpi tāḥ ||

The eighteen scriptures are the R̄g, Yajus, Sāma and Arthava Vedas, the Purāṇas, scriptures on logic, Mīmāṃsā, *dharma*-śāstras, śikṣā (pronunciation), *kalpa* (rules for ritual), grammar, etyiomology, astronomy, meter, medicine, military arts, music and politics.

|| 11.17.7 ||  
 tat tvam̄ nah sarva-dharma-jñā  
 dharmas tvad-bhakti-lakṣaṇah  
 yathā yasya vidhiyeta  
 tathā varṇaya me prabho

Therefore, my Lord, since you are the knower of all religious principles, please describe to me how the human beings may execute *dharma* to produce *bhakti* for you.

Explain how *dharma* should be executed which shows or is a cause of (mixed) *bhakti* (*tvad-bhakti-lakṣaṇah*).

|| 11.17.8 ||  
 śri-śuka uvāca  
 ittham̄ sva-bhṛtya-mukhyena  
 prṣṭah sa bhagavān hariḥ  
 prītah kṣemāya martyānāṁ  
 dharmān āha sanātanān

Śukadeva Gosvāmi said: Uddhava, the best of devotees, thus inquired from the Lord. Hearing his question, the Lord was

pleased and for the welfare of all conditioned souls spoke *dharma*s that are eternal.

|| 11.17.9 ||

śri-bhagavān uvāca  
dharmya eṣa tava praśno  
naiḥśreyasa-karo nṛṇām  
varṇāśramācāravatām  
tam uddhava nibodha me

The Supreme Lord said: O Uddhava! Your question is faithful to *dharma* and thus gives rise to the highest perfection in life, for both ordinary human beings and the followers of *varṇāśrama*. Please learn from me that *dharma*.

*Dharmyah* means "faithful to *dharma*." *Tam* refers to *dharma*.

|| 11.17.10 ||

ādau kṛta-yuge varṇo  
nṛṇām hamsa iti smṛtah  
kṛta-kṛtyāḥ prajā jātyā  
tasmāt kṛta-yugam viduh

In the beginning, in Satya-yuga, there is only one social class, called *hamsa*, to which all human beings belong. In that age all people had accomplished their goal from birth, and thus learned scholars call this the age of accomplishment, Kṛta-yuga.

Hear about the time at which *varṇāśrama* arose.

|| 11.17.11 ||

vedah prañava evāgre  
dharmo 'ham vṛṣa-rūpa-dhṛk  
upāsate tapo-niṣṭhā  
hamsam mām mukta-kilbiṣāḥ

In Satya-yuga the undivided Veda is expressed by the syllable *om*, and I am the only object of mental activities. I become manifest as the bull of religion with four legs intact, and thus the inhabitants of Satya-yuga, fixed in austerity and free from all sins, worship me as Hamsa.

I am the object of the mind (*dharmah*). I have four legs (*vṛṣa-rūpa-dhṛk*). This means there are no activities like sacrifice.

|| 11.17.12 ||

tretā-mukhe mahā-bhāga  
prāṇān me hṛdayāt trayī  
vidyā prādurbhūt tasyā  
aham āsam tri-vṛṇ makhaḥ

O greatly fortunate Uddhava! In the beginning of Tretā-yuga, Vedic knowledge appeared from my heart, via the *prāṇa*, in three divisions—as *Rg*, *Sāma* and *Yajur*. Then, from that knowledge I appeared as threefold sacrifice.

In the universal form, from the *prāṇa*, coming from the heart, arose the three Vedas. From the three Vedas arose the three aspects of sacrifice in relation to the *hotā*, *adhvaryu* and *udgatā* priests.

|| 11.17.13 ||

vipra-kṣatriya-viṭ-sūdrā  
mukha-bāhūru-pāda-jāḥ  
vairājāt puruṣāj jātā  
ya ātmācāra-lakṣaṇāḥ

In Tretā-yuga, the four social orders became manifest after being created from the universal form. The *brāhmaṇas* appeared from the Lord's face, the *kṣatriyas* from the Lord's arms, the *vaiśyas* from the Lord's thighs and the *sūdras* from his legs. Each social division was recognized by its particular duties.

The four orders, after being created, became manifest (*jātāḥ*). They were recognized by the qualities of their specific duties (*ātmācāra*).

|| 11.17.14 ||

gr̥hāśramo jaghanato  
brahmacaryam hṛdo mama  
vakṣaḥ-sthalād vane-vāsaḥ  
sannyāsaḥ śirasi sthitāḥ

The married order of life appeared from the loins of my universal form, and the celibate students came from my heart.

The forest-dwelling retired order of life appeared from my chest, and the renounced order of life was situated within the head.

The heart is below the chest.

|| 11.17.15 ||

varṇānāṁ āśramānāṁ ca  
janma-bhūmy-anusāriṇīḥ  
āsan prakṛtayo nēnāṁ  
nicair nīcottamottamāḥ

According to the place of birth on the universal form, the various occupational and social divisions of human society appeared with inferior and superior natures.

The natures, low or high, appeared according to low or high place of birth on the body of the universal form. Thus the face and head, being the highest place on the body, produced the highest natures of *brāhmaṇas* and *sannyāsīs*. Since the feet and loins are the lowest portion of the body, they produced natures of *śūdras* and *gṛhāsthas*.

|| 11.17.16 ||

śamo damas tapah śaucam  
santoṣah kṣāntir ārjavam  
mad-bhaktis ca dayā satyam  
brahma-prakṛtayas tv imāḥ

Control of the mind, control of the senses, austerity, cleanliness, satisfaction, tolerance, simplicity, devotion to me, mercy and truthfulness are the natural qualities of the *brāhmaṇas*.

The *bhakti* or devotion in the *brāhmaṇa* is secondary *bhakti*.

|| 11.17.17 ||

tejo balam dhṛtiḥ śauryam  
titikṣaudāryam udyamah  
sthairyam brahmanyam aiśvaryam  
kṣatra-prakṛtayas tv imāḥ

Energy, bodily strength, determination, heroism, tolerance, generosity, great endeavor, steadiness, devotion to the

*brāhmaṇas* and leadership are the natural qualities of the *kṣatriyas*.

|| 11.17.18 ||

āstikyam dāna-niṣṭhā ca  
adambho brahma-sevanam  
atuṣṭir arthopacayair  
vaiśya-prakṛtayas tv imāḥ

Faith in Vedic civilization, dedication to charity, freedom from hypocrisy, service to the *brāhmaṇas*, dissatisfaction and desire to accumulate money are the natural qualities of the *vaiśyas*.

|| 11.17.19 ||

śuśrūṣāṇam dvija-gavāṁ  
devānāṁ cāpy amāyayā  
tatra labdhena santosah  
śūdra-prakṛtayas tv imāḥ

Service without duplicity to the higher *varṇas*, cows, *devatās*, and complete satisfaction with whatever income is obtained in such service, are the natural qualities of *śūdras*.

|| 11.17.20 ||

aśaucam anṛtam steyam  
nāstikyam śuṣka-vigrahah  
kāmaḥ krodhaś ca tarṣaś ca  
sa bhāvo 'nyāvasāyinām

Dirtiness, dishonesty, thievery, faithlessness, useless quarrel, lust, anger and hankering constitute the nature of those in the lowest position outside the *varṇāśrama* system.

One should also understand there are natural qualities for the *āśramas*, though they not stated here. The qualities of persons outside the *varṇas* are now stated. *Anyāvasāyinām* means "of those who are outside *varṇāśrama*."

|| 11.17.21 ||

ahimsā satyam asteyam  
akāma-krodha-lobhata  
bhūta-priya-hitehā ca  
dharmo 'yam sārva-varṇikah

**Nonviolence, truthfulness, honesty, desire for the happiness and welfare of all others and freedom from lust, anger and greed constitute duties for all members of society.**

Though it says that these are the common rules for all *varṇas*, it also means that those outside the *varṇas* should follow these rules.

|| 11.17.22 ||

dvitiyam prāpyānupūrvyāj  
janmopanayanam dvijah  
vasan guru-kule dānto  
brahmādhīyita cāhūtaḥ

A member of the three upper *varṇas* achieves second birth with *Gāyatri* mantra after purification. Being summoned by the *guru*, residing within the *guru's* *āśrama*, he carefully studies the *Vedas* with a controlled mind.

With the intention of describing the duties of the householder, by which the duties of the *varṇas* are naturally revealed, Kṛṣṇa first describes the first *āśrama* in nine verses. The second-born belong to the three upper *varṇas*. After *grabhādhāna-saṁskāra* and then physical birth (*ānupūrvyāt*), one attains *Gāyatri* mantra through the *upanaya-saṁskāra*. One then studies the *Vedas*, being called by the *guru*. The word *ca* indicates the student should also deliberate on the meaning.

|| 11.17.23 ||

mekhalājina-dañḍākṣa-  
brahma-sūtra-kamaṇḍalūn  
jaṭilo 'dhauta-dad-vāso  
'rakta-piṭhah kuśān dadhat

The *brahmacāri* should regularly dress with a belt of straw and deerskin garments. He should wear matted hair, carry a rod and waterpot and be decorated with beads and a sacred thread. Carrying pure *kuśa* grass in his hand, he should never accept a colorful seat. He should not wash his teeth or clothing.

He wears a belt and carries *kuśa* grass. He wears a string of beads. His hair is matted because he does not use oil. He does not wash his teeth or clothing. He should not have a painted seat for show.

|| 11.17.24 ||  
snāna-bhojana-homeṣu  
japoccāre ca vāg-yataḥ  
na cchindyān nakha-romāṇi  
kakṣopastha-gatāny api

A *brahmacāri* should always remain silent while bathing, eating, attending sacrificial performances, chanting *japa* or passing stool and urine. He should not cut his nails and hair, including the armpit and pubic hair.

|| 11.17.25 ||  
reto nāvakirej jātu  
brahma-vrata-dharah svayam  
avakirṇe 'vagāhyāpsu  
yatāsus tri-padāṁ japeṭ

One observing the vow of celibate *brahmacāri* life should never pass semen. If the semen by chance spills out by itself, he should take bath in water, control his breath by *prāṇāyāma* and chant the *Gāyatrī* mantra.

He should not intentionally expel his semen. If it happens by chance, he should bathe and then do *prāṇāyāma* and chant the *Gāyatrī* mantra.

|| 11.17.26 ||  
agny-arkācārya-go-vipra-  
guru-vṛddha-surāñ śuciḥ  
samāhita upāsita  
sandhye dve yata-vāg japan

He should worship the fire-god, sun, ācāryas, cows, *brāhmaṇas*, gurus, elderly persons and *devatās* at sunrise and sunset, without speaking but by silently chanting mantras.

He should perform worship at sunrise and sunset chanting silently. This implies that he can chant loudly during the noon *sandhyā*.

|| 11.17.27 ||  
ācāryam māṁ vijāniyān  
nāvanmanyeta karhicit  
na martya-buddhyāsūyeta

*sarva-deva-mayo guruḥ*

One should know the ācārya as myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the devatās.

|| 11.17.28 ||

sāyam prātar upāniya  
bhaikṣyam tasmai nivedayet  
yac cānyad apy anujñātam  
upayuñjita samyataḥ

In the morning and evening he should collect foodstuffs by begging or other methods and deliver them to the ācārya. Self-controlled, he should eat food with the permission of the ācārya.

He should offer what he received by begging or any other method. He should eat food when permitted by the ācārya.

|| 11.17.29 ||

śuśrūṣamāṇa ācāryam  
sadopāsīta nīca-vat  
yāna-śayyāsana-sthānair  
nāti-dūre kṛtāñjalih

With an attitude of service he should serve the *guru*, walking behind him when the *guru* walks, lying down nearby and alert when the *guru* sleeps, and standing with folded hands when the *guru* sits.

He should follow behind the *guru* when the *guru* goes. When the *guru* sleeps he should lie down nearby while remaining alert. When the *guru* sits, he should remain in front of him with folded hands waiting for his order.

|| 11.17.30 ||

evam-vṛtto guru-kule  
vased bhoga-vivarjitah  
vidyā samāpyate yāvad  
bibhrad vratam akhaṇḍitam

Until the student has completed his Vedic education, he should remain engaged in the *āśrama* of the *guru*, completely free of material enjoyment and should not break his vow of celibacy.

|| 11.17.31 ||

yady asau chandasāṁ lokam  
ārokṣyan brahma-viṣṭapam  
gurave vinyased deham  
svādhyāyārtham br̥had-vratah

If the *brahmacārī* desires to ascend to the Brahma-loka, the planet of the Vedas, then he should completely surrender himself to the *guru* for further study of the Vedas, and observe a vow of permanent celibacy.

Having described the duties of a *brahmacārī* who takes up household life, Kṛṣṇa describes the duties of the life-long *brahmacārī* in six verses. If he desires to go to Brahma-loka, the planet of the Vedas, he should remain a *brahmacārī* for life and offer his body to the *guru* for additional study of the Vedas. *Viṣṭapa* like *pīṭapa* means "world."

|| 11.17.32 ||

agnau gurāv ātmani ca  
sarva-bhūteṣu mām param  
apr̥thag-dhīr upasita  
brahma-varcasvy akalmaṣah

Endowed with power by study of the Vedas, freed from all sins and duality, he should worship me, the Lord, within fire, the *guru*, himself and all living entities.

The student has power or effulgence from study of the Vedas (*brahma-varcasvi*).

|| 11.17.33 ||

striñāṁ nirikṣaṇa-sparṣa-  
saṁlāpa-kṣvelanādikam  
prāṇino mithuni-bhūtān  
agṛhastho 'gratas tyajet

Those who are not married—*sannyāsīs*, *vānaprasthas* and *brahmacārīs*—should from the beginning give up associating

with women by glancing, touching, conversing, joking or sporting. Neither should they ever associate with any living entity engaged in sexual activities.

*Agrasthah* means a *brahmachārī*, *vānaprastha* or *sannyāsī*. *Agrataḥ* means "from the beginning." He should avoid living beings like birds or insects engaged in sex life.

|| 11.17.34-35 ||

śaucam ācamanam snānam  
sandhyopāstir mamārcanam  
tīrtha-sevā japo 'sprṣyā-  
bhakṣyāsambhāṣya-varjanam  
  
sarvāśrama-prayukto 'yam  
niyamah kula-nandana  
mad-bhāvah sarva-bhūtesu  
mano-vāk-kāya-samnyamah

O Uddhava! Cleanliness, ācamana, bathing, performing *sandhyā* rites, worshiping me, visiting holy places, chanting *japa*, avoiding that which is untouchable, uneatable or not to be discussed, remembering my existence within all living entities, and controlling the mind, words and body—these principles should be followed by all *āśramas*.

|| 11.17.36 ||

evam bṛhad-vrata-dharo  
brāhmaṇo 'gnir iva jvalan  
mad-bhaktas tīvra-tapasā  
dagdha-karmāśayo 'malah

A *brāhmaṇa* observing the great vow of celibacy, brilliant like fire, burns to ashes the *karmas* in his heart. This person, worshipping me, becomes free from all *karmas*.

The process of becoming free of *karma* by the celibate *brāhmaṇa* is described.

|| 11.17.37 ||

athānantaram āvekṣyan  
yathā-jijñāsitāgamac  
gurave dakṣinām dattvā

*snāyād gurv-anumoditah*

A *brahmacāri* who has completed his Vedic education and desires to enter household life, taking permission from the *guru*, should offer proper remuneration to the *guru*, bathe, and return home.

The graduation from studies of the *brahmacāri* who will become a householder is described. Desiring to enter household life (*āvekṣyan*), and having sufficiently deliberated on the meaning of the Vedas, he should bathe. This means he should anoint his body with oil, etc. and then return home.

|| 11.17.38 ||

gr̥ham vanam vopaviśet  
pravrajed vā dvijottamah  
āśramād āśramam gacchen  
nānyathāmat-paras̥ caret

A second born person (*brahmacāri*) becomes a householder, *vānaprastha* or *sannyāsi* in the case of a *brāhmaṇa*. He should progressively move through the *āśramas*. There is no other way for a person who has not surrendered to me.

One enters an *āśrama* according to one's qualification. If he has desires he becomes a householder. If he has no desire by having purified his heart, he becomes a *vānaprastha*. If he is a *brāhmaṇa*, and is without desire, he becomes a *sannyāsi*. If some desire to do so, they may go through all *āśramas*. After *brahmacāri* life one becomes a householder, then *vānaprastha* and finally a *sannyāsi*. One should not enter the *āśramas* in a reverse order, and one should not be without *āśrama*, unless one is my devotee. If one is a devotee, then one does not have to follow the rules of *āśrama*. This will be explained later. If the devotee enters *āśramas* in a different order, or has no *āśrama*, there is no fault.

|| 11.17.39 ||

gr̥hārthī sadṛśim bhāryām  
udvahed ajugupsitām  
yaviyasim tu vayasā  
yām sa-varṇām anu kramāt

One who desires to establish family life should marry a wife of his own caste, who is beyond reproach and younger in age. If

one desires to accept many wives they may be of lower caste than the first wife.

Speaking of the rules for the householder, rules of *varṇa* are discussed. If he desires to marry a second woman, he should do so after the first marriage and they may be of lower caste.

tisro varṇānupūrvyeṇa dve tathaikā yathā-kramam |  
brāhmaṇa-kṣatriya-viśām bhāryāḥ svāḥ śūdra-janmanah ||

The *brāhmaṇa* can marry women of four castes. The *kṣatriya* can marry women of three castes. The *vaiśya* can marry women of two castes. The *śūdra* can marry a woman of only one caste. *Yājñavalkya-smṛti* 1.57

|| 11.17.40 ||  
ijyādhyayana-dānāni  
sarvesāṁ ca dvi-janmanām  
pratigraho 'dhyāpanām ca  
brāhmaṇasyaiva yājanam

All twice-born men—*brāhmaṇas*, *kṣatriyas* and *vaiśyas*—must sponsor sacrifice, study the Vedic literature and give charity. Only the *brāhmaṇas*, however, accept charity, teach the Vedic knowledge and perform sacrifice on behalf of others.

The three upper *varṇas* must sponsor sacrifice, study the Vedas and give charity. But only the *brāhmaṇa* performs sacrifice, teaches the Vedas and receives charity.

|| 11.17.41 ||  
pratigraham manyamānas  
tapas-tejo-yaśo-nudam  
anyābhyaṁ eva jīveta  
śilair vā doṣa-dṛk tayoh

If a *brāhmaṇa* considers that accepting charity from others will destroy his austerity, power and fame, he should maintain himself by the other two brahminical occupations, namely teaching Vedic knowledge and performing sacrifice. If the *brāhmaṇa* considers that those two occupations faulty, then he should live by collecting rejected grains in agricultural fields.

If he considers performing sacrifice and teaching to be faulty, then he lives by collecting grains which have fallen in the field and are rejected by the owner.

|| 11.17.42 ||  
brāhmaṇasya hi deho 'yam  
kṣudra-kāmāya neṣyate  
krccchrāya tapase ceha  
pretyānanta-sukhāya ca

The body of a *brāhmaṇa* is not meant for enjoying insignificant material pleasure; rather, is meant for difficult austerities in this life, to attain unlimited happiness after death.

"Why does the *brāhmaṇa* undergo such pain?" This verse answers. His body is meant for difficulties caused by maintaining his body, to attain happiness after death.

|| 11.17.43 ||  
śiloñcha-vṛttyā parituṣṭa-citto  
dharmam mahāntam virajam juṣāṇah  
mayy arpitātmā gṛha eva tiṣṭhan  
nāti-prasaktah samupaiti śāntim

Satisfied by maintenance through collecting grains from the field or market, engaging in generous acts like receiving guests, being without material desire, absorbing his mind in me, the householder, remaining in this *āśrama* without much attachment, attains liberation.

*Uñcha* means collecting grains which fall in the market. *Śila* is collecting grains from the field. Satisfied with these occupations, he attains liberation. He should engage in (*juṣāṇah*) receiving guests (*mahāntam*) and be without desires (*virajam*). Remaining in the household *āśrama*, he attains liberation.

|| 11.17.44 ||  
samuddharanti ye vipram  
śidantam mat-parāyaṇam  
tān uddhariṣye na cirād  
āpadbhyo naur ivārṇavāt

Just as a ship rescues those who have fallen into the ocean,  
similarly, I very quickly rescue from all calamities those  
persons who uplift suffering *brāhmaṇas* who are my devotees.

The result of serving with devotion *brāhmaṇas* by giving wealth is described. The Lord saves not only persons who save *brāhmaṇas* who are devotees, but also saves those who save any devotee.

|| 11.17.45 ||  
sarvāḥ samuddhared rājā  
piteva vyasanāt prajāḥ  
ātmānam ātmanā dhīro  
yathā gaja-patir gajān

Just as the chief bull elephant protects all other elephants in his herd and defends himself as well, similarly, a determined king, just like a father, must save all of the citizens from difficulty and also protect himself.

The actions of the *kṣatriyas* are described. *Dhīraḥ* here means a king who has determination.

|| 11.17.46 ||  
evam-vidho nara-patir  
vimānenārka-varcasā  
vidhūyehāśubham kṛtsnam  
indreṇa saha modate

An earthly king who protects himself and all citizens by removing all sins from his kingdom will certainly enjoy with Indra in airplanes as brilliant as the sun.

|| 11.17.47 ||  
śidān vipro vaṇig-vṛttyā  
pañyair evāpadam taret  
khaḍgena vāpadākrānto  
na śva-vṛttyā kathañcana

A suffering *brāhmaṇa* can overcome difficulties by acting as a merchant, or in times of danger he can take up the occupation of a *kṣatriyas*. But he should not take an occupation of serving low persons.

Occupations during calamity are described in three verses. He may engage in selling, but not selling liquor or salt or other forbidden items. In times of danger he takes up the duties of a *kṣatriya*. It is said that Gautama took up a sinful occupation when in danger. One may think that taking up *kṣatriya* duties would be superior to *vaiśyas* duties, but according to the Lord, *vaiśya* occupation is superior to the *kṣatriya* occupation for the *brāhmaṇa* because there is violence in *kṣatriya* duties. One should not maintain oneself by serving low persons.

|| 11.17.48 ||

vaiśya-vṛttyā tu rājanyo  
jīven mr̥gayayāpadi  
cared vā vipra-rūpeṇa  
na śva-vṛttyā kathañcana

A king or other member of the royal order who cannot maintain himself by his normal occupation may act as a *vaiśya*, or by hunting, or may act as a *brāhmaṇa* by teaching others Vedic knowledge. But he may not under any circumstances adopt the profession of a *śūdra*.

He may teach others the Vedas as a *brāhmaṇa* does.

|| 11.17.49 ||

śūdra-vṛttim bhajed vaiśyah  
śūdrāḥ kāru-kaṭa-kriyām  
kṛcchrān mukto na garhyeṇa  
vṛttim lipseta karmaṇā

A *vaiśya*, or mercantile man, who cannot maintain himself may adopt the occupation of a *śūdra*, and a *śūdra* who cannot find a master can engage in simple activities like making baskets and mats of straw. However, all members of society must give up those substitute occupations when the difficulties have passed.

All these people, when free of difficulties, must revert to their original occupation.

|| 11.17.50 ||

vedādhyāya-svadhā-svāhā-  
baly-annādyair yathodayam  
devarṣi-pitṛ-bhūtāni  
mad-rūpāṇy anv-aham yajet

According to ones wealth, the householder should daily worship the sages by Vedic study, the forefathers by making offerings with the word *svadhā*, the *devatās* by making offerings with the word *svāhā*, all living entities by offering shares of one's meals, and human beings by offering grains and water. The sages, Pitṛs, *devatās*, humans and other entities are my forms.

Occupations during calamity were described. Now the obligatory actions of the householder are described. One worships the sages by study of the Vedas, the Pitṛs by offerings with *svadhā*, the *devatās* by offerings with *svāhā*, all beings by an offering, and humans by giving food and water, according to one's wealth. One should see them as the Lord.

|| 11.17.51 ||  
yadrcchayopapannena  
śuklenopārjitena vā  
dhanenāpiḍayan bhṛtyān  
nyāyenaivāharet kratūn

A householder should comfortably maintain his dependents either with money that comes of its own accord or with that gathered by honest execution of his duties. According to one's means, one should perform sacrifices.

This verse describes optional duties.

|| 11.17.52 ||  
kuṭumbeṣu na sajjeta  
na pramādyet kuṭumby api  
vipaścin naśvaram paśyed  
adr̥ṣṭam api dṛṣṭa-vat

A householder taking care of many dependent family members should not become materially attached to them, nor should he become inattentive to worship of the Lord. An intelligent householder should see that all possible future happiness, just like that which he has already experienced, is temporary.

Four verses describe the life of a householder who is a *jñāni*, unattached to his duties. Being unattached, he should not be inattentive to hearing and remembering the Lord. He should see that his family is perishable. He sees

that future birth in heaven is as temporary as present life. He gives up desire for both.

|| 11.17.53 ||

putra-dārāpta-bandhūnām  
saṅgamah pāntha-saṅgamah  
anu-deham viyanty ete  
svapno nindrānugo yathā

The association of children, wife, relatives and friends is just like the brief meeting of travelers. With each change of body one is separated from all such associates, just as one loses the objects one possesses in a dream when the dream is over.

Association with family is like a meeting of travelers. Sons and other objects of affection are destroyed with every new body we take, just as, after sleeping, the objects of a dream perish. The example is used to show temporary nature of relationships, not show that the world is false, or it is used to show that the world is false like a dream because possessiveness is false.

|| 11.17.54 ||

ittham parimṛṣan mukto  
gr̥hesv atithi-vad vasan  
na gr̥hair anubadhyeta  
nirmamo nirahaṅkṛtaḥ

Deeply considering the actual situation, an unattached person should live at home just like a guest, without any sense of proprietorship or false ego. In this way he will not be bound or entangled by domestic affairs.

*Duktaḥ* simply means "unattached."

|| 11.17.55 ||

karmabhir gr̥ha-medhiyair  
iṣṭvā mām eva bhaktimān  
tiṣṭhed vanam vopaviśet  
prajāvān vā parivrajet

A devotional householder who worships me by execution of his family duties may remain at home, may take vānaprastha or, if he has a responsible son, take sannyāsa.

The householder desiring *jñāna* can choose his *āśrama*. A devotee, leaving his family members, may also choose another *āśrama*, to attain an opportunity for *bhakti*.

|| 11.17.56 ||

yas tv āsakta-matir gehe  
putra-vittaiṣaṇāturaḥ  
strainah kṛpana-dhīr mūḍho  
mamāham iti badhyate

But a householder whose mind is attached to his home and who is thus disturbed by ardent desires to enjoy his money and children, who is lusty after women, who miserly and who unintelligently thinks, "Everything is mine and I am everything," is certainly bound in illusion.

The faults of attachment to the house are described in three verses.

|| 11.17.57 ||

aho me pitarau vṛddhau  
bhāryā bālātmajātmajāḥ  
anāthā mām ṛte dināḥ  
katham jīvanti duḥkhitāḥ

"O my poor elderly parents, and my wife with a mere infant, and my other young children! Without me, they have no one to protect them and will suffer unbearably. How can they live without me?"

Bondage is shown by a dramatic depiction. I have a baby one month old. Without me, the baby cannot survive, being attacked by enemies. I have children two years old. Without me, without a protector, how can they live?

|| 11.17.58 ||

evam gṛhāśayākṣipta-  
hr̥dayo mūḍha-dhīr ayam  
atṛptas tān anudhyāyan  
mr̥to 'ndham viśate tamāḥ

Thus, because of his foolish mentality, a householder whose heart is overwhelmed by family attachment is never satisfied.

Constantly meditating on his relatives, he dies and enters into the darkest ignorance.

Thus ends the commentary on the Seventeenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Eighteen Vānaprastha and Sannyāsa Conduct

|| 11.18.1 ||

śri-bhagavān uvāca  
vanam vivikṣuh putreṣu  
bhāryām nyasya sahaiva vā  
vana eva vasec chāntas  
tṛtiyām bhāgam āyuṣah

The Supreme Lord said: One who desires to be a *vānaprastha* should enter the forest with a peaceful mind, leaving his wife with his mature sons, or else taking her along with him, and spend a third of his life there.

The Eighteenth Chapter describes life of the *vānaprastha* and *sannyāsi* and as well the general description of a devotee without āśrama. In sequence, first the *vānaprastha* is described. He should remain a *vānaprastha* till the age of seventy-five years. Then he is qualified for *sannyāsa*.

|| 11.18.2 ||

kanda-mūla-phalair vanyair  
medhyair vṛttim prakalpayet  
vasita valkalam vāsas  
trṇa-parṇājināni vā

One should arrange one's sustenance by eating uncontaminated bulbs, roots and fruits that grow in the forest. One should dress in tree bark, grass, leaves or animal skins.

*Vasita* means "should wear."

|| 11.18.3 ||

keśa-roma-nakha-śmaśru-  
malāni bibhṛyād dataḥ  
na dhāved apsu majjeta  
tri kālam sthaṇḍile-śayah

The vānaprastha should not cut the hair on his head, body or face, should not manicure his nails, should not pass stool and urine at irregular times, and should not clean his teeth. He should bathe in water three times daily and should sleep on the ground.

He should not clean his teeth. Three times a day he should submerge himself in water like a pestle (dunking and not scrubbing).

|| 11.18.4 ||  
griṣme tapyeta pañcāgnin  
varṣāsv āsāra-ṣāḍ jale  
ākaṇṭha-magnah śiśira  
evam vṛttas tapaś caret

He should execute penance during the hottest summer days by subjecting himself to burning fires on four sides and the blazing sun overhead; during the rainy season he should remain outside, subjecting himself to torrents of rain; and in the winter he should remain submerged in water up to his neck.

|| 11.18.5 ||  
agni-pakvam samaśnīyat  
kāla-pakvam athāpi vā  
ulūkhalaśma-kuṭṭo vā  
dantolūkhala eva vā

He may eat food cooked by fire such as grains, or fruits ripened by time. He may grind his food with mortar and stone or with his own teeth.

He can grind food with mortar and pestle or use his teeth as a mortar.

|| 11.18.6 ||  
svayam sañcinuyāt sarvam  
ātmano vṛtti-kāraṇam  
deśa-kāla-balābhijño

nādaditānyadāhṛtam

The vānaprastha should personally collect whatever he requires for his bodily maintenance, carefully considering the time, place and his own strength. He should never collect provisions for the future.

He should collect his own food for living, and not hoard food for another time. But he should consider time, place and strength. In a difficult place, dangerous time, or weakened state, he could save food. The rule is not absolute.

|| 11.18.7 ||

vanyaiś caru-purodāśair  
nirvapet kāla-coditān  
na tu śrautena paśunā  
māṁ yajeta vanāśramī

The vānaprastha should perform seasonal sacrifices by offering oblations of caru and sacrificial cakes prepared from rice and other grains found in the forest. He should never offer me animal sacrifices mentioned in the Vedas.

Kāla-coditān means "sacrifices at various seasons such as āgrayaṇa, offered at the end of the monsoon."

|| 11.18.8 ||

agnihotram ca darśaś ca  
paurṇamāśaś ca pūrva-vat  
cāturmāsyāni ca muner  
āmnātāni ca naigamaiḥ

The vānaprastha should perform the agnihotra, darśa and paurṇamāśa sacrifices, as he did while in the gṛhastha-āśrama. He should also perform the vows and sacrifices of cāturmāsyā, since all of these rituals are enjoined for the vānaprastha-āśrama by knowers of the Vedas.

These sacrifices are prescribed for the vānaprastha by the knowers of the Vedas.

|| 11.18.9 ||

evam cīrñena tapasā  
munir dhamani-santataḥ

mām tapo-mayam ārādhyā  
ṛṣi-lokād upaiti mām

The *vānaprastha*, practicing severe penances, becomes so emaciated that he appears to be mere skin and bones. Thus worshiping me who am penance personified, he goes to *Maharloka* and eventually attains liberation.

Having attained *Maharloka* (*ṛṣi-lokāt*), he eventually attains liberation (*mām upaiti*).

|| 11.18.10 ||  
yas tv etat kṛcchrataś cīrṇām  
tapo nihśreyasām mahat  
kāmāyālpiyase yuñjyād  
baliśah ko 'paras tataḥ

One who with difficulty executes this painful but exalted penance for insignificant material pleasure must be considered the greatest fool.

The person who practices these austerities with material desires is criticized.

|| 11.18.11 ||  
yadāsau niyame 'kalpo  
jarayā jāta-vepathuh  
ātmany agnīn samāropya  
mac-citto 'gnim samāviśet

If the *vānaprastha*, because of his trembling body and old age, is no longer able to execute his prescribed duties, he should place the sacrificial fires within his heart by meditation. Then, fixing his mind on me, he should enter into the fire.

*Akalpah* means "being incapable."

|| 11.18.12 ||  
yadā karma-vipākeṣu  
lokeṣu nirayātmasu  
virāgo jāyate samyañ  
nyastāgnih pravrajet tataḥ

When the *vānaprastha* becomes detached from all planets attained by actions, understanding that even promotion to Brahmaloka is a miserable situation, he may give up the sacrificial fires of *vānaprastha* life and take the *sannyāsa* order of life.

*Karma-vipākesu* means "attained by actions."

|| 11.18.13 ||

iṣṭvā yathopadeśam mām  
dattvā sarva-svam ṛtvije  
agnin sva-prāṇa āveśya  
nirapekṣah parivrajet

Having worshiped me according to scriptural injunctions and having given all his property to the sacrificial priest, he should place the fires within himself. Thus, with the mind completely detached, he should enter the *sannyāsa* order of life.

According to scriptures, one should worship me by *śrāddhāṣṭaka* and *prājāpatya* sacrifices. .

|| 11.18.14 ||

viprasya vai sannyasato  
devā dārādi-rūpiṇah  
vighnān kurvany ayam hy asmān  
ākramya samiyāt param

"This man is going to surpass us and attain the supreme Brahman." Thus thinking, the *devatās* create stumbling blocks on the path of the *sannyāsi* by appearing before him in the shape of his former wife or other women and attractive objects.

He should not pay attention to the obstacles. The *devatās* appear as his wife and others because they fear he will surpass them and attain the supreme Brahman.

|| 11.18.15 ||

bibhṛyāc cen munir vāsah  
kaupinācchādanam param  
tyaktam na daṇḍa-pātrābhyaṁ  
anyat kiñcid anāpadi

If the *sannyāsī* desires to wear something besides a mere *kaupīna*, he may use another cloth around his waist to cover the *kaupīna*. Having taken the *sannyāsa* vow, if there is no emergency, he should not accept anything besides his stick and water pot.

The actions of the *sannyāsī* are described. If he desires to wear cloth other than the *kaupīna*, he should only wear a piece of cloth to cover the *kaupīna*. When he accepts the vow of *sannyāsa*, renouncing everything (*tyaktam*), he does not accept anything except the water pot and stick.

|| 11.18.16 ||

dṛṣṭi-pūtam nyaset pādām  
vastra-pūtam pibej jalām  
satya-pūtām vaded vācam  
manah-pūtām samācaret

His steps are purified by his glance. His water is purified by his straining cloth. His words are purified by truth. His actions are purified by his mind.

|| 11.18.17 ||

maunānihānilāyāmā  
daṇḍā vāg-deha-cetasām  
na hy ete yasya santy aṅga  
veṇubhir na bhaved yatiḥ

He who has not accepted the three internal *daṇḍas* of avoiding useless speech, avoiding useless activities and controlling the life air can never be considered a *sannyāsī* merely because of his carrying an external *daṇḍa*.

Silence is control of words. Giving up action is control of the body. Controlling breath is control of the mind. He who does not have these three controls or internal *daṇḍas* is not a *sannyāsī*, O Uddhava.

|| 11.18.18 ||

bhikṣām caturṣu varṇeṣu  
vigarhyān varjayāmś caret  
saptāgārān asaṅkýptāmś  
tuṣyel labdhena tāvatā

Rejecting houses of ill repute, he should approach without previous calculation seven houses from any of the four varṇas and be satisfied with that which is obtained there by begging.

One should not approach houses known for impurity. Among the brāhmaṇas one should approach those who maintain themselves by donations, teaching, performing sacrifice and taking grains from the field or market floor. One should not plan beforehand which houses will be good for accepting food.

|| 11.18.19 ||

bahir jalāśayam gatvā  
tatropaspr̄ṣya vāg-yataḥ  
vibhajya pāvitam̄ śeṣam̄  
bhūñjitāśeṣam̄ āhṛtam̄

Taking the food gathered through begging, he should leave the populated areas and go to a reservoir of water. There, performing ācamana, in silence he should purify the food and distribute portions. He should eat everything he has begged, leaving no remnants.

One should distribute part of the food to Viṣṇu, Brahmā, the sun and living entities. One should not leave remnants and keep them for eating later.

|| 11.18.20 ||

ekaś caren mahim̄ etām̄  
nihsaṅgah̄ samyatendriyah̄  
ātma-krīḍa ātma-rata  
ātma-vān sama-darśanah̄

With no material attachment, with senses fully controlled, fully determined, satisfied in realization of Paramātmā and enjoying pastimes with Paramātmā, he should travel about the earth alone, seeing with equal vision everywhere.

He should be satisfied in realizing Paramātmā (ātma-rataḥ). He has pastimes with the Paramātmā (ātma-krīḍah̄). He is endowed with determination (ātma-vān)

|| 11.18.21 ||

vivikta-kṣema-śaraṇo

mad-bhāva-vimalāśayah  
ātmānam cintayed ekam  
abhedena mayā muniḥ

Dwelling in a safe and solitary place, his mind purified by constant thought of me, the sage should contemplate that the *jīva* is non-different from me.

He contemplates that the *jīva* (*ātmānam*) is not different from Paramātmā. This is done in order to attain *sāyujya-mukti*.

|| 11.18.22 ||  
anvikṣetātmano bandham  
mokṣam ca jñāna-niṣṭhayā  
bandha indriya-vikṣepo  
mokṣa eṣām ca samyamah

By steady knowledge, a sage should repeatedly ascertain the cause of the soul's bondage and liberation. Bondage occurs when the senses are deviated to sense gratification, and complete control of the senses constitutes liberation.

He should repeatedly consider (anvikṣeta) the cause of the soul's bondage and liberation.

|| 11.18.23 ||  
tasmān niyamya ṣad-vargam  
mad-bhāvena caren munih  
viraktah kṣudra-kāmebhyo  
labdhvātmani sukham mahat

Therefore, completely controlling the five senses and the mind by thoughts of me, the sage, having experienced spiritual bliss within the self, should live with detachment from insignificant material enjoyment.

Ṣad-vargam means the group of six senses.

|| 11.18.24 ||  
pura-grāma-vrajān sārthān  
bhikṣārthām praviśamś caret

puṇya-deśa-saric-chaila-  
vanāśrama-vatīm mahīm

The sage should travel to sanctified places, rivers, mountains and forests. He should enter the cities, towns and pasturing grounds and approach ordinary working men only to beg his bare sustenance.

|| 11.18.25 ||

vānaprasthāśrama-padeśv  
abhikṣṇam bhaikṣyam ācaret  
samsidhyaty āśv asammohah  
śuddha-sattvah śilāndhasā

He should beg from the hermitage of a vānaprastha, since, by accepting food picked from the fields, the antaḥkaraṇa becomes pure and one becomes freed from illusion.

He should do this because by taking food obtained from the fields his antaḥ-karaṇa becomes pure.

|| 11.18.26 ||

naitad vastutayā paśyed  
dṛśyamānam vinaśyati  
asakta-citto viramed

He should never see as ultimate reality those material things which will perish. With consciousness free from attachment to this world and the next, he should withdraw from all activities meant for material progress.

"How can one give up sweets and develop an inclination for coarse grains collected from the field?" One should not see things like food substantial, since they will be destroyed. Being unattached to this world and the next one should become disinterested in activities to attain those things.

|| 11.18.27 ||

yad etad ātmāni jagan  
mano-vāk-prāṇa-samhatam  
sarvam māyeti tarkeṇa  
sva-sthas tyaktvā na tat smaret

He should logically consider the universe, as well as the mind, speech and life air, to be ultimately products of *māyā*, situated in the Lord. Thus situated in the self, rejecting them all, he should never think of them.

One should establish by logic that all things in the world are the products of the *guṇas* of *māyā* (*māyā iti*). The logic is as follows. The effects are actually nothing but the cause. They are all one with Paramātmā. Therefore one does not think of them as individual objects of any value.

|| 11.18.28 ||  
jñāna-niṣṭho virakto vā  
mad-bhakto vānapekṣakah  
sa-liṅgān āśramāṁs tyaktvā  
cared avidhi-gocarah

A person fixed in *jñāna* and detached from external objects, or my devotee who is detached even from desire for liberation—both should reject the *āśrama* duties based on external rituals or paraphernalia and conduct themselves beyond the range of rules.

*paripakka jñānino niṣkāma svabhaktasya ca varṇāśrama niyamābhāvam  
āha - jñāna niṣṭhah paripakka jñānavān anapekṣakah pratiṣṭhā  
paryantapekṣā rahitah. atra sarvathā nairapekṣam ajāta-premno  
bhaktasya na sambhaved ata utpanna premaiva bhaktah  
sa-liṅgānāśramāṁs tyajet anutpanna premā tu nirlīṅgāśrama dharmāṁs  
tyajed ityartho labhyate sva dharma tyāgas tu 'tavat karmāṇi kurviteti'  
vākyāt bhaktānām ārambhata evāvagamyate. tayoh śuddhāntah  
karaṇatvād eva pāpe pravṛttyābhāvāt durācāratvam nāśanikyam  
tenavidhi gocarah*

The mature *jñāni* and the *niṣkāma* devotee are beyond the rules of *varṇāśrama*. The mature *jñāni*, devoid of expectations of even good position, should reject the rules. Complete indifference to things (*anapekṣakah*) is not possible for the devotee who has not developed *prema*. Thus the devotee who has developed *prema* gives up the *āśramas* along with the all signs of *āśramas* (such as the stick and water pot). The devotee who has not developed *prema* (who is not *anapekṣakah*) gives up the actions of the *āśramas* but not its external signs. However, for the devotees in general, giving up the actions of his *sva-dharma* takes place to some degree from the beginning of *bhakti*.

āvat karmāṇī kurvīta na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service hearing and chanting, one has to act according to the regulative principles of the Vedic injunctions. SB 11.20.9

Because the matured *jñānī* and the *prema-bhakta* have no tendency for sin, there is no fear of bad conduct. Thus they do not have to follow rules.

|| 11.18.29 ||  
budho bālaka-vat krīḍet  
kuśalo jaḍa-vac caret  
vaded unmatta-vad vidvān  
go-caryāṁ naigamaś caret

Although most wise, the *paramahāṁsa* should play like a child; although most expert, he should behave like an incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he should behave in an unrestricted manner.

Fearing disturbance from getting recognition from the public, he does not reveal himself. Though learned in the meaning of the Vedas (*naigamah*) he does not follow the rules.

|| 11.18.30 ||  
veda-vāda-rato na syān  
na pāṣāṇḍī na haitukah  
śuṣka-vāda-vivāde na  
kañcit pakṣam̄ samāśrayet

A devotee should never engage in the rituals mentioned in the *karma-kāṇḍa* section of the Vedas, nor should he take up the marks of a Buddhist, or become involved in logic. He should never take any side whatsoever in useless arguments.

Though he should hide himself, he should not do certain activities. He should not become involved in explaining *karma-kāṇḍa* or take up the symbols of a Buddhist (*pāṣāṇḍī*). He should not involve in logical arguments, or take sides in arguments with dry philosophies like *vivarta-vāda*.

|| 11.18.31 ||

nodvijeta janād dhīro  
janām codvejayen na tu  
ati-vādāṁs titikṣeta  
nāvamanyeta kañcana  
deham uddiśya paśu-vad  
vairam kuryān na kenacit

A saintly person should never let others disturb him and, similarly, should never disturb other people. He should tolerate the insults of others and should never insult anyone. He should never create hostility with anyone for the sake of the material body, for he would thus be no better than an animal.

*Ativādān* means insults.

|| 11.18.32 ||

eka eva paro hy ātmā  
bhūteṣv ātmany avasthitah  
yathendur uda-pātreṣu  
bhūtāny ekātmakāni ca

The one Paramātmā is situated within all material bodies and within everyone's soul, just as the moon is reflected in innumerable reservoirs of water. Every material body is the effect of Paramātmā.

The way to avoid having enemies is described. Paramātmā is in all beings such as humans or animals and in the *jīva* (*ātmani*), just as the moon is perceived as a reflection in water by its rays. Because the cause is in the effects, the moon is in all the reflections. By seeing Paramātmā in ayl *jīvas*, there is no cause for enmity, from the spiritual point of view. Because all bodies are non-different from Paramātmā, being his effects, there is no cause for enmity, from the point of view of the body.

|| 11.18.33 ||

alabdhvā na viṣideta  
kāle kāle 'śanām kvacit  
labdhvā na hṛṣyed dhṛtimān  
ubhayām daiva-tantritam

If at times one does not obtain proper food one should not be depressed, and when one obtains sumptuous food one should

not rejoice. Being fixed in determination, one should understand both situations to be under the control of *karma*.

One should not rejoice or lament since both getting and not getting are under the law of *karma* (*daiva-tantritam*).

|| 11.18.34 ||

āhārārtham samiheta  
yuktam tat-prāṇa-dhāraṇam  
tattvam vimṛṣyate tena  
tad vijnāya vimucyate

If required, one should endeavor to get sufficient foodstuffs, because it is always necessary and proper to maintain one life. When one is fit, one can contemplate spiritual truth, and by understanding the truth one is liberated.

If one receives nothing by begging, one should endeavor for some food. One should endeavor for just enough food, because one should maintain life. By that, one can contemplate the truth. From the truth one attains liberation.

|| 11.18.35 ||

yadṛcchayopapannānnam  
adyāc chreṣṭham utāparam  
tathā vāsas tathā śayyām  
prāptam prāptam bhajen munih

A sage should accept the food, clothing and bedding—be they of excellent or inferior quality—that come of their own accord.

Because of not making effort what he receives may be tasty or insipid. But the sage should not rejoice or refuse what he receives by expressing himself with words.

|| 11.18.36 ||

śaucam ācamanam snānam  
na tu codanayā caret  
anyāṁś ca niyamāñ jñānī  
yathāham lilyeśvarah

Just as I, the Supreme Lord, execute regulative duties by my own free will, similarly, the *jñānī* should maintain general

cleanliness, perform ācamana, take bath and execute other regulative duties, not by force, but by his own free will.

One should not perform actions by force of the rule. One should not be a servant of the rule, but rather perform the acts by previous habit or by free will.

|| 11.18.37 ||

na hi tasya vikalpākhyā  
yā ca mad-vikṣayā hatā  
ā-dehāntāt kvacit khyātis  
tataḥ sampadyate mayā

The *jñāni* does not explain about difference at all, since difference is destroyed by realization of me. Sometimes however, before the body is given up, this false perception recurs. But after death he merges with me.

The cause of the *jñāni* not being a slave to rules is explained. He does not perceive difference (*vikalpa ākhyāḥ*). "by words he may not express difference since he says that *ātmā* is the universe, but does he not think in terms of difference?" That perception is destroyed by direct realization of me. "Is it not partially destroyed?" Sometimes before he leaves the body there is false perception which was previously annulled.

|| 11.18.38 ||

duḥkhodarkeṣu kāmeṣu  
jāta-nirveda ātmavān  
ajjñāsita-mad-dharmo  
munim gurum upavrajet

One who is detached from material enjoyment, knowing its result to be miserable, and who desires spiritual perfection, but who has not seriously considered Paramātmā, should approach a wise guru.

Having describes the activities of a person who has attained knowledge. Kṛṣṇa describes the activities of a person desiring to attain knowledge. The person who has not considered Paramātmā (*ajjñāsita-mad dharmah*) should approach a guru.

|| 11.18.39 ||

tāvat paricared bhaktah

śraddhāvān anasūyakah  
yāvad brahma vijāniyān  
mām eva gurum ādṛtaḥ

Until a devotee has clearly realized Brahman, he should continue with great faith and respect, and without envy, to render personal service to the *guru*, who is nondifferent from me.

The *guru* is my form.

|| 11.18.40-41 ||  
yas tv asamya-ta-ṣad-vargah  
pracaṇḍendriya-sārathih  
jñāna-vairāgya-rahitas  
tri-danḍam upajivati

surān ātmānam ātma-stham  
nihnute mām ca dharma-hā  
avipakva-kaṣāyo 'smād  
amuṣmāc ca vihiyate

One who has not controlled the six forms of illusion (lust, anger, greed, excitement, false pride and intoxication), whose intelligence, the leader of the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the *sannyāsa* order of life to make a living, who deceives the *devatās*, *ātmā* and *Paramātmā*, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next.

Two verses criticize the *sannyāsi* of bad conduct. His intelligence is uncontrolled (*pracaṇḍa-indriya-sārathih*) and takes *sannyāsa* to make a living. He deceives the *devatās* who should be worshipped, his own *ātmā* and me, situated within all beings. As a result of that deception he is lost in this life and the next.

|| 11.18.42 ||  
bhikṣor dharmah śamo 'himsā  
tapa iksā vanaukasah  
grhiṇo bhūta-rakṣejyā  
dvijasyācārya-sevanam

The main duties of a *sannyāsī* are equanimity and nonviolence, whereas the duties of the *vānaprastha* are austerity and philosophical understanding of the difference between the body and soul. The main duties of a householder are to give shelter to all living entities and to perform sacrifices, and the main duty of the *brahmacārī* is serving the *guru*.

The main activities of the four *āśramas* are stated.

|| 11.18.43 ||  
brahmacaryam tapah ūaucam  
santoṣo bhūta-sauhṛdam  
gr̥hasthasyāpy ṛtau gantuh  
sarvesām mad-upāsanam

As well, the householder may approach his wife for sex only at the time prescribed for begetting children. Otherwise, the householder should practice celibacy, austerity, cleanliness of mind and body, satisfaction, and friendship toward all living entities. Worship of me is to be practiced by all human beings, regardless of social or occupational divisions.

Other duties of the householder are pointed out. *Ūaucam* includes absence of attachment and other negative qualities. The method of the householder's *brahmacharya* is described: he should approach his wife while she is fertile. However, everyone must worship me since I give life to all of *varṇas* and *āśramas*. Without that worship all *varṇas* and *āśramas* are useless. It is said:

mukha-bāhūru-pādebhyah puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā gunair viprādayah pr̥thak

Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the *āśramas*.

ya eṣāṁ puruṣāṁ sākṣād ātma-prabhavam iśvaram  
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhāḥ

If any of the members of the four *varṇas* and four *āśramas* fail to worship or disrespect the Lord, who is the source of their own creation, they will fall down from their *āśrama*. SB 11.5.3-4

|| 11.18.44 ||  
iti māṁ yah sva-dharmaṇa  
bhajen nityam ananya-bhāk  
sarva-bhūteṣu mad-bhāvo  
mad-bhaktim vindate dṛḍhām

**One who worships me by his prescribed duties, having no other object of worship, and who understand I am in all beings including the *devatās*, achieves firm *bhakti* to me.**

By this method, by necessarily worshipping me in the *varṇas* and *āśramas*, understanding the superiority of my worship, worshipping me as the principal part of one's *sva-dharma*, without material desire, one attains *śānta-bhakti*.<sup>22</sup> "How can one practice pure *bhakti* in *sva-dharma*, since it includes worship of *devatās* and *Pitṛs*?" That person should think of me in all beings, including the *devatās* and *Pitṛs*, as the Paramātmā.

|| 11.18.45 ||  
bhaktyoddhavānapāyinyā  
sarva-loka-maheśvaram  
sarvotpatty-apyayam brahma  
kāraṇam mopayāti saḥ

**O Uddhava! One who worships me with unfailing *bhakti* attains me as the Lord of all worlds, the cause of creation and destruction, and Brahman.**

By that *bhakti*, some also attain me as the Lord of all planets. I, the giver of power equal to my own, give him liberation in the form of *sārṣṭi*. Some attain me as the cause of all creation and destruction. I create for them the bliss of *jñāna* and *yoga-siddhis* that he desires, and I destroy *samsāra* for him. Some attain me as Brahman. I give them impersonal liberation.

|| 11.18.46 ||  
iti sva-dharma-nirṇikta-  
sattvo nirjñāta-mad-gatih  
jñāna-vijñāna-sampanno  
na cirāt samupaiti mām

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<sup>22</sup> Because this is *karma-miçra-bhakti* or *jīāna-miçra-bhakti* it leads to çānta-rati at best.

Thus, one who has purified his existence by execution of his prescribed duties, who fully understands my supreme position and who is endowed with scriptural and realized knowledge, very soon achieves me.

Kṛṣṇa summarizes this section.

|| 11.18.47 ||  
varṇāśramavatāṁ dharma  
eṣa ācāra-lakṣaṇah  
sa eva mad-bhakti-yuto  
nihśreyasa-karāḥ parah

Following rules of *varṇāśrama* with a little mixture of *bhakti* produces impersonal liberation.

Having spoken of mixed *bhakti* (where *bhakti* is more prominent than *jñāna*), Kṛṣṇa now describes secondary *bhakti* (where *jñāna* is more prominent than *bhakti*). Activities of *varṇāśrama* with offerings to me produce impersonal liberation (*nihśreaya-karāḥ*).

|| 11.18.48 ||  
etat te 'bhīhitāṁ sādho  
bhavān pṛcchati yac ca mām  
yathā sva-dharma-samyukto  
bhakto mām samiyāt param

O saintly Uddhava! I have now described to you, just as you inquired, the means by which my devotee, perfectly engaged in his prescribed duty, can attain me.

Thus ends the commentary on the Eighteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Nineteen *Jñāna and Bhakti*

|| 11.19.1 ||  
śri-bhagavān uvāca  
yo vidyā-śruta-sampannah

ātmavān nānumānikah  
 mayā-mātram idam jñātvā  
 jñānam ca mayi sannyaset

The Supreme Lord said: A person endowed with *jñāna* through the scriptures, who consequently understands *ātmā*, and has realization, on understanding that the world is produced through false identity, gives up the practice of *jñāna* in order to attain me.

tad evam anādy-avidyā-dūrikaranārtham eva niṣkarma-jñāna-yoga-vairāgyādīni jīvasya kartavyavenoktāni. taḥ sādhanair dūribhūtāyām avidyāyām vidyāyām cotpānnāyām na taḥ sādhanaiḥ ko'pu upayogah. yathā sarpa-vyāghra-bhūtādī-āviṣṭah puruṣah svām vismṛtya sarpo'ham bhūto'ham ity eva yāvad ātmānam manyate. tāvad eva maṇi-mantra-mahausadhdinām prayoga upayujyate. tat-tad-āveśe tais tair upāyair upasānte sati amūko'ham amūkasya putra iti sva-svabhāve prāpte sati na punas tair mantrausadhdibhiḥ kṛtyam ity āha—ya iti.

In the Nineteenth Chapter, *bhakti* of the devotee who gives up *sādhana* of the *jñāni*, and the definitions of words like *yama* are described. In order to destroy beginningless ignorance, it has been explained that the *jīva* must practice *jñāna*, *yoga* and *vairāgya* without material actions. When ignorance is destroyed and knowledge is produced by those *sādhanas*, those *sādhanas* are no longer useful at all. A person, becoming absorbed in a snake, tiger or ghost, forgets himself and thinks he is a snake, tiger or ghost. Then gems, *mantras* and medicines are useful to help him. When the identity is broken by those means, and the person returns to his former identity, the gems, *mantras* and medicines are no longer used. That principle is described in this verse.

One should be endowed with knowledge (*vidyā*) which destroys ignorance, composed of *sāṅkhya*, *yoga*, austerity, *vairāgya*, learned through scriptures which teach those subjects. He then understands the nature of *ātmā* (*ātmavān*). He is not a possessor of theoretical knowledge (*na ānumānikah*), but has direct realization. Understanding that the universe arises from ignorance through false identity with his body and related objects, or understanding that this world is temporary, he renounces all *jñāna-sādhana* for me. This means he gives up *jñāna* in order to attain me. This is called *vidvat-sannyāsa*.

|| 11.19.2 ||  
 jñāninās tv aham eveṣṭah  
 svārtho hetuś ca sammataḥ

svargaś caivāpavargaś ca  
nānyo 'rtho mad-ṛte priyah

For the *jñāni*, I am the object of worship, the expected result, the *sādhana*, and the means of realization. I am the cause of happiness and destruction of suffering. There is no one dearer than me for the *jñāni*.

"Should the *jñāni* give up *bhakti* as one gives up *jñāna*?" No. Not at all. I am the object of worship (*iṣṭah*). How can one give up worshipping me? I alone am the expected result (*svārthah*), and the cause, the *sādhana*. How can one give up *bhakti* to me? I am the means of realization (*sammataḥ*). I have said:

*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*  
*tato mām tattvato jñātvā viśate tad-anantaram //55//*

Only by *bhakti* can a person know me as Brahman. Then, knowing me as Brahman by that *bhakti*, he merges with me. BG 18.55

I will also say in verse 5 *bhaja mām bhakti-bhāvataḥ*: worship me with devotion. I am the cause of happiness (*svargah*) and the cause of removal of suffering (*apavargah*). According to Jīva Gosvāmī this verse means "I make my appearance as the supreme *sādhana* (means) and *sādhyā* (goal) for the *jñāni*."

|| 11.19.3 ||  
jñāna-vijñāna-saṁsiddhāḥ  
padam śreṣṭham vidur mama  
jñāni priyatamo 'to me  
jñānenāsau bibharti mām

Those who had previously achieved complete perfection through philosophical and realized knowledge recognized my lotus feet to be supreme. Such a *jñāni*, most dear to me, pleases me by his knowledge.

The Lord gives evidence of the realization of *jñānis* from previous history. Those who had perfect knowledge and realization knew that my *svarūpa*, and knew that my lotus feet, not Brahman, were the best.

tasyāravinda-nayanasya padāravinda-  
kiñjalka-miśra-tulasī-makaranda-vāyuh

antar-gataḥ sva-vivareṇa cakāra teṣāṁ  
saṅkṣobham akṣara-juṣām api citta-tanvoh

The wind carrying the aroma of *tulasi* which had touched the filaments of the Lord's toe nails on his lotus feet entered their minds through the nostrils and began to agitate their minds and bodies, even though they were fixed in Brahman. SB 3.15.43

Such a *jñāni* is most dear to me.

|| 11.19.4 ||  
tapas tīrtham japo dānam  
pavitrāṇītarāṇī ca  
nālām kurvanti tām siddhim  
yā jñāna-kalayā kṛtā

That perfection which is produced by a small fraction of *jñāna* cannot be duplicated by performing austerities, visiting holy places, chanting silent prayers, giving in charity or engaging in other pious activities.

*Kalayā* means "by a small portion."

|| 11.19.5 ||  
taśmāj jñānenā sahitām  
jñātvā svātmānam uddhava  
jñāna-vijñāna-sampanno  
bhaja mām bhakti-bhāvataḥ

Therefore, O Uddhava, knowing your *ātmā* through *jñāna*, endowed with knowledge and realization, worship me with devotion.

Śridhara Svāmī says this means "Worship me and give up all other processes."

|| 11.19.6 ||  
jñāna-vijñāna-yajñena  
mām iṣṭvātmānam ātmani  
sarva-yajña-patim mām vai  
saṁsiddhim munayo 'gaman

Formerly, great sages, through the sacrifice of Vedic, worshiped me within themselves, knowing me to be the Supreme Lord of all sacrifice and Paramātmā. These sages thus achieved realization of me.

Who is endowed with knowledge and realization? The sages achieved perfection after worshipping me, as the master of all sacrifices and as Paramātmā, in themselves, by the sacrifice consisting of theoretical knowledge. Having attained perfection, the ancient sages were then endowed with knowledge and realization.

|| 11.19.7 ||

tvayy uddhavāśrayati yas tri-vidho vikāro  
māyāntarāpatati nādy-apavargayor yat  
janmādayo 'sya yad ami tava tasya kīm syur  
ādy-antayor yad asato 'sti tad eva madhye

O Uddhava! The body, a transformation of the *guṇas*, the produce of *avidyā*, takes shelter of your *ātmā* and remains in your present condition. It is not your natural state because you are without birth and death. How can birth and death of the body belong to the *ātmā*? Even while perceiving illusions with a beginning and end, you actually remain separate.

The *jñāni* endowed with knowledge and realization then worships me as the highest goal. But that is a very distant goal. First, you should rise above ignorance, knowing you are *tvam*, *ātmā*. Taking Uddhava as his subject, he addresses people in general in this verse. O Uddhava! The transformations of the three *guṇas*, the imposition of the body, take shelter of you, the *jīva*. This imposition (*adhyāsa*) of the body, taking shelter of the *ātmā*, is the effect of *avidyā* (*māyā*). This is a state of attainment in the interim period (*antarā*). This means it is not your natural state, since the *jīva* has no beginning and end. You are spiritual and the body is material. The birth and death of the body does not belong to you, who are spiritual. How can you think that the *ātmā* is born, dies, or is happy or sad?

yathā vyāghrāviṣṭa puruṣasya vyāghratvam pratīti kāle api puruṣatvam  
eva satyam na tu vyāghratvam. atra jīvasya avidyā sambandha  
samayājñānāt eva anādyavidyā sambandha iti sarvāloka prasiddhibh  
"When I did not have a relationship with the body, and when the body is destroyed by *jñāna*, then I can remain separate from the body. But for now, I am the body." One continues existing as *ātmā* even when one

perceives false objects with beginning and end by error, just as a person who thinks of a tiger continuously remains a person even while being conscious of a tiger. He does not become a tiger. It is also well known that the relationship of the *jīva* with *avidyā* is without beginning, through the power of *māyā*. One could argue that if the ignorance was without beginning it would mean this ignorant condition would be the *svarūpa* of the *jīva*, which could therefore not be removed even by *jñāna*. The *jīva*'s *svarūpa* would have to be destroyed to destroy *avidyā*. But the idea that liberation means destruction of the *jīva*'s *svarūpa* is not accepted by the authorities.

|| 11.19.8 ||

śri-uddhava uvāca  
jñānam viśuddham vipulam yathaitad  
vairāgya-vijñāna-yutam purāṇam  
ākhyāhi viśveśvara viśva-mūrte  
tvad-bhakti-yogam ca mahad-vimṛgyam

Uddhava said: Please explain to me more elevated knowledge, greater knowledge, endowed with detachment and realization, which is approved by previous *jñānis*. O Lord of the universe! O form of the universe! Teach me about pure *bhakti* which is sought by the great sages.

Having heard about *tvam*, the *ātmā*, Uddhava asks about knowledge and realization of *tat*, Brahman, along with *vairāgya*, and asks about most rarely attained *bhakti-yoga*, since he is dissatisfied with *jñāna*. Tell me about pure knowledge (*viśuddham*), beyond knowledge of *tvam*, the *jīva*. Tell about knowledge which is greater, since it is about Brahman, *tat*. This knowledge is approved by the previous *jñānis*. Uddhava addresses the Lord. O power of the universe! O form of the universe! By these names Uddhava implies that if the universe were false, talking about its power and form would be meaningless. The *bhakti* which is especially sought (*vimṛgyam*) by the great sages like Śuka and Sanaka is pure *bhakti*.

|| 11.19.9 ||

tāpa-trayenābhīhatasya ghore  
santapyamānasya bhavādhvaniśa  
paśyāmi nānyac charaṇam tavāṅghri-  
dvandvātapatrād amṛtābhivarsat

O Lord! For one who is being tormented on the terrible path of birth and death and is constantly overwhelmed by the threefold miseries, I do not see any shelter other than your two lotus feet, which are like a refreshing umbrella that pours showers of nectar.

"Reach success by *jñāna*. Why ask about pure *bhakti*?" Your feet shower everywhere sweetness which gives happiness superior to the bliss of Brahman. It is said:

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt  
sā brahmaṇī sva-mahimany api nātha mā bhūt  
kim tv antakāsi-lulitāt patatām vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness, Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. SB 4.9.10

I ask about *bhakti* because from *bhakti* one gains release from *samsāra* even without *jñāna*, and one gains bliss greater than the bliss of Brahman.

|| 11.19.10 ||

daṣṭam janam sampatitam bile 'smi  
kālāhinā kṣudra-sukhoru-tarṣam  
samuddharainam kṛpayāpavargyair  
vacobhir āsiñca mahānubhāva

O almighty Lord! Please be merciful and uplift this hopeless living entity, bitten by the snake of time, who has fallen into the dark hole of material existence, and still intensely hankers for insignificant material happiness. Sprinkle me with your liberating words.

"So, reach success by pure *bhakti-yoga*. Why ask at all about *jñāna*?" Uddhava answers with this verse. The meaning is this. Pure *bhakti* does not arise by human effort, since it can only be attained by chance mercy of great devotees. *Jñāna-yoga* is attained on its own by those who have understood *tvam*, the *ātmā*, by knowledge arising through *niskāma-karma*. It is attained by human effort. Those who do not attain pure *bhakti* should be delivered by this. For this reason I ask about *jñāna*. Please sprinkle me with the sweetness of your words which bestow

liberation. The nectar of *jñāna* coming from your moon-like mouth produces liberation.

|| 11.19.11 ||

śri-bhagavān uvāca  
ittham etat purā rājā  
bhīṣmam dharma-bhṛtām varam  
ajāta-śatruḥ papraccha  
sarveṣām no 'nuśṛṇvatām

The Supreme Lord said: Just as you are now inquiring from me, in the past King Yudhiṣṭhīra, who considered no one his enemy, inquired from the greatest of the upholders of religious principles, Bhīṣma, while all of us were carefully listening.

|| 11.19.12 ||

nivṛtte bhārate yuddhe  
suhṛn-nidhana-vihvalah  
śrutvā dharmān bahūn paścān  
mokṣa-dharmān aprēchata

When the great Battle of Kurukṣetra had ended, King Yudhiṣṭhīra was overwhelmed by the death of many beloved well-wishers, and thus, after listening to many instructions on *dharma*, he finally inquired about the path of liberation.

|| 11.19.13 ||

tān aham te 'bhidhāsyāmi  
deva-vrata-makhāc chrutān  
jñāna-vairāgya-vijñāna-  
śraddhā-bhakti-upabṛmhitān

I will now speak unto you those topics filled with *jñāna*, detachment, self-realization, faith and *bhakti* that were heard directly from the mouth of Bhīṣmadeva.

|| 11.19.14 ||

navaikādaśa pañca trīn  
bhāvān bhūteṣu yena vai  
īkṣetāthāikam apy eṣu  
taj jñānam mama niścitam

I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.

The nine are *prakṛti*, *jīva*, *mahat-tattva*, *ahaṅkāra*, and the five *tanmātras*. The eleven are the eleven senses. The five are the five gross elements. The three are the three *guṇas*. I approve that knowledge by which one sees these twenty-eight elements in all beings from Brahmā to the plants, which are their products, and by which one sees Paramātmā in all the twenty-eight elements. That is knowledge by which, after seeing the world made of cause and effect, one sees the world as non-different from the supreme cause.

|| 11.19.15 ||  
etad eva hi vijñānam  
na tathaikena yena yat  
sthity-utpatty-apyayān paśyed  
bhāvānām tri-guṇātmanām

This *jñāna* becomes *vijñāna* when one does not see all the elements as one with Paramātmā but sees Paramātmā alone. At the stage of *jñāna*, one should see the temporary nature of all the material elements made of the three *guṇas*.

*Vijñāna* is defined in the first half of the verse. That *jñāna* (*etat eva*) becomes *vijñānam*. How? It is *vijñāna* when one does not see the universe as one with Paramātmā as before. The meaning is this. At the stage of *jñāna* one sees everything arising from Paramātmā who is not seen. At the stage of *vijñāna*, one sees only Paramātmā directly. Because of the bliss of realizing Paramātmā, one has no opportunity to see his products. This is realization of oneness. In the previous verse it was explained that at the stage of *jñāna*, one sees everything as Paramātmā because he is the supreme cause of all the effects. That is again repeated in the second part of this verse: one should see the creation, maintenance and destruction of the material products. This means one should see them as temporary.

|| 11.19.16 ||  
ādāv ante ca madhye ca  
sr̥jyāt sr̥jyam yad anviyāt  
punas tat-pratisaṅkrāme  
yac chiṣyeta tad eva sat

**That which is present at creation and destruction, which accompanies all the material phases from one creation to another and which remains alone at universal destruction is the one eternal Paramātmā.**

There is only one entity, Paramātmā. That is again stated. That which exists during creation and, after transformation, during destruction--that which continues as the shelter while effect after effect is produced, and what remains after the final destruction, is the real and eternal cause. Though *mahat-tattva* is a cause of particular effects, it is not called the cause since it is not the cause of everything. The one Paramātmā is the final cause. Though these things exist, they are not eternal because they do not continue to exist during all phases of time. Paramātmā however exists at all times. At the stage of *jñāna* one should see this oneness of Paramātmā.

|| 11.19.17 ||  
śrutiḥ pratyakṣam aitihyam  
anumānam catuṣṭayam  
pramāṇeṣv anavasthānād  
vikalpāt sa virajyate

**From the four types of evidence—Vedic knowledge, direct experience, traditional wisdom and logical induction—one can understand the temporary nature of the material world, by which one will become detached from the duality of this world.**

*Jñāna* and *vijñāna* have been explained. *Vairāgya* is explained in two verses. *Śruti* says *yato vā imāni bhūtāni jāyante yena jātāni jivanti yat prayanti:* from the Lord all beings are born, by him they are maintained, and in him they dissolve. (*Taittiriya Upanisād* 3.1.1) By sense perception (*pratyakṣa*) we see that a pot arises from clay and dissolves back into clay. *Aitihyam* is what is famous because of authorities. Statements like "The world never changes" are considered to be without authority. One can infer (*anumāna*) that because the universe has a beginning and end that it is temporary. Because the universe does not remain at all times according to the four types of proof, one because detached from the world of duality composed of heavenly enjoyment.

|| 11.19.18 ||  
karmaṇām pariṇāmitvād  
ā-viriñcyād amaṅgalam  
vipaścin naśvaram paśyed

adr̄ṣṭam api dr̄ṣṭa-vat

The wise man should see that, because of transformation of karma, even the happiness on the planet of Lord Brahma, what to speak of that experienced on earth, is temporary and inauspicious.

"Though Svarga does not have eternal pleasure, it gives pleasure for some time." Since they are mere transformations of karma, one should see the happiness of even Brahma-loka, unseen, by us, as well as that of earthly kingdoms, which are seen by us, to be temporary and inauspicious, because of they are filled with competition and envy.

|| 11.19.19 ||  
bhakti-yogah puraivoktaḥ  
priyamāṇāya te 'nagha  
punaś ca kathayisyāmi  
mad-bhakteḥ kāraṇam param

O sinless Uddhava! I previously explained to you *bhakti-yoga*. Now I will again explain the auspicious cause of *bhakti* dedicated to me, in order to increase your love.

In text 8, Uddhava asked "Please explain *bhakti* which is sought by the great sages." Now the answer is given. I spoke this previously, but because you were not fully satisfied, you ask again. Therefore I will speak it again since you will develop love (*priyamāṇāya*). This is because you are sinless (*anagha*). If there is offense, then love will decrease. There is no alternative. I will speak the most auspicious cause of my *bhakti*.

|| 11.19.20-24 ||  
śraddhāmṛta-kathāyāṁ me  
śaśvan mad-anukirtanam  
pariniṣṭhā ca pūjāyāṁ  
stutibhiḥ stavanāṁ mama

ādarah paricaryāyāṁ  
sarvāṅgair abhivandanam  
mad-bhakta-pūjābhyaadhikā  
sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca  
vacasā mad-guṇeraṇam

mayy arpaṇam ca manasah  
sarva-kāma-vivarjanam

mad-arthe 'rtha-parityāgo  
bhogasya ca sukhasya ca  
iṣṭam dattam hutaṁ japtam  
mad-arthaṁ yad vratam tapaḥ

evam dharmair manusyāñām  
uddhavātma-nivedinām  
mayi sañjāyate bhaktih  
ko 'nyo 'rtho 'syāvaśisyate

Firm faith in the narration of my sweet pastimes, constant chanting of my glories, unwavering attachment to my worship, praising me through verses, great respect for serving the deity, offering obeisances with the entire body, performing extensive worship of my devotees, consciousness of me in all living entities, offering of ordinary bodily activities in my service, use of words to describe my qualities, offering the mind to me, rejection of all material desires, giving up wealth for my sake, renouncing material sense gratification and happiness, performing acts of charity, offering *homa*, and chanting *japa*, performing vows like *Ekādaśi* as austerity with the purpose of achieving me—by these those human beings who have surrendered themselves to me develop *bhakti* for me. What other result could remain for my devotee?

One should have intense faith in topics which are nectar. Though all topics of the Lord are sweet, one should have faith in the very sweet topics related to the Lord's *rasas*. *abhyadhikā mat santoṣa-višeṣam jñātvā mat pūjāto'pityarthah* One should worship the devotees extensively, since one understands that this is more pleasing than worshipping me. One offers bodily activities by understanding that one cleans the teeth or the body for service to the Lord. One can even use local languages or dialects to glorify or sing the Lord's qualities. One should give up one's articles for use in my festivals. One can give to *guru* and devotees on these occasions. Or another meaning is that one should give up objects unfavorable for *bhakti*. One should give enjoying women (*bhogasya*) and happiness (*sukhasya*) derived from caring for children. One can perform sacrifice using sesame and ghee, or offer food to the *brāhmaṇas* and devotees as sacrifice. One should chant *japa* of the Lord's *mantra* or names a thousand or hundred thousand times. Giving donations (*dattam*), performing sacrifice (*hūtam*)

and chanting *japa* are three sacrifices (*istam*) of the devotees. In order to attain me, one should perform vows like *Ekādaśi*. That is the austerity of the devotee. What other result remains for the *niṣkāma* devotee? The result in future lives is simply more hearing and chanting. When the *jñāni* achieves his result he gives up his *sādhana*. When the devotee attains his goal, he does not give up the hearing and chanting of his *sādhana*. Rather, his *bhakti* of hearing and chanting increases a thousand times, as an *anubhāva* (conscious action motivated by *prema*) of the perfection of *bhakti*, which is *prema*.

|| 11.19.25 ||

yadātmāny arpitam cittam  
śāntam sattvopabṛmhītam  
dharmam jñānam sa vairāgyam  
aiśvaryam cābhipadyate

When one's peaceful consciousness, strengthened by *sattva*, is fixed on *Paramātmā*, one achieves *dharma*, *jñāna*, *vairāgya* and *aiśvarya*.

What results remain to be obtained? The *bhakti* just described cannot be explained to be *bhakti* which is an *arīga* of *jñāna*. *Bhakti* which is an *arīga* of *jñāna* is different from that, and has the nature of *sattva-guṇa*. By that type of *bhakti* a devotee with material desires attains *dharma*, *jñāna*, *vairāgya* and *aiśvarya*. That is explained in this verse. When the peaceful mind absorbed in me, *Paramātmā*, concentrates on me with *sattvika-bhakti*, one achieves *dharma*, *jñāna*, *vairāgya* and *aiśvarya*.

|| 11.19.26 ||

yad arpitam tad vikalpe  
indriyaiḥ paridhāvati  
rajas-valam cāsan-niṣṭham  
cittam viddhi viparyayam

When consciousness, fixed on the material body and home, pursues objects in the mode of *rajas* with the senses, one becomes attached to forbidden objects. Know that such a mind achieves opposite results.

The opposite action is described. When the mind, absorbed in body and house (*vikalpe*), pursues material objects in *rajas*, it becomes attached to forbidden objects. Know that it achieves opposite results. One achieves *adharma*, *ajñāna*, *avairāgya*, and *anaiśvarya*.

|| 11.19.27 ||

dharma mad-bhakti-kṛt prokto  
jñānam caikātmya-darśanam  
guṇesv asaṅgo vairāgyam  
aiśvaryam cāṇimādayah

Actual *dharma* means what produces *bhakti*. Real *jñāna* is seeing Paramātmā everywhere. Real *vairāgya* is complete disinterest in sense objects. Real *aiśvarya* is acquisition of the *siddhis*.

*Dharma* and the other items are explained. *Dharma* is that which causes *bhakti*.

|| 11.19.28-32 ||

śri-uddhava uvāca  
yamah kati-vidhah prokto  
niyamo vāri-karṣaṇa  
kah śamah ko damah kṛṣṇa  
kā titikṣā dhṛtiḥ prabho

kim dānam kim tapah śauryam  
kim satyam ṛtam ucyate  
kas tyāgah kim dhanam ceṣṭam  
ko yajñah kā ca dakṣinā

pumsah kim svid balam śrīman  
dayā<sup>23</sup> lābhaś ca keśava  
kā vidyā hrīḥ parā kā śrīḥ  
kim sukham duḥkham eva ca

kah paṇḍitah kaś ca mūrkhaḥ  
kah panthā utpathaś ca kah  
kah svargo narakah kah svit  
ko bandhur uta kim gṛham

ka ādhyah ko daridro vā  
krpaṇah kah ka iśvarah  
etān praśnān mama brūhi  
viparitāṁś ca sat-pate

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<sup>23</sup> Another version has *bhago* instead of *dayā*.

Uddhava said: O chastiser of the enemies! Please tell me how many types of *yama* and *niyama* exist. O Kṛṣṇa! What is *śama* and *dama*? O Lord! What is tolerance and determination? What are charity, austerity and heroism, and what is truth and speaking sweetly? What is renunciation, and what is respectable wealth? What is sacrifice, and what is religious remuneration? O Keśava, O most fortunate one! How am I to understand the strength, or mercy and profit of a particular person? What is the best education, what is humility, and what is real ornamentation? What are happiness and unhappiness? Who is learned, and who is a fool? What are the true and the false paths in life, and what are heaven and hell? Who is a true friend, and what is one's real home? Who is a rich man and who is a poor man? Who is wretched, and who is an actual controller? O Lord of the devotees! Please explain these matters of inquiry along with their opposites.

After hearing about *dharma* and other qualities and their opposites, in five verses Uddhava asks about the defining qualities of other items starting with *yama*. *Iṣṭam dhanam* means respectable wealth. *Śriḥ* means ornamentation. *Praśnān* means the matters under question. After explaining the meaning of these items, I can understand their opposites naturally.

|| 11.19.33-35 ||

śrī-bhagavān uvāca  
 ahimsā satyam asteyam  
 asaṅgo hrīr asaṅcayah  
 āstikyam brahma-caryam ca  
 maunam sthairyam kṣamābhayam

śaucam japas tapo homah  
 śraddhātithyam mad-arcanam  
 tirthāčanam parārthehā  
 tuṣṭir ācārya-sevanam

ete yamāḥ sa-niyamā  
 ubhayor dvādaśa smṛtāḥ  
 pumām upāsitās tāta  
 yathā-kāmām duhanti hi

The Supreme Lord said: Nonviolence, truthfulness, not stealing the property of others, detachment, humility, freedom from possessiveness, acceptance of scripture, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve *yamas*. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to *guru* are the twelve *niyamas*. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

In two verses Kṛṣṇa defines twelve *yama* and then twelve *niyama*. Šaucam refers to two items: external cleanliness and internal cleanliness. The *yamas* and *niyamas* mentioned in the two verses supply all desires sufficiently (*yathā*). The *yamas* and *niyamas* mentioned by the Lord are the same as commonly mentioned by others in number and characteristics. The question and answer resolve the doubt whether the Lord's opinion is different concerning the number and characteristics of the items.

|| 11.19.36 ||  
śamo man-niṣṭhatā buddher  
dama indriya-sam�amah  
titikṣā duḥkha-sammarṣo  
jihvopastha-jayo dhṛtiḥ

Absorbing the intelligence in me constitutes *śama*, and complete discipline of the senses is *dama*. Tolerance means patiently enduring suffering, and steadfastness means conquering the tongue and genitals.

Now, the unique qualities of other items, which are different from the definitions given by other teachers, and which are to be accepted by persons performing *sādhana*, are described until the end of the chapter. *Śamah* means fixing the intelligence in me. Mere peace without intelligence fixed in the Lord is rejected in this *śama*. *Damah* means control of one's own senses. Without controlling one's senses one cannot hope to control one's disciples or others. Tolerance means tolerance of suffering prescribed by the scriptures or tolerance of suffering from other beings who are disrespectful. Other attempts such as tolerating suffering from cold and heat are foolish. Without controlling the tongue and genital other types of steadfastness are useless.

|| 11.19.37 ||

daṇḍa-nyāsaḥ param dānam  
kāma-tyāgas tapah smṛtam  
svabhāva-vijayah śauryam  
satyam ca sama-darśanam

Supreme charity is to give up aggression toward others, and real austerity is renunciation of enjoyment. Real heroism is to conquer one's natural tendency to enjoy material life, and truth is seeing all beings as one's self in happiness or distress.

Charity means giving up violence to all living entities, not just giving money. Austerity is performing vows with indifference to enjoyment, such as Ekādaśi or Kārtika-vrata, prescribed by scriptures. Real heroism is opposition to one's nature of *rajas* and *tamas*, lust and anger, or to advertising one's qualities such as learning. It is not merely prowess in battle. Truth means seeing equally everywhere. One should see others' suffering as one's own, giving up harsh qualities like envy and hatred. *Gītā* says the same:

ātmaupamyena sarvatra samān paśyati yo 'rjuna /  
sukham vā yadi vā duḥkham sa yogī paramo mataḥ //

I consider that practicing *yogī* who sees equally everything as equal to himself in all circumstances, whether in happiness or suffering, to be the topmost *yogī*. BG 6.32

Truth is not merely speaking the facts.

|| 11.19.38 ||

anyac ca sunṛtā vāñi  
kavibhiḥ parikirtitā  
karmasv asaṅgamah śaucam  
tyāgah sannyāsa ucyate

*Rtam* means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment from material actions, and renunciation is the *sannyāsa* order of life.

*Rtam* means pleasant and truthful speech, not just speaking truthfully. Merely speaking truth includes announcing the faults of person who has faults. In doing that, one criticizes a person. But that criticism is not

agreeable to the devotee listeners. That criticism lacks pleasing presentation of truth. But previous teachers have defined *satyam* as proper conduct and *ṛtam* as truthful words. Cleanliness means detachment from material actions, not just physical cleanliness. Uddhava did not ask about cleanliness in his question, but the *gurus*, being kind to the destitute, speak on subjects even if not asked.<sup>24</sup> This is the quality of cleanliness in *Tretya-yuga*. The definition of *bhaga* in verse 40 should be understood in the same way.<sup>25</sup> Renunciation means complete renunciation, giving up possessiveness of wife and children *sannyāsa*, not just giving up enjoyment.

|| 11.19.39 ||

dharma iṣṭam dhanam nēṇam  
 yajñō 'ham bhagavattamah  
 dakṣinā jñāna-sandeśah  
 prāṇayāmā param balam

The respectable wealth for human beings is possessing *dharma*, and I, Svayam Bhagavān, am sacrifice. Religious remuneration (*dakṣinā*) is informing friends after a festival of one's realization of bliss, and the greatest strength is the *prāṇayāma* system.

Respectable wealth is possession of *dharma*, not possessing cows and horses. I, the highest form of Bhagavān, the son of Vasudeva, am sacrifice. Therefore one should celebrate my appearance while thinking it is real sacrifice. One should not think that horse sacrifices which give temporary results are sacrifice. *jñānasya utsavānte mat kirtanādi rasānubhavasya sandeśah sveṣṭa mitreṣu jñāpanaiva dakṣinā na tu dhana vastrādyarpaṇam* Giving donations means that, after a festival, one reveals to one's dear friends one's experience of bliss during *kīrtana*. It does not mean giving money or jewels. Strength or *balam* means to control what is difficult to control. Thus *prāṇayāma* is strength because it controls the mind which is most difficult to control.

|| 11.19.40 ||

bhago ma aiśvaro bhāvo  
 lābho mad-bhaktir uttamah  
 vidyātmani bhidā-bādho  
 jugupsā hrir akarmasu

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<sup>24</sup> *Anāpāñōam api bruyur guravo dénavatsalāù iti nyāyā.*

<sup>25</sup> In one version this is not mentioned by Uddhava but explained by Kāñēa.

Lordship means my controlling power. Gain means gaining *bhakti*. Knowledge is nullifying what is not *ātmā* in the *jīva*. Real modesty is dislike of sinful activities.

Mercy which is well known is not explained.<sup>26</sup> *Bhagah* means my lordship, not the *jīvas* like Indra or Brahmā controlling. Gain means gaining *bhakti*, not children or family. Knowledge means nullifying what is not *ātmā* (*bhidā-bādhah*), caused by ignorance, in the *jīva*. It is said *tri-guṇa-mayah pumān iti bhidā yad abodha-kṛtā*:

the dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. (SB 10.87.25) Knowledge does not mean learning grammar. Modesty is disgust for sinful acts, being disinclined because of public criticism, not just normal shyness.

|| 11.19.41 ||

śrīr guṇā nairapekṣyādyāḥ  
sukham duḥkha-sukhātyayah  
duḥkham kāma-sukhāpekṣā  
pañdito bandha-mokṣa-vit

Ornamentation is possessing good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is expectation of enjoyment from material objects. A wise man is one who knows how to become liberated from bondage.

Ornamentation means good qualities such as detachment, not having a crown or jewels. Happiness is overcoming suffering and happiness, becoming indifferent to them. Happiness does not mean enjoying sense objects. Suffering is expecting enjoyment of objects, not suffering from burns. A learned person is he who knows how to be liberated from bondage, not he who lectures on scriptures.

|| 11.19.42 ||

mūrkho dehādy-aham-buddhiḥ  
panthā man-nigamah smṛtaḥ  
utpathaś citta-vikṣepah  
svargah sattva-guṇodayah

A fool is he who identifies with his material body and mind. The real path in life is that which leads to me, and the wrong path

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<sup>26</sup> In one version, *dayā* replaced *bhago* in Uddhava's questions.

is what causes agitation in the heart. Actual heaven is the predominance of *sattva*.

The path is that which gives definite attainment of me-*bhakti* and *jñāna*, not a path merely free of thorns. The wrong path is the path which causes disturbance in the heart, *pravṛtti-marga*. Svarga means a predominance of *sattva-guna*, not the place of Indra.

|| 11.19.43 ||

narakas tama-unnāho  
bandhur gurur aham sakhe  
gṛham śarīram mānuṣyam  
guṇāḍhyo hy āḍhya ucyate

Hell is the predominance of ignorance. I and the *guru* are the real friends. One's home is the human body. One who is enriched with good qualities is said to be rich.

Hell is predominance of ignorance. The real friend is the *guru*, not one's brothers. The friend is also I.

|| 11.19.44 ||

daridro yas tv asantuṣṭah  
kr̥paṇo yo 'jitendriyah  
guṇeṣv asakta-dhīr iśo  
guṇa-saṅgo viparyayah

One who is unsatisfied in life is actually poor. A wretched man is one who cannot control his senses, whereas one who is not attached to sense enjoyment is a real controller. One who attaches himself to sense gratification is not a controller.

One who is attached to material sense enjoyment is not a controller.

|| 11.19.45 ||

eta uddhava te praśnāḥ  
sarve sādhu nirūpitāḥ  
kim varṇitena bahunā  
lakṣaṇam guṇa-doṣayoh  
guṇa-doṣa-dṛśir doṣo  
guṇas tūbhaya-varjitāḥ

Thus, Uddhava, I have elucidated all of the matters of inquiry, which are suitable for liberation. There is no need for a more elaborate description of good and bad qualities, since to see good and bad is itself a bad quality. The best quality is to transcend seeing good and bad qualities.

Sādhu here means "suitable for liberation." You have asked me to discern good and bad qualities. I will speak of their qualities in brief. Please listen: what is the use of describing them elaborately? This much should be described only, since it is fault to see good and bad qualities. The real quality is having a nature devoid of seeing good and bad qualities. This will be explained at the end of the next chapter.

Thus ends the commentary on the Nineteenth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twenty Inferior and Superior Processes

|| 11.20.1 ||

śri-uddhava uvāca  
vidhiś ca pratiṣedhaś ca  
nigamo hīśvarasya te  
avekṣate 'raviṇḍakṣa  
guṇam doṣam ca karmaṇām

Uddhava said: O lotus-eyed Kṛṣṇa! You are the Supreme Lord, and thus the Vedic literatures, consisting of positive and negative injunctions, constitute your order. Such literatures focus upon the good and bad qualities of work.

In the Twentieth Chapter *jñāna*, *karma* and *bhakti* are well defined, and the qualifications of each are described, with good and bad points. At the end of the last chapter Kṛṣṇa said that one should overcome seeing good and bad. Though Uddhava understood the Lord's meaning, he desires to hear from the Lord's mouth an explanation with various examples. Thus in five verses, he opposes Kṛṣṇa's statement. Your orders, the Vedas, consist of orders and prohibitions. The orders concern good qualities of action which should be done. The prohibitions concern bad actions which are forbidden. By following orders one performs good acts of piety and

goes to Svarga. By performing prohibited acts one performs bad actions of sin and goes to hell.

|| 11.20.2 ||

varṇāśrama-vikalpam ca  
pratilomānulomajam  
dravya-deśa-vayah-kālān  
svargam narakam eva ca

Differences in *varṇa* and *āśrama* give rise to bad or good, such as *pratiloma* and *anuloma* marriages. There is consideration of good and bad objects, places, ages and times. Svarga is considered good and hell is considered bad.

The differences of *varṇa* and *āśrama* indicate the good and bad qualities. *Pratiloma* means a person such as *suta* or *vaidehaka*, born from women of superior *varṇa* and man of inferior *varṇa*. *Anuloma* means a person such as *ambastha* or *karaṇa* born from a man of superior *varṇa* and woman of lower *varṇa*. There are also superior or inferior considerations for objects. Svarga is considered good and hell is considered bad.

|| 11.20.3 ||

guṇa-doṣa-bhidā-dṛṣṭim  
antareṇa vacas tava  
nihśreyasam katham nēṇām  
niṣedha-vidhi-lakṣaṇam

Without seeing in terms of good and bad in the Vedas, which are your words, composed of orders and prohibitions, how can man achieve liberation?

"Then what are you inferring?" Without your words, the Vedas, indicating prohibition and order, seeing in terms of good and bad, (this is prescribed and thus good and that is forbidden and therefore bad), how can the Vedas produce liberation for humans?

|| 11.20.4 ||

pitṛ-deva-manuṣyānām  
vedaś cakṣus taveśvara  
śreyas tv anupalabdhe 'rthe  
sādhyā-sādhanayor api

O Lord! Your Vedas are the best cause of knowledge for Pitṛs, devatās and humans.

The Vedas are the means and goal of liberation and Svarga.

The Vedas are not only the cause of liberation for humans but for devatās and Pitṛs as well. Your Vedas are the best source of knowledge (*śreyah cakṣuh*). Why? For liberation and Svarga, the Vedas are the goal and the means.

|| 11.20.5 ||

guṇa-doṣa-bhidā-dṛṣṭir  
nigamāt te na hi svataḥ  
    nigamenāpavādaś ca  
    bhidāyā iti ha bhramāḥ

The distinction observed between piety and sin comes from your own Vedic knowledge and does not arise by itself. By rejecting the Vedas with their injunctions and prohibitions as you seem to be doing now, such distinction between piety and sin will be nullified. I will be bewildered.

Either way there are difficulties. From the Vedas which are your order composed of rules and prohibitions, arises observation of good and bad. (But then I disregard your order.) By rejecting your own orders, the Vedas, at this time, the vision of good and bad will be impaired. I have become confused, since I have not been able to discern your intentions. Therefore remove this confusion.

|| 11.20.6 ||

śrī-bhagavān uvāca  
yogaś trayo mayā proktā  
    nēñām śreyo-vidhitsayā  
jñānam karma ca bhaktiś ca  
    nopāyo 'nyo 'sti kutracit

The Supreme Lord said: Because I desire that human beings may achieve perfection, I have presented three methods—the path of *jñāna*, the path of *karma* and the path of *bhakti*. Besides these three, there no other means of elevation.

There will be injunctions and prohibitions based on seeing good and bad according to different qualifications and different situations. The Lord speaks to reveal this. The methods (*yogāḥ*) of *jñāna*, *karma* and *bhakti* are

explained by me through the *brahma-kāṇḍā*, *karma-kāṇḍa* and *devatā-kāṇḍas*. With a desire to give humans *mokṣa*, *artha*, *dharma*, *kāma*, and *prema*, all by my mercy, I have explained these methods. There are no other means of elevation except these three. Austerity and *yoga* are actually included in *jñāna* and *bhakti* to some degree, so are not considered separately. *Karma* is for the *karmīs* and *jñāna* is for the *jñānīs*. They are not qualified for pure *bhakti*.

|| 11.20.7 ||

nirviṇṇānāṁ jñāna-yogo  
nyāsinām iha karmasu  
teṣv anirviṇṇa-cittānām  
karma-yogas tu kāminām

*Jñāna-yoga* is recommended for those who are unattached to material life and thus reject material activities. *Karma-yoga* is recommended for those who are not disgusted with material life, and have great attachment to pleasures.

Who is qualified for what? Two verses answer. *Jñāna* is for persons who are unattached to house and family and therefore renounce material actions of household life. *Karma* is for those who are not detached from material action because they are extremely attached to enjoying their body, house, and wife.

|| 11.20.8 ||

yadṛcchayā mat-kathādau  
jāta-śraddhas tu yah pumān  
na nirviṇṇo nāti-sakto  
bhakti-yogo 'sya siddhi-dah

If by unexpected association with devotees one develops faith in my topics, that person, being neither very disgusted with nor attached to material life, is qualified for *bhakti* and will achieve perfection.

By taking into account the explanation in the First Canto, the meaning of the first phrase is "the person who has developed faith in my topics by unexpected association with great devotees." Faith in the Lord's topics is the qualification for *bhakti-yoga*. That has already been stated in *śraddhāṁṛta-kathāyām me* (SB11.19.20) and *śraddhālur me kathāḥ śṛṇvan* (SB 11.11.23) The context is different in the present verse however. By using the singular number (one person), it is indicated that such a person who

has developed that faith is very rare, compared to *jñānis* and *karmis*. This person is not overly attached to body, house and family. He is also not disgusted with the world, for that is the qualification for *jñāna*. Being overly attached to body and house qualifies a person for *karma-yoga*. If he does not have such attachment, he becomes qualified for *bhakti*. The qualification for the three processes should be considered. The cause of disgust with or detachment from the world is purification of the *antah-karana* caused by *niskāma-karma*. The cause of excessive attachment is beginningless ignorance. The cause of being devoid of excessive attachment is unexpected association with great devotees. These causes should be considered. However, there are some special persons who become qualified. Even if a person is involved with sense enjoyment, by unexpected association with devotees he becomes qualified.

ko nu rājann indriyavān mukunda-caraṇāmbujam  
na bhajet sarvato-mṛtyur upāsyam amarottamaiḥ

O King! Who among the conditioned souls with senses, confronted by death at every step of life, would not render service to the lotus feet of Lord Mukunda, who is worshipable even for the greatest *devatās*? SB 11.2.2

|| 11.20.9 ||  
tāvat karmāṇī kurvita  
na nirvidyeta yāvatā  
mat-kathā-śravaṇādau vā  
śraddhā yāvan na jāyate

As long as one does not become detached from daily and periodic duties or has not awakened his faith in hearing topics about me, one must perform one's prescribed duties of *varṇāśrama*.

*nirvede tu jāte nirviṇṇānām jñāna-yoga iti mad ukter jñāna evādhikāro na karmanīti bhāvah. tathā ākasmika mahat kṛpā janita śraddhā vā yāvad iti śraddhātah pūrvam eva karmādhikārah śraddhāyām jātāyām tu 'jāta śraddhas tu yah pumān' iti mad ukter bhaktav eva kevalāyām adhikāra na karmanīti bhāvah. śraddhā ceyam ātyantikyeva jñeyā sā ca bhagavat kathā śravaṇādibhir eva kṛtārthī bhavīṣyāmīti na tu karma jñānādibhir iti dṛḍhaiśistikya lakṣaṇaiva tādṛśa śuddha bhakta saṅgodbhutaiva jñeyā*  
It is natural that the overly attached *jīva* is qualified for *karma*. When will he become qualified for *jñāna* and *bhakti*? He should perform his daily and periodic duties (*karmāṇī*) as long as he has not purified his heart by *karmas* and become detached. Thus he becomes qualified for *jñāna*. This was

stated in verse 7. Or he should continue his *karmas* until faith in topics of the Lord arises by sudden mercy of devotees. Before that faith, he was qualified only for *karma*. When faith appears, as explained in the previous verse, he becomes qualified only for *bhakti*, and is no longer qualified for *karma*. This faith should be exclusive. The person has firm faith that he will reach perfection by hearing about the Lord, not by *karma* or *jñāna*. This arises only by association with pure devotees.

It is said:

śruti-smṛti mamaivājñe yas te ullaṅghya vartate  
ajñā-cchedī mama dveṣī mad-bhakto 'pi na vaiṣṇavah

The *śruti* and *smṛti* literatures are to be understood as my injunctions, and one who violates such codes is to be understood as violating my will and thus opposing me. Although such a person may claim to be my devotee, he is not actually a Vaisnava.

Thus, the devotee does not disobey the Lord's order. Rather when he develops faith, he will never disobey the orders of the Lord.

Some persons say that even if he does not obtain the mercy of great devotees and consequently does not develop that faith, on seeing the excellence of other devotees (not great devotees), he gives up *karma* and takes up worship of the Lord, following his orders.

Others say that since *śruti* and *smṛti* recommend *bhakti*, not *varṇāśrama*, a person, understanding this, takes to *bhakti*, (even if he does not meet the greatest devotees), for the Lord says:

ajñāyaivam gunān doṣān mayādiṣṭān api svakān  
dharmān santyajya yah sarvān mām bhajeta sa tu sattamah

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.11.32

Devotees may think that, as devotees following purely, it is not necessary to follow injunctions and prohibitions in *śruti* and *smṛti*, such as vows like Ekādaśi and forbidden acts like putting coconut water in a bell metal vessel, or putting yogurt or milk in a copper vessel, or eating the Lord's offerings before offering to the Lord. However, understanding that the *śruti* and *smṛti* are the Lord's order, they follow those instructions.

Some pure devotees in the East, because of the pressure from *karmis* with which they have close contact, may perform *karmas*. But this is not actually performance of *karma*, because it is done without faith in those acts. The Lord says:

*aśraddhayā hutam dattam taptam taptam kṛtam ca yat  
asat ity ucyate pārtha na ca tat pretya no iha //*

O son of Pṛthā, whatever is offered in the fire, whatever is given in charity, whatever is undertaken as austerity, but which is done without faith, is called *asat* since it bears no result now or in the next life. BG 17.28

|| 11.20.10 ||  
*sva-dharma-stho yajan yajñair  
anāśih-kāma uddhava  
na yāti svarga-narakau  
yady anyan na samācaret*

O Uddhava! A person who is situated in his prescribed duty, properly worshiping by Vedic sacrifices but not desiring the results, will not go to the heavenly planets; similarly, by not performing forbidden activities he will not go to hell.

It is possible that those who are overly attached to material *karmas* take up *niṣkāma-karma*. Performing their duties without desiring results, they do not go to Svarga. By avoiding prohibited acts, not breaking rules of ones *sva-dharma*, one does not go to hell.

|| 11.20.11 ||  
*asmiū loke vartamānah  
sva-dharma-stho 'naghah śuciḥ  
jñānam viśuddham āpnoti  
mad-bhaktim vā yadṛcchayā*

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, *bhakti* to me.

What does this performer of *karma* attain? Situated on this planet, performing his duties, sinless because of performing *niṣkāma-karma*, pure in heart, because of no sin, he attains *jñāna* and liberation. If he

unexpectedly attains the association with persons practicing pure *bhakti*, he attains pure *bhakti* to me. Then he attains *prema*. If he attains association with *karma-miśra-bhaktas* or *jñāna-miśra-bhaktas*, by that type of *bhakti* he attains *śānti-rati*.

|| 11.20.12 ||  
svargino 'py etam icchanti  
lokam nirayinas tathā  
sādhakam jñāna-bhaktibhyām  
ubhayam tad-asādhakam

The residents of both heaven and hell desire human birth on the earth planet because human life facilitates *jñāna* and *bhakti*, whereas neither heavenly nor hellish bodies provide such opportunities.

Kṛṣṇa praises the human body for attaining liberation and *prema* in six verses. Human life produces *jñāna* and *bhakti*. Heavenly or hellish bodies do not produce these.

|| 11.20.13 ||  
na narah svar-gatim kāṅkṣen  
nārakīm vā vicakṣaṇah  
nemam lokam ca kāṅkṣeta  
dehāveśat pramādyati

A human being who is wise should never desire Svarga or hell. A human being should also never desire continuous residence on the earth, for by such absorption in the material body one forgets about *jñāna* and *bhakti*.

Having attained the excellent human form, one should not desire lower forms in Svarga or hell by piety or sinful acts. One should not desire to remain on earth comfortably by avoiding sin, because one forgets about *jñāna* and *bhakti* by attachment to the body.

|| 11.20.14 ||  
etad vidvān purā mṛtyor  
abhavāya ghaṭeta saḥ  
apramatta idam jñātvā  
martyam apy artha-siddhi-dam

A wise person, knowing that the human body, though temporary, allows attainment of perfection, should act for freedom from *samsara* before death. Knowing the use of the human body, he should not be lazy.

Knowing the human body is useful, one should act for attaining freedom from *samsara* before death. Knowing that his body gives perfection, he should not be lazy.

|| 11.20.15 ||

chidyamānam yamair etaiḥ  
kr̥ta-nīḍam vanaspatim  
khagah sva-ketam utsṛjya  
kṣemam yāti hy alampaṭah

When a tree in which a bird's nest was constructed is cut down by men cruel as death, the bird gives up the tree without attachment and achieves happiness in another place.

An example of giving up attachment to the body is given. Giving up his nest built in a tree cut down by persons cruel like Yama, the unattached bird goes away.

|| 11.20.16 ||

aho-rātraiś chidyamānam  
buddhvāyur bhaya-vepathuh  
mukta-saṅgah param buddhvā  
nirīha upaśāmyati

Knowing that one's duration of life is being similarly cut down by the passing of days and nights, one should be shaken by fear. In this way, giving up all material attachment and desire, one understands the Supreme Lord and achieves perfect peace.

Understanding one's life is being cut by the days and nights, one gives up material desires and attachment and attains peace.

|| 11.20.17 ||

nṛ-deham ādyam su-labham su-durlabham  
plavam su-kalpam guru-karṇadhāram  
mayānukūlena nabhasvateritam  
pumān bhavābdhim na taret sa ātma-hā

Having attained the human body, which is rarely attained, but attained easily sometimes by good fortune, and which is like a well-constructed boat, with the *guru* as the captain, pushed by the favorable wind of serving me, a person who does not cross the ocean of material existence is a killer of himself.

The destitute man, finding a touchstone, throws it in the mud. The human body is the source of all desirable fruits. It is difficult to attain, since it is impossible to attain by millions of attempts. But it is easily attained, since it is attained by good fortune. Having attained the boat (verb is omitted), which is by great luck skillfully made, which has a captain when one surrenders to *guru*, pushed by the favorable wind, by me, when I am served, one can cross the ocean of material existence. Some say this is the result for *jñānis*, since the topic is *jñāna*. It is not suitable for the pure devotees since their goal is not deliverance from material suffering. But others say that though the pure devotees do not strive for this, they also achieve it. Since it comes unsought, there is no fault for the devotees in attaining it.

|| 11.20.18 ||

yadārambheṣu nirviṇṇo  
viraktah samyatendriyah  
abhyāsenātmano yogī  
dhārayed acalam manah

When a person becomes disgusted with material endeavors, becomes detached from the results of prescribed duties, controls his senses by practice, and follows *yamas* and *niyamas*, he should concentrate to make his mind steady.

Having praised the human body which allows practice of both *jñāna* and *bhakti*, Kṛṣṇa speaks of the actions necessary for persons qualified for *jñāna*. Their initial state is described in nine and a half verses. The person is disgusted with material household life, disturbed by seeing its suffering, and becomes detached from the results of *karma* attained by *karmis*. Engaged in the *yamas* and *niyamas* of *yoga* (*yogi*), he meditates so that his mind becomes immovable.

|| 11.20.19 ||

dhāryamāṇam mano yarhi  
bhrāmyad aśv anavasthitam  
atandrito 'nurodhena  
mārgenātma-vaśam nayet

*When the mind which attempts to concentrate becomes doubly agitated and suddenly deviates, one should carefully bring the mind under control, giving some regard for its expectations.*

*When the mind concentrated with effort suddenly becomes doubly agitated from its initial position with great intensity, one should bring it under control by showing some slight regard for fulfilling its needs (anurodhena). Double agitation takes place when one begins to concentrate on the strong urges of lust and other emotions.*

|| 11.20.20 ||  
mano-gatim na visrjej  
jita-prāṇo jitendriyah  
sattva-sampannayā buddhyā  
mana ātma-vaśam nayet

*One should not disregard the actions of the mind. Conquering the life airs and the senses by intelligence endowed with sattva, one should bring the mind under control.*

"Will one become like one was previously?" One should not disregard the movements of the mind, but stop them.

|| 11.20.21 ||  
eṣa vai paramo yogo  
manasah saṅgrahah smṛtaḥ  
hṛdaya-jñatvam anvicchan  
damyasyevārvato muhuḥ

*Giving regard to the mind is the highest process of controlling it. One should carefully observe its movements, just as one first observes the mood of the horse one desires to subdue before putting on the reins.*

The path of giving regard to the mind (verse 19) is praised, using an example. Controlling the mind by this path of fulfilling its expectations is the highest method. Like inspecting the inclinations of the mind (*hṛdaya-jñatvam*) of a horse (*arvataḥ*) what one desires to control, one inspects the inclinations of one's heart. It is impossible to control the horse suddenly, simply by thinking that the horse should know one's intentions. One should follow its movements carefully. Similarly one should follow the

movements of the mind. Then one can put on the reins and direct the horse to go. One should not give up.

|| 11.20.22 ||  
sāṅkhyena sarva-bhāvānāṁ  
pratilomānulomataḥ  
bhavāpyayāv anudhyāyen  
mano yāvat prasidati

Until the mind is peaceful, one should contemplate the creation and destruction of the material elements through evolution and devolution by analysis.

After slightly controlling the mind, the method of complete control of the mind should be used. This is explained in three verses. By analysis of the elements from *mahat-tattva* to earth, one should meditate on the creation from *prakṛti* to earth, and destruction from earth to *prakṛti*.

|| 11.20.23 ||  
nirviṇṇasya viraktasya  
puruṣasyokta-vedināḥ  
manas tyajati daurātmyām  
cintitasyānucintayā

When a person, considering what has been said, becomes disgusted with the world and detached from it by contemplating the subject with analysis, his mind gives up its false identity with the body.

*Ukta-vedinah* means of a person who has reviewed what has been spoken.

|| 11.20.24 ||  
yamādibhir yoga-pathair  
ānvikṣikyā ca vidyayā  
mamārcopāsanābhīr vā  
nānyair yogyām smaren manah

One should remember Paramātmā by following *yamas* and *niyamas* in *āśtāṅga-yoga*, by analysis of elements, by knowledge, by worship of my form, and not by any other methods.

The mind should concentrate on Paramātmā (*yogyam*) by analysis of elements (*ānvikṣikyā*). The word *vā* indicates one could follow any of these methods, by one's choice, according to Śridhara Svāmī. The word *vā* means *ca* according to some. By these methods and no others one should remember Paramātmā.

|| 11.20.25 ||

yadi kuryāt pramādena  
yogi karma vigarhitam  
yogenaiwa dahed amho  
nānyat tatra kadācana

If, because of inattention, a *jñāni* accidentally commits an abominable activity, then by the very practice of *jñāna*, he should burn to ashes the sinful reaction, without employing any other procedure.

"If the person disgusted with *karma* is not qualified for *karma-yoga*, if he commits sin by fate how will he destroy that sin without resorting the atonement through *karma-yoga*?" If this *jñāni* commits a sin, he destroys the sin by practice of *jñāna* (*yogena*) alone. According to Śridhara Svāmī, this also indicates chanting the name of the Lord for the devotee. It is said:

kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ  
agham dhunvanti kārtsnyena nihāram iva bhāskarah

Some persons, who surrender to Kṛṣṇa, completely destroy sins by pure *bhakti*, just as the sun destroys fog. SB 6.1.15

sva-pāda-mūlam bhajataḥ priyasya  
tyaktānya-bhāvasya harīḥ pareśah  
vikarma yac cotpatitam kathañcid  
dhunoti sarvam hr̥di sannivistah

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Supreme Lord is very dear to the Lord. If such a surrendered soul accidentally commits some sinful activity, the Supreme Lord, having great powers, seated within everyone's heart, immediately takes away the reaction to such sin. SB 11.5.42

Others explain that the word *yogi* here indicates either the *jñāna-yogi* or *bhakti-yogi*. Thus *yogena* will indicate either *jñāna* or *bhakti*.

|| 11.20.26 ||

sve sve 'dhikāre yā niṣṭhā  
sa guṇah parikīrtitah  
karmaṇām jāty-aśuddhānām  
anena niyamah kṛtah  
guṇa-doṣa-vidhānena  
saṅgānām tyājanecchayā

When the *jñāni* or devotee remains situated according to his qualification it is praised as a good quality. With a desire to give up material enjoyment, there should be restriction on karma for the practitioners of karma who are innately impure, by following the rules and avoiding the prohibitions.

"Why do you say there is no other method? What is the fault if one uses another method?" *Sve sve* indicates the *jñāni* and the *bhakta*. The meaning is this. If the *jñāni* did not destroy sin by *jñāna* and the devotee did not destroy sin by *bhakti*, they would have to perform penances or atonements to destroy the sin. Because there are plenty of scriptural statements that *jñāna* and *bhakti* destroy sin, if sin is destroyed, why should they perform penances with a different qualification? If they were to perform atonements, it would mean that they have two faults: giving up their *dharma* and practicing another's *dharma*. There should be no inclination for sin in the *jñāni* or the devotee, but if by fate it occurs, sin is destroyed by those processes themselves, since *jñāna* and *bhakti* are purifying by their very nature. Thus the Vedas generally say that the *jñāni* and devotee do not fall within the qualifications of injunction and prohibition, good quality and bad quality. However, of the two, when the devotee commits sin, it is everywhere said that one should not see it as a fault, or think that he is subject material *guṇas*, since it is explained that he is beyond the *guṇas*. Because the *jñāni* is in *sattva-guṇa*, his control of the mind and senses are seen as good qualities and the lack of control are seen as bad qualities:

yas tv asamyata-ṣad-vargah pracaṇḍendriya-sārathih  
jñāna-vairāgya-rahitas tri-danḍam upajīvati

surān ātmānam ātma-stham nihnute mām ca dharma-hā  
avipakva-kaṣāyo 'smād amuṣmāc ca vihiyate

One who has not controlled the six forms of illusion (lust, anger, greed, excitement, false pride and intoxication), whose intelligence, the leader of

the senses, is extremely attached to material things, who is bereft of knowledge and detachment, who adopts the *sannyāsa* order of life to make a living, who deceives the *devatās*, *ātmā* and *Paramātmā*, thus ruining all religious principles, and who is still infected by material contamination, is deviated and lost both in this life and the next. SB 11.18.40

Therefore it is not a fault to find good and bad among the *jñānīs*.

*Karmīs* by their nature are subject to good and bad. The Vedas repeatedly enjoin that there should be a restriction (*niyamah*) on the natural inclination of engaging in sin for *karmīs* attached to their houses and bodies by applying the injunctions and prohibitions, for the purpose of giving up attachment to material enjoyment. The meaning is this. Man's inclination to sin is present and cannot be completely stopped immediately. This destruction is accomplished by restricting the natural inclination by injunctions and prohibitions: do this, do not do that. It will be explained later how the Vedas do not encourage enjoyment.

utpattyāiva hi kāmeṣu prāṇeṣu sva-janeṣu ca  
āsakta-manaso martyā ātmano 'nartha-hetuṣu

Simply by material birth, human beings become attached within their minds to personal sense gratification, long duration of life, sense activities, bodily strength, sexual potency and friends and family. Their minds are thus absorbed in that which defeats their actual self-interest. SB 11.21.24

natān aviduṣah svārtham bhrāmyato vṛjinādhvani  
katham yuñjyāt punas teṣu tāṁs tamo viśato budhah

Those ignorant of their real self-interest are wandering on the path of material existence, gradually heading toward darkness. Why would the Vedas further encourage them in sense gratification if they, although foolish, submissively pay heed to Vedic injunctions? SB 11.21.25

|| 11.20.27-28 ||  
jāta-śraddho mat-kathāsu  
nirviṇṇah sarva-karmasu  
veda duḥkhātmakān kāmān  
parityāge 'py aniśvarah

tato bhajeta māṁ pritah  
śraddhālur dr̥dha-niścayah  
juṣamāṇas ca tān kāmān

duḥkhodarkāṁś ca garhayan

Having developed faith in topics about me and being disgusted with all *karmas*, a devotee knows that all enjoyments are filled with misery. But he is unable to give them up. Still, with affection for me, with faith and determination, he will continue worshipping me, while at the same time partaking of those enjoyments which give rise to suffering and yet condemning them.

In two verses Kṛṣṇa speaks of the initial state of a person qualified for *bhakti*. He is disgusted with the results of *karma* ruling Vedic ritual and ordinary life, disturbed by seeing the unhappiness it causes. This repeats what was said earlier: he is not overly attached to *karma* (verse 8). He knows that desires which give rise to attachment to wife and sons are filled with suffering. But he is unable to give them up. Having entered such a condition, he has resolve: "Let my attachment for family be destroyed or increase! Let there be millions of obstacles to my worship, or let the obstacles be destroyed! Let me go to hell if I have committed offenses by keeping those desires. But I will not give up *bhakti*. I will not accept *karma* or *jñāna* even if Brahmā personally comes and orders me." This is his determination. He does not have inclination to unfavorable things to the same extent that he has firm determination for *bhakti* which he has just started. He indulges in those desires which give rise to attachment to wife and children while criticizing them. "Oh! These material enjoyments cause obstacles for me. They are unfavorable for attaining the feet of the Lord. Though I make an oath to give them up in name only, after a while I enjoy them again. I criticize them and enjoy them." In this way he enjoys.

|| 11.20.29 ||

proktena bhakti-yogena  
bhajato māsakṛṇ muneh  
kāmā hṛdayyā naśyanti  
sarve mayi hṛdi sthite

When an intelligent person engages constantly in worshiping me through *bhakti*, as previously described by me, all material desires within the heart are destroyed, since I am situated in the heart.

"So does your devotee remain attacked by enjoyment in the material world?" No. This is explained in two verses. It has already been said *śraddhāṁṛta-kathāyāṁ me śaśvan mad-anukīrtanam*: he has firm faith

in the blissful narration of my sweetest pastimes and constant chanting of my glories. (SB 11.19.20) Worshipping me by this process of *bhakti* which I have described, my devotee destroys all the desires in his heart, since I am situated there. If I am situated there, the sins cannot remain situated there, just as, if the sun shines, darkness cannot remain.

|| 11.20.30 ||

bhidyate hṛdaya-granthis  
chidyante sarva-samśayāḥ  
kṣiyante cāsyā karmāṇī  
mayi dṛṣṭe 'khilātmani

*Ahaṅkāra* is cut and all doubts are destroyed. On seeing the Lord in the mind and with the eyes, all *karmas* are destroyed.

After the devotee passes through the stages of *nishṭhā*, *ruci* and *āsakti*, the *ahaṅkāra*(*hṛdaya-granthih*) is destroyed. This takes place on its own, not with the endeavor or desire of the devotee. It has been said:

jarayaty āśu yā kośam nigirṇam analo yathā

*Bhakti* quickly destroys the subtle body, just as the digestive fire consumes food.

SB 3.25.33

Thus there is no possibility of doubts. All the *karmas*, even the *prārabdha-karmas* are destroyed.

bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmuśmin manah-kalpanam, etad eva naiskarmyam

Devotional service is the process of worshiping the Supreme Lord. It consists of fixing one's mind upon him by becoming disinterested in all material designations, both in this life and the next. Bhakti destroys all *karmas*. *Gopāla-tapanī Upaniṣad* I.15

The meaning of *naiskarmyam* is that *bhakti* causes destruction of all *karma*.

|| 11.20.31 ||

tasmān mad-bhakti-yuktasya  
yogino vai mad-ātmānah  
na jñānam na ca vairāgyam

prāyah śreyo bhaved iha

Therefore, for a devotee engaged in *bhakti*, with mind fixed on me, the cultivation of knowledge and renunciation is generally not beneficial for *bhakti*.

Since the *ahankāra* is destroyed by *bhakti* alone, which does not give regard to other causes, *jñāna* and *vairāgya* are not recommended for my devotee, either for nourishing *bhakti* or for destroying *ahankāra*, since they do not exhibit any benefit for the devotee. For a person whose mind is fixed in me (*mad-ātmanah*), *jñāna* which differentiates self from body and *vairāgya* which renounces enjoyment are not beneficial since they belong to *sattva-guṇa* whereas *bhakti* is beyond the *guṇas*. It is a fault to bring in *jñāna* and *vairāgya* when *bhakti* is present. Just as attachment and hatred are functions of *avidyā*, *jñāna* and *vairāgya* are functions of *vidyā*. Though *jñāna* and *vairāgya* naturally exist in *bhakti*, *ahankāra* is destroyed by *bhakti* alone. This will be explained in the Twenty-fifth Chapter (SB 11.25.24 or 11.25.32 for instance).

Moreover, *jñāna* in the form of realization of the Lord and *vairāgya* in the form of distaste for material enjoyment, which are beyond the *guṇas*, since they arise from *bhakti*, will naturally appear. It is said:

bhaktih pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭih puṣṭih kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. SB11.2.42

The word generally (*prayah*) is used because at the first stage of *śānta-bhakti* sometimes *jñāna* and *vairāgya* are accepted without harm. The *śānta-bhakta* engaged in austerities is described:

bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ /  
anujjhita-mumukṣā ye bhajante te tu tāpasāḥ ||15||

The practitioners of austerity in *bhakti* are those who worship the Lord while practicing *yukta-vairāgya* without giving up the desire for liberation, since obstacles to *bhakti* are destroyed by attaining liberation. BRS 3.1.15

|| 11.20.32-33 ||

yat karmabbhir yat tapasā  
jñāna-vairāgyataś ca yat  
yogena dāna-dharmeṇa  
śreyobhir itarair api

sarvam mad-bhakti-yogena  
mad-bhakto labhate 'ñjasā  
svargāpavargam mad-dhāma  
kathañcid yadi vāñchati

Everything that can be achieved by *karma*, penance, *jñāna*, *vairāgya*, mystic *yoga*, charity, *dharma* and all other auspicious means of perfecting life is easily achieved by my devotee through *bhakti*. If somehow or other my devotee desires Svarga, liberation, or residence in my abode, he easily achieves such benedictions.

"If someone develops faith in your topics but has desires for Svarga or liberation, results of *karma* and *jñāna*, since he has not given up his taste for those things, what happens to him?" This is answered in two verses. *Itaraiḥ* means auspicious acts like vows and visiting holy places. This mixed devotee can achieve *sālokya* (*mad-dhāma*). What is to be attained by other processes, my devotee easily attains by *bhakti*. What are these things? All things are attained, including Svarga, indicating all material happiness. According to the purity of the heart one can attain liberation or *sālokya*.

|| 11.20.34 ||

na kiñcit sādhavo dhīrā  
bhaktā hy ekāntino mama  
vāñchanty api mayā dattam  
kaivalyam apunar-bhavam

But intelligent devotees, completely dedicated to me alone, do not desire liberation even if I offer it to them.

"Somehow or other" is here explained. Those who are pure devotees do not desire these things.

|| 11.20.35 ||

nairapekṣyam param prāhur  
nihśreyasam analpakam  
tasmān nirāśiṣo bhaktir  
nirapekṣasya me bhavet

It is said that the process which is without dependence on other processes or results is the best process. Therefore a person who does not desire any rewards and does not depend on other processes develops *bhakti* for me.

That which is without dependence on other *sādhanas* or other results is superior in type (*param*) and gives more quantity of auspiciousness than other processes (*analpakam nihśreyasam*). The person who has no other desires except me (*nirāśisah*) and does not depend on other processes such as *jñāna* and *vairāgya* (*nirapekṣasya*) develops *bhakti* for me.

|| 11.20.36 ||

na mayy ekānta-bhaktānām  
guṇa-doṣodbhavā guṇāḥ  
sādhūnām sama-cittānām  
buddheḥ param upeyuṣām

The fully dedicated devotees who see equally everywhere and who have achieved the Lord who is superior to *prakṛti* do not have the *guṇas* which give rise to qualities of good and bad.

I have said *guṇa-doṣa-drśir doṣo guṇas tūbhaya-varjitaḥ*: to see good and bad is itself a bad quality, and thus the best quality is to transcend seeing good and bad qualities. (SB 11.19.45) This best quality resides in my devotees. The *guṇas* of *sattva*, *rajas* and *tamas* from which arise good and bad qualities do not exist in these devotees. They have spiritual qualities because they have achieved the Lord who is eternity knowledge and bliss, who is superior to *prakṛti* (*buddheḥ*), and who is thus without any material qualities. All my senses are beyond the material *guṇas*. The nature of the devotee is described later with the words *nirguṇo mad-apāśrayaḥ*: a person has taken shelter of me is beyond the *guṇas*. (SB 11.25.26)

Another meaning is as follows. The devotees have no qualities related to injunctions and prohibitions which give rise to concepts of good and bad. They have no good qualities by performing pious acts and no bad qualities

by performing forbidden acts. Śiva describes how the devotees see equally (*sama-cittānām*):

nārāyaṇa-parāḥ sarve na kutaścana bibhyati  
svargāpavarga-narakesv̄ api tulyārtha-darśinah

Devotees solely engaged in the devotional service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. SB 6.17.28

What to speak of seeing material faults in the perfect devotees who have attained the Lord by *bhakti* (*upeyusām*), one should not find fault even in the *sādhakas* who commit sins. The Lord has said:

*ananyāś cintayanto māṁ ye janāḥ paryupāsate /  
teṣāṁ nityābhīyuktānāṁ yoga-kṣemāṁ vahāmy aham |||*

I carry the burden of supply and maintenance of those who desire constant association with me, and who, thinking only of me, worship only me. BG 9.22

|| 11.20.37 ||  
evam etān mayā diṣṭān  
anutiṣṭhanti me pathah  
kṣemāṁ vindanti mat-sthānam  
yad brahma paramām viduh

Persons who seriously follow these methods of achieving me, which I have personally taught, attain peace, my abode Vaikuṇṭha, or liberation in Brahman.

Kṛṣṇa summarizes the best paths. Those who follow my instructions obtain results according to the *yoga* they choose. The followers of *niṣkāma-karma* obtain peace. The devotees obtain Vaikuṇṭha. The *jñānis* attain Brahman.

Thus ends the commentary on the Twentieth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*.

## Chapter Twenty-one Pros and Cons of Karma-yoga

|| 11.21.1 ||

śri-bhagavān uvāca  
ya etān mat-patho hitvā  
bhakti-jñāna-kriyātmakān  
kṣudrān kāmāṁś calaiḥ prāṇair  
juṣantah samsaranti te

The Supreme Lord said: Those who give up my methods, bhakti, jñāna and niṣkāma-karma, and instead, cultivate insignificant sense enjoyment by the fickle senses, undergo the continual cycle of material existence.

In the Twenty-first Chapter the good and bad aspects of those involved in karma are discussed and the meaning of the scriptures in this regard is explained. Sakāma-karma is criticized. Lack of proper ending on mat-pathah is poetic license. Bhakti gives attainment of the Lord. Jñāna gives attainment of impersonal Brahman. Niṣkāma-karma indirectly gives impersonal Brahman. Sakāma-karma gives Svarga or earthly kingdom.

|| 11.21.2 ||

sve sve 'dhikāre yā niṣṭhā  
sa gunah parikīrtitah  
viparyayas tu doṣah syād  
ubhayor esa niścayah

Being fixed according to one's qualification is a good quality, and to be fixed in something not of one's qualification is a bad quality. This is how good and bad are determined.

"I asked you what a good quality is and what a bad quality is. You answered that it is a fault to see good and bad in the devotees and a good quality not to see good and bad in them. I have this doubt. If someone has faith in your topics and is qualified for pure bhakti, but by fate falls under the control of karmis or jñānis, follows them, and performs karma, distasteful as drinking medicine, or practices jñāna, is seeing fault in his bhakti bad and not seeing fault a good quality? Moreover, if someone, a karmī or jñāni, does not obtain complete faith in bhakti since he does not obtain mercy of great devotees, but by seeing the excellence of a devotee, gives up his duties according to his qualification with a desire to attain such excellence, and begins worshipping the Lord and announced that he is a devotee, should one see good qualities or bad qualities in that imposter, cheater of the world?"

Please hear about the nature of good and bad qualities. The *jñāni* fixed in his qualification for *jñāna* and the *karmī* fixed in his qualification for *karma* are approved as good. However, because both cannot give their results by themselves, *karma* and *jñāna* must be performed with a mixture of *bhakti*. Otherwise it does not give any result.

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ  
na śobhate jñānam alaṁ nirañjanam*

Even the stage of *jñāna* without the bondage of *karma*, if devoid of *bhakti* to the Supreme Lord, is not glorious. SB 1.5.12

On the other hand, being fixed in *bhakti*, as is done by the *śuddha-bhakta*, is a good quality since *bhakti* has the power to give its own result. *Bhakti* should not be performed with any mixture of *karma* or *jñāna*, since those processes cannot give independent results anyway.

*dharmaṁ santyajya yah sarvān  
māṁ bhajeta sa tu sattamah*

A person who, understanding good and bad aspects of *dharma* as taught by me, gives up all his duties and simply worships me is the best of all. SB 11.11.32

*tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah  
na jñānam na ca vairāgyam prāyah śreyo bhaved iha*

Therefore, for a devotee engaged in *bhakti*, with mind fixed on me, the cultivation of knowledge and renunciation is generally not beneficial for *bhakti*. SB 11.20.31

By this it is understood that if there is a mixture of *karma* or *jñāna*, pure *bhakti* disappears. To be fixed in the opposite, someone else's qualification is fault. This is how good and bad are determined.

|| 11.21.3 ||  
*śuddhy-aśuddhi vidhiyete  
samāneṣv api vastuṣu  
dravyasya vicikitsārtham  
guṇa-doṣau śubhāśubhau  
dharmārtham vyavahārārtham  
yatārtham iti cānagha*

O sinless Uddhava! In order to resolve doubts about certain objects among general objects, they are established as good or bad, pure or impure, auspicious or inauspicious. In terms of *dharma* they are classed as pure or impure. In terms of common dealings they are classed as good and bad, and in terms of circumstance they are classed as auspicious or inauspicious.

The diversity of good and bad is immense. I will describe it. Please listen. In order to destroy doubts about an object, whether it is proper or improper, such as "Is it proper or improper to use smoke to drive out the mosquitoes?" among common elements mentioned in verse 5, judgments of good and bad, auspicious and inauspicious are applied. For instance among leaves, roots and fruits, *vāstuka* leaves are pure and *kalambī* leaves are impure. These are used for judging *dharma* in terms pure and impure. What is pure is *dharma* and what is impure is *adharma*. It is applied in ordinary dealings as good quality and fault. If approved behavior is seen in someone impure, it is a good quality and if one does not see that good behavior in the impure person it is a fault. It is applied according to circumstance (*yathārtham*) as auspicious and inauspicious. Though hoarding is inauspicious, in times of calamity collecting for survival is auspicious, though excessive hoarding is still inauspicious and a sin.

|| 11.21.4 ||  
darśito 'yam mayācāro  
dharmam udvahatām dhuram

I have revealed this way of life for persons bearing the burden of *dharma*.

I, in the form of Manu and others, have shown this conduct for persons responsible for instituting *dharma*.

|| 11.21.5 ||  
bhūmy-ambv-agny-anilākāśā  
bhūtānām pañca-dhātavah  
ā-brahma-sthāvarādinām  
śārirā ātma-samyutāḥ

Earth, water, fire, air and ether are the five basic elements that constitute the bodies of all beings from Brahmā down to the nonmoving creatures. They are all endowed with ātmā.

You have said to me:

guṇa-doṣa-bhidā-drṣṭir nigamāt te na hi svataḥ

The distinction observed between piety and sin comes from your own Vedic knowledge and does not arise by itself. SB 11.20.5

That is true, but the Vedas do this to help the population. This is expressed in two verses. *Dhatavah* means "those things which support." It refers to the elements starting with earth. These elements constitute the bodies of Brahmā and the plants. All bodies are thus similar. The bodies however are endowed with the *ātmā*.

|| 11.21.6 ||  
vedena nāma-rūpāṇī  
viśamāṇī sameśv api  
dhātuṣuddhava kalpyanta  
eteśāṁ svārtha-siddhaye

O Uddhava! Although all material bodies are composed of the same five elements and are thus equal, the Vedic literatures conceive of different names and forms in relation to such bodies so that the living entities may achieve their goal of life.

In the bodies made of the same elements, different names and forms (words and objects they represent) are made, relating to *varṇāśrama*, such as *brāhmaṇa*, *brahmacāri*, betel nut seller, or oil man. The aim of making these names and forms is explained. They are for allowing humans to attain goals in terms of *dharma* by restricting enjoying tendencies.

|| 11.21.7 ||  
deśa-kālādi-bhāvānām  
vastūnām mama sattama  
guṇa-doṣau vidhiyete  
niyamārtham hi karmaṇām

O saintly Uddhava! In order to restrict materialistic activities, I have established that which is proper and improper among all material things, space and time.

Regulations apply not only to bodies, but to results and causes based on place and time. Objects (*bhāvānām*) as well as place and time are handled in terms of good and bad so that I limit material actions.

|| 11.21.8 ||

akṛṣṇa-sāro deśānām  
 abrahmaṇyo 'sucir bhavet  
 kṛṣṇa-sāro 'py asauvira-  
 kīkaṭāsaṁskṛteriṇam

Among places, those bereft of the spotted antelope, those devoid of devotion to the *brāhmaṇas*, those possessing spotted antelopes, but with unrespectable Kīkaṭas, unclean people or deserts are all considered to be impure

First pure and impure objects are described in eight verses. Among places, any place devoid of the spotted antelope is impure. A place where there are no persons respecting *brāhmaṇas* is most impure. Even if the place has spotted antelope, if there are dishonest Kīkaṭas, many persons who are unclean like *mleechas* and deserts, it is impure. A *dvandva* compound is used in the singular. *Āsauvira* means "a place of good men." If the place is inhabited by Kīkaṭas who are not upright, it is impure. If the place has righteous Kīkaṭas it is pure.

|| 11.21.9 ||

karmaṇyo guṇavān kālo  
 dravyataḥ svata eva vā  
 yato nivartate karma  
 sa doṣo 'karmakah smṛtaḥ

A specific time is considered pure when it is appropriate, either by its own nature or through achievement of suitable paraphernalia, for the performance of one's prescribed duty. That time which impedes the performance of one's duty is considered impure.

Purity and impurity of time is shown. A time suitable for performance of *karmas* is pure. The time becomes suitable the moment materials are obtained. Some times are pure by nature such as forenoon. A time is impure which impedes the action. For instance after a child is born in a family the time is considered improper for performing rites.

|| 11.21.10 ||

dravyasya śuddhy-aśuddhi ca  
 dravyeṇa vacanena ca  
 saṁskāreṇātha kālena  
 mahatvālpatayātha vā

An object's purity or impurity is established by application of another object, by words, by cleaning, by the effects of time or according to size.

"Objects, place and time" were mentioned in verse 7. Now impurity of objects is shown in four verses. Objects like plates are purified by water and made impure by urine or other impure items. Objects are made pure or impure by words. When there is a doubt if a *brāhmaṇa* says the object is pure, it is pure. If he says it is impure it is impure. Objects are purified cleaning, sprinkling with water etc. This is how flowers are purified. They are made impure by smelling them. New rain water becomes purified by waiting ten day's time. The water is impure if not left for that time. Bodies of water used by outcastes are pure if they are large and impure if they are small.

|| 11.21.11 ||  
śaktyāśaktyātha vā buddhyā  
samṛddhyā ca yad ātmane  
aghāṁ kurvanti hi yathā  
deśavasthānusārataḥ

Objects are also made pure or impure by strength, intelligence and wealth. These objects produce sin for the *jīva* under normal times and circumstance.

Spoiled food is impure for those who have strength, but pure for those who do not have strength. By knowledge that impurity from birth of a son lasts ten days, there is purity. By knowledge that the impurity lasts less than that, there is impurity. A piece of worn out cloth is impurity for a person with wealth, but is pure for a poor person. These objects and words etc. create sin for the *jīva* according to normal place and physical condition. That means that the rules become effective in a safe place, not a place affected by thieves, when one is healthy, not sick, when one is youthful, not a baby or too old.

deśam kālam tathātmānam dravyam dravya-prayojanam |  
upapattim avasthām ca jñātvā śaucam prakalpayet ||

Considering the place, time, body, objects, use of the objects, suitability and circumstance, one should determine purity.

|| 11.21.12 ||  
dhānya-dārv-asthi-tantūnām

rasa-taijasa-carmaṇām  
kāla-vāyv-agni-mṛt-toyaiḥ  
pārthivānām yutāyutaiḥ

Various objects such as grains, wooden utensils, things made of bone, cloth, liquids, metals, skins and earthen objects are purified by time, by the wind, by fire, by earth and by water, either separately or in combination.

It was said that objects could be purified by other objects. That is explained. *Asthī* means ivory etc. *Rasa* means oil and *ghee*. *Taijasa* means gold and other precious metals. Grains, wood, ivory, cloth, liquids like oil and ghee, precious metals, skins and earthen objects like pots and bricks become pure by time, wind, fire earth and water according to scriptural rules. These purifying agents may be used in combination or singly. Thus metals are purified by earth, water and fire as well. Wool cloth is purified by air alone.

|| 11.21.13 ||  
amedhya-liptam yad yena  
gandha-lepam vyapohati  
bhajate prakṛtim tasya  
tac chaucam tāvad iṣyate

An object is considered pure when it gives up contamination and bad smell by applying suitable purifying agents and returns to its original state.

If a seat, cloth or vessel is contaminated by an impure item, it gives up the contamination and smell by water, earth, acids, soap, and scraping. It is then restored to its original nature. That is its purity. One should measure the purification from the extent that the contamination by smell is removed by scraping or other means.

|| 11.21.14 ||  
snāna-dāna-tapo-'vasthā-  
virya-saṁskāra-karmabhiḥ  
mat-smṛtyā cātmanah śaucam  
śuddhah karmācared dvijah

The self can be cleansed by bathing, charity, austerity, age, conduct, purification rituals, prescribed duties and, above all,

by remembrance of me. The *brāhmaṇa* and others should be duly purified before performing their specific activities.

Purification of objects has been described. Now purification of the person who purifies objects is described. Purification of the performer with his bodily identity takes place by bathing, charity, austerity, old age (*avasthā*), conduct according to capability (*vīrya*), *samskāras* like *upanayana*, and rites such as *sandhya* worship. The aim is stated. A pure person performs his duties. The *dvija* is mentioned but this applies to *sūdras* as well.

|| 11.21.15 ||  
mantrasya ca parijñānam  
karma-śuddhir mad-arpaṇam  
dharmah sampadyate ṣadhbhir  
adharmaś tu viparyayah

A *mantra* is purified when chanted with proper knowledge, and one's work is purified when offered to me. Thus by purification of the place, time, substance, doer, mantras and work, *dharma* is accomplished, and by negligence of these six items *adharma* appears.

Purification of *mantra* is described. *sad guru-mukhāt yathāvat parijñānam mantra-śuddhiḥ* Suitable knowledge from the mouth of the pure *guru* purifies a *mantra*. Action is purified by offering it to the Lord. If not offered, it is impure. By purity of these six items one should conduct oneself in life. After showing purity and impurity, everything is summarized. By the purity of six items—place, time, objects, performer, *mantra* and action—*dharma* is accomplished. When there is impurity of these items, it is a cause of *adharma*.

|| 11.21.16 ||  
kvacid guṇo 'pi doṣaḥ syād  
doṣo 'pi vidhinā guṇah  
guṇa-doṣārtha-niyamas  
tad-bhidām eva bādhate

Sometimes good becomes bad, and sometimes bad becomes good on the strength of Vedic injunctions. The rules for good and bad themselves eradicate the clear distinction between good and bad.

This division of good and bad is not always fixed. During calamity, hoarding is a good quality, but during normal times it is a bad quality since it is forbidden. Though giving up one's family is a fault, by following the rules for detachment, it is a good quality. Therefore the very rules for these two objects, good and bad, destroy the distinction of good and bad. The rule which says it is wrong to give up one's family also negates the fault for a particular qualified person, since it is a good quality for the *jñāni* to give up his family. The rule that says it is good to give up one's family also negates the good quality for the *karmī*, since it is wrong for the *karmī* to give up his family. Thus good and bad are not fixed universally, but are determined according to particular circumstances.

|| 11.21.17 ||

samāna-karmācaranām  
patitānām na pātakam  
autpattiko guṇah saṅgo  
na śayānah pataty adhah

The same activities that would degrade an elevated person do not cause falldown for those who are already fallen. Association with women is bad for the *sannyāsi*, but is a good quality for a householder. One who is lying on the ground cannot possibly fall further.

The irregularity of rules is described. The activity (such as drinking wine) for a person who is not fallen is a cause of fall down but the same activity for the fallen person does not cause him to fall since he is already fallen. *yathā sango'pi yo yater doṣah sa ḡrasthasyautpattikah pūrva svikṛto na doṣah api tu guṇah. sangasyāsakter autpattikatve sati ṛtau bhāryāsango guṇah tad asangasya tasminn adhikārini doṣa śravanāt ubhayatra drṣṭāntah pūrvam evādhah śayāno yathā na patati* Association with women is a fault for the *sannyāsi* but association with his wife during her fertile period is a good the householder since that is natural. It is a fault for a person qualified for household life not to associate with his wife. An example is given for both these conditions. A person who is lying down cannot fall down.

|| 11.21.18 ||

yato yato nivarteta  
vimucyeta tatas tataḥ  
eṣa dharma nṛṇām kṣemah  
śoka-moha-bhayāpahah

One becomes freed from whatever actions one refrains. This principle brings liberation for the human and frees him from suffering, illusion and fear.

The purport of all rules concerning good and bad is detachment by restricting the tendency to enjoy.

|| 11.21.19 ||

viṣayesu gunādhyāsāt  
pūṁsaḥ saṅgas tato bhavet  
saṅgāt tatra bhavet kāmaḥ  
kāmād eva kalir nṛṇām

One becomes attached because of thinking that an object is good. From that attachment desire arises. From desire quarrel arises.

The path of enjoyment is shown to be the cause of great obstacles in order to defeat persons absorbed in the path of enjoyment mentioned in the Vedas. This is explained in four verses. Men become attached because of thinking that certain objects are good. From that attachment desire arises. From desire arises quarrel with persons who oppose one's desires.

|| 11.21.20 ||

kaler durviṣahah krodhas  
tamas tam anuvartate  
tamasa grasyate pūṁsaś  
cetanā vyāpiṇī drutam

From quarrel arises intolerable anger, followed by illusion. By this illusion, remembrance of what to do and not to do is quickly destroyed.

Following anger is illusion (*tamah*). By that, memory (*cetanā*) of what to do and what not to do is quickly destroyed.

|| 11.21.21 ||

taya virahitah sādho  
jantuḥ śūnyāya kalpate  
tato 'sya svārtha-vibhramśo  
mūrcchitasya mṛtasya ca

O saintly Uddhava! A person bereft of his memory is considered to have lost everything. Like a person who has fainted or is dead, he has deviated from his goal.

Like a person who has fainted or a dead person, he fails to achieve his goals.

|| 11.21.22 ||  
viṣayābhiniveśena  
nātmānam veda nāparam  
vṛkṣa jīvikayā jīvan  
vyartham bhastreva yaḥ śvasan

Because of absorption in sense gratification, one cannot recognize himself or others. He maintains his life senselessly like a tree, breathing just like a bellows.

He maintains his life like a tree, which takes only water. In this way he is like a person who has fainted. He breathes like a bellows. In this way he is similar to a dead man.

|| 11.21.23 ||  
phala-śrutir iyam nṛṇām  
na śreyo rocanām param  
śreyo-vivakṣayā proktām  
yathā bhaiṣajya-rocanam

The rewards promised in scripture are not the ultimate benefit for man but are merely enticements for liberating him. They are like promises of candy spoken to induce a child to take beneficial medicine.

"How can one fall from one's interest from hearing results like Svarga in the Vedas?" The results described in the scriptures for performing *karmas* are not beneficial for man. Nārada says:

śreyas tvam katham rājan karmaṇātmana ihae  
duḥkha-hāniḥ sukhāvāptih śreyas tan neha cesyate

O King! What benefit do you want for yourself by doing these *karmas*? It is not possible to destroy suffering and attain happiness by performance of *karma*.

SB 4.25.4

"One hears that the results of *karma* are eternal: let us then enjoy with the Apsarās." This is only enticement. Wanting to liberate material people, by stating intermediate results (enjoyment), people develop a taste for doing *karmas*. Similarly a doctor entices a person to take medicine. The father says "If you drink the neem juice I will give you a sweet." The child drinks the juice. However the goal is not to eat the sweet.

|| 11.21.24 ||

utpattyaiva hi kāmeṣu  
prāneṣu sva-janeṣu ca  
āsakta-manaso martyā  
ātmano 'nartha-hetuṣu

Simply by material birth, human beings become attached within their minds to enjoyment of sense objects, long duration of life, sense activities, bodily strength, power and family members, which end in suffering for them.

"But in *karma-kāṇḍa* we never hear about liberation? Where is it explained that *karma* is meant for liberation? That subject we do not learn from the literal meaning of those scriptures." The concepts is explained in two verses. By birth, men's minds are absorbed in enjoying sense objects (*kāmeṣu*), in their life span, senses, strength and power, in their sons and family members, which end as causes of suffering (*anartha-hetuṣu*).

|| 11.21.25 ||

natān aviduṣah svārtham  
bhrāmyato vṛjinādhvani  
kathām yuñjyāt punas teṣu  
tāṁs tamo viśato budhah

Why would the Vedas encourage persons ignorant of the highest bliss but who are submissive to the Vedas, who are wandering on the path of *karma* from body to body, to again take a low birth?

The foolish people who do not know their highest happiness (*svārtham*) but have faith that what the Vedas reveal is most beneficial (*natān*) are wandering on the path of danger, the path of *karma*, in various bodies such as *devatā* and human. Why would the Vedas (*budhah*) encourage these people who will receive birth as trees or other low forms (*tamah*) to enjoy their senses? The Vedas would then have no authority.

|| 11.21.26 ||

evam vyavasitam kecid  
avijnaya kubuddhayah  
phala-śrutim kusumitām  
na veda-jñā vadanti hi

Some persons, not knowing the intention of the Vedas, speak of the attractive material results of *karma*, which are flowers and not fruit. They are fools. Those who know the Vedas do not speak in this way.

Why do the Mimāmsakas say that attaining Svarga is the highest goal? Not knowing the intention of the Vedas, they speak about the attractive results mentioned there as authoritative. Actually however those are the flowers, not the fruit. The results mentioned in the scriptures are flowers, not fruits. They mistake the flowers for the fruit. These persons are foolish. They do not know the goal of the Vedas, since those who know the Vedas such as Vyāsa do not say this.

|| 11.21.27 ||

kāminah krpaṇā lubdhāḥ  
puṣpeṣu phala-buddhayah  
agni-mugdhā dhūma-tāntāḥ  
svam lokam na vidanti te

Those who are full of lust, avarice and greed mistake mere flowers to be the actual fruits. Bewildered by the glare of fire and fatigued by its smoke, they cannot recognize the Lord.

The foolish persons are described in eight verses. They think that the intermediate results, the flowers, are the highest result. They have lost discrimination by becoming absorbed in sacrifices, and become exhausted by treading the path of smoke, Svarga, and by the smoke from the sacrificial fire. Śruti says *kaścit svam lokam na pratijānāti agni-mugdho haiva dhūmatāntah*: not knowing the Lord, absorbed in sacrifice, they become fatigued by the smoke.

|| 11.21.28 ||

na te mām aṅga jānanti  
hṛdi-stham ya idam yataḥ  
uktha-śastrā hy asu-trpo  
yathā nihāra-cakṣuṣah

O Uddhava! Persons dedicated to sense gratification obtained through honoring the Vedic rituals cannot understand that I am situated in everyone's heart and that the entire universe is nondifferent from me and emanates from me, because their eyes are covered by ignorance.

Who is the person (*lokam*) they do not know? They do not know me, the *antaryāmī* situated in their heart, who am this universe. "But you are a conscious form, not this universe." From me the universe arises. I am the universe because I am its cause. They consider *karma* to be praiseworthy, or they consider that it involves killing animals (*uktha-śastrā*). They are dedicated to satisfying themselves (*asu-trpah*). What is the cause of this? Their eyes are covered by ignorance.

na tam vidātha ya imā jajānānyad yuṣmākam antaram  
babhuva |  
nihareṇa pravṛṭtā jalpyā cāsu-trpa uktha-śāsaś caranti ||

You do not know him who produced these creatures, who dwells within you. Surrounded by ignorance, uttering mantras to maintain themselves, the priests carry out their actions. *Rg Veda* 10.83.7

|| 11.21.29-30 ||  
te me matam avijñāya  
parokṣam viṣayātmakāḥ  
himśāyām yadi rāgah syād  
yajñā eva na codanā  
  
himśā-vihārā hy ālabdhaiḥ  
paśubhiḥ sva-sukhecchayā  
yajante devatā yajñaiḥ  
pitṛ-bhūta-patin khalāḥ

Those who are attached to sense gratification, not understanding the confidential conclusion of Vedic knowledge as explained by me, their minds overcome with enjoyment and taking pleasure in violence, worship *devatās*, *Pitṛs* and ghosts by sacrifices with animal killing for their own happiness. They think that the Vedas permit violence through sacrifice if one has such attachment, though this is not the injunction.

Not knowing me, they do not know the meaning of the Vedas approved by me. Not knowing my opinion which is unclear (*parokṣam*), they worship *devatās*, *Pitr̄s* and ghosts by sacrifice. Their mistaken idea is presented: they assume the Vedas say that if one is not able to give up killing animals, then one is permitted to do so by performing sacrifices. But this is not the injunction. Not knowing my intention, with minds overcome by material enjoyment, they take pleasure in violence.

|| 11.21.31 ||  
svapnopamam amum̄ lokam  
asantam̄ śravaṇa-priyam  
āśiṣo hr̄di saṅkalpya  
tyajanty arthān yathā van̄ik

Just as a foolish businessman gives up his present wealth in exchange for a promise of some future treasure, foolish persons spend their wealth on sacrifices, imagining blessings in the present life and promotion to material heaven in the future, which, although pleasing to hear about, are actually unreal, like a dream.

Moreover, they have very little intelligence. Desiring pleasant next life and blessings in this life, which are as if unreal, but at the same not confirming those results because it is difficult to do so, they spend their wealth in *karmas*. Similarly a merchant with a desire for great wealth to be attained by crossing a difficult ocean gives up his present wealth, and then ends up with nothing.

|| 11.21.32 ||  
rajaḥ-sattva-tamo-niṣṭhā  
rajaḥ-sattva-tamo-juṣah  
upāsata indra-mukhyān  
devādin na yathaiva mām

People established in material passion, goodness and ignorance and serving in those modes worship Indra and other *devatās*. But they do not worship me in the correct way.

Those who are fixed in *rajas*, *sattva* or *tamas* serve in *rajas*, *sattva* or *tamas*. Though worshipping Indra is also my worship since Indra is my *amīṣa*, it is not correct worship. Because they do not worship properly they fall from their position. It is said:

*aham hi sarva-yajñānām bhoktā ca prabbur eva ca /  
na tu mām abhijānanti tattvenātaś cyavanti te //*

I am the enjoyer and master of all sacrifices. Those who do not know me in truth fall down. BG 9.24

|| 11.21.33-34 ||  
*iṣṭveha devatā yajñair  
gatvā ramasyāmahe divi  
tasyānta iha bhūyāsma  
mahā-śālā mahā-kulāḥ*

*evam puṣpitayā vācā  
vyākṣipta-manasām nṛṇām  
māninām cāti-lubdhānām  
mad-vārtāpi na rocate*

The worshipers of *devatās* think, "We shall worship the *devatās* in this life, and by our sacrifices we shall go to heaven and enjoy there. When that enjoyment is finished we shall return to this world and take birth as great householders in aristocratic families." Being excessively proud and greedy, such persons are bewildered by the flowery words of the Vedas. They are not attracted to topics about me.

Their desire is described. After enjoyment in heaven, they enjoy as great householders.

|| 11.21.35 ||  
*vedā brahmātmā-viṣayās  
tri-kāṇḍa-viṣayā ime  
parokṣa-vādā ṛṣayāḥ  
parokṣām mama ca priyam*

The Vedas, divided into three divisions, ultimately reveal worship of the Lord. The Vedic sages and *mantras*, however, state this indirectly, since they know that I prefer this indirect method.

This summarizes the topic. The Vedas are divided into three: *karma-kāṇḍa*, *brahma-kāṇḍa* and *devatā-kāṇḍa*. They ultimately indicate worship of me (*brahmātmā-viṣayāḥ*). "Then why do the *mantras*, or sages

who revealed the *mantras*, not clearly speak?" They speak indirectly, not directly. "What is the intention of not saying this directly?" Understanding that I prefer indirect speech, they speak in that way.

|| 11.21.36 ||

śabda-brahma su-durbodham  
prāṇendriya-mano-mayam  
ananta-pāram gambhiram  
durvigāhyam samudra-vat

The sound of the Vedas is very difficult to comprehend and manifests on different levels within the *prāṇa*, mind, intelligence and senses. This Vedic sound is unlimited and deep like the ocean.

"Since there is no other way for people to accept the Vedas, the pleasures of Svarga are offered just as doctor offerings candy to the child so he will drink medicine. This you have explained. Jaimini and others also seem to explain things with a similar intention." That is not so. If they had known, they would have explained this. No one can really know the meaning of the Vedas without me or my devotees like Vyāsa and Nārada. That is explained in this verse and till the end of the chapter. The Veda is difficult to understand regarding its true nature and function. It has two forms, gross and subtle. The subtle form of the Vedas is difficult to understand. First, the Veda is *parā*, related to *prāṇa*, situated in the *mūlādhāra-cakra*. Then it becomes *paśyanti*, related to mind, situated in the navel in the *manipūra-cakra*. Then it becomes *madhyamā*, related to intelligence, situated in the heart in the *anāhata-cakra*. Then it becomes *vaikhari*, related to the senses. In using speech, the sense organ called the voice is prominent. Moreover the Veda, made of material and spiritual *prāṇa*, is infinite, not divided by space or time.

In terms of meaning it is also difficult to understand. Its meaning is very deep, and thus difficult to comprehend. *Śruti* says:

catvāri vāk-parimitā padāni  
tāni vidur brāhmaṇā ye maniṣinah |  
guhāyām trīṇi nihitā nerīgayanī  
turiyām vāco manusyā vadanti ||

Wise men know the four aspects of sound in the Vedas, by which truth is known. They do not reveal the three aspects

which are hidden within the body. Men speak the fourth form as words. *Rg-veda* 1.164.45

The meaning is this. The words of the Vedas (*vāk*) are measured (parimitā). The form Parimitā instead of parimitāni is Vedic usage according to Pāṇini 7.1.39. *Padāni* means those forms by which the supreme truth is known (padyate). The sounds have four forms which the wise know. They do not reveal the nature of the three which are hidden in the body because men speak the fourth form *vaikhari*. Men speak this but they do not know the truth. There is another verse concerning this:

yā sā mitrā-varuṇa-sadanād uccarantī triśaṣṭhim  
varṇānantaḥ-prakaṭa-karaṇaiḥ prāṇa-samjñā prasūte |  
tāṁ paśyantīm prathamam uditāṁ madhyamāṁ buddhi-  
samsthām  
vācarī cakre karāṇa-viśadāṁ vaikhariṁ ca prapadye ||

That sound spoken from the house of Mitrā and Varuṇa composed of sixty-three sounds appeared as *prāṇa* (or *parā*) with the senses manifested within. It first became *paśyanti*, then *madhyamā* situated with intelligence, and then *vaikhari*, which is clear to the senses, in the *viśuddhi-cakra*.

|| 11.21.37 ||  
mayopabṝmhitam bhūmnā  
brahmaṇānanta-śaktinā  
bhūteṣu ghoṣa-rūpeṇa  
biseṣūrṇeva lakṣyate

The Veda which is spread everywhere by me, who possess many forms, who pervade everywhere as Brahman, and who possess unlimited powers, are perceived by the wise as *nāda* within all beings, subtle as the threads within the lotus stalk.

"How does such sound manifest within the living entities?" The Veda are spread everywhere by me (*upabṝmhitam*). "How can the Vedas which appeared in unlimited forms in unlimited Vaikunṭhas and unlimited universes be spread by you alone?" It is spread by me, who have manifold forms (*bhūmnā*), and who am the all-pervading Brahman. Not only am I all-pervading, I possess unlimited powers. Thus I can do this. The Veda is seen as *nāda* by the wise in all beings. An example is given of the subtle nature of *nāda* within. It is like the fine thread within the lotus stem.

|| 11.21.38-40 ||

yathorṇanābbhir hṛdayād  
ūrṇām udvamate mukhāt  
ākāśād ghoṣavān prāṇo  
manasā sparśa-rūpiṇā

chando-mayo 'mr̥ta-mayah  
sahasra-padavīṁ prabhuh  
omkārād vyañjita-sparśa-  
svaroṣmāntastha-bhūṣitām

vicitra-bhāṣā-vitatām  
chandobhiś catur-uttaraiḥ  
ananta-pārām bṛhatīm  
sr̥jaty ākṣipate svayam

Just as a spider brings forth from its heart its web and emits it through its mouth, the Supreme Lord, made of supreme bliss, made of the Vedas, taking support of ether, appears as *parā* sound made of *prāṇa*, and then creates and destroys, by his mind which produces the consonants, the manifest Vedas-- which are unlimited in sound and meaning, decorated with the consonants, vowels, sibilants, and semivowels from the subtle form of *om*, and which are filled with a variety of languages and meters, each four syllables longer than the previous.

Kṛṣṇa explains who the Vedas arise from himself starting from the form of *parā* made of *prāṇa* in three verses. Just as a spider emits a spider web from his heart through his mouth, the Lord as my portion, *antaryāmi*, composed of supreme bliss, composed of the Vedas consisting of all knowledge by my own energy, taking support of the ether, appears in the *mūlādhāra-cakra* of *Hiranyagarbha* (*Brahmā*). Previously it was said *sa eṣa jīvo vivara-prasūtiḥ prāṇena ghoṣena guhām praviṣṭah*: I enter the *mūlādhāra-cakra* of *Brahmā* along with the *prāṇa* phase of subtle *parā* sound. (SB 11.12.17) The Lord becomes like that *ghoṣa* or *nāda*, which becomes *prāṇa*. Becoming that *prāṇa*, the Lord creates the *śruti* predominated by *vaikhari* (*bṛhatīm*) by the mind. First he creates *parā*, then *paśyanti* (then *madhyamā*), and finally *vaikhari*. The Lord creates this and then destroys it. Describing the cause, mind is denoted in detail. The mind produces the consonant and other sounds. The Vedas are further described. They show many paths. The Vedas are ornamented with

consonants and other sounds by contact with the throat and chest arising from *om*. This *om* is not the audible form, but a subtle form within the heart, being without limbs. Consonants are sounds beginning with *ka* and ending with *ma*. There are sixteen vowels (*svara*) starting with *a*. Sibilants (*uṣma*) are *śa*, *ṣa*, *sa* and *ha*. Semi-vowels are *ya*, *ra*, *la* and *va*. The Veda is filled with variety, with Vedic and common language. It has meters, each with four more syllables than the previous one. The Veda has no end in terms of sound and no limit in terms of meaning (*ananta-pāram*).

|| 11.21.41 ||

gāyatry uṣṇīg anuṣṭup ca  
bṛhatī paṅktir eva ca  
triṣṭub jagaty aticchando  
hy atyaṣṭy-atijagad-virāt

The Vedic meters are *Gāyatri*, *Uṣnik*, *Anuṣṭup*, *Bṛhatī*, *Paṅkti*, *Triṣṭub*, *Jagati*, and other meters with many syllables such as *Atyaṣṭi*, *Atijagati* and *Virāt*.

Some of the meters in the Vedas are listed. *Gāyatri* has twenty-four syllables. By increasing four syllables consecutively *uṣnik* and the rest to *jagati* are formed. The verse is connected with the previous verse to show the meters.<sup>27</sup> The last line indicates meters with many syllables.

|| 11.21.42 ||

kim vidhatte kim ācaṣṭe  
kim anūdya vikalpayet  
ity asyā hṛdayam loke  
nānyo mad veda kaścana

What do the Vedas instruct as action? What is the final meaning of the Vedas? What alternatives do the Vedas raise? No one except me or my dear devotee knows the intended meaning of the Vedas.

It is difficult to know the actual *svarūpa* or nature of the Vedas. That has just been explained. The meaning is also difficult to understand. What is to be done by following the Vedas? What do the Vedas order the *jīva* to do

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<sup>27</sup> Gayatré has 24 syllables. Uñnik has 28 syllables. Anuñöubb has 32 syllables. Båhaté has 36 syllables. Paikti has 40 syllables. Triñöup has 44 syllables. Jagaté has 48 syllables. Atijagaté has 52 syllables. Viräö has 56 syllables. Atyäsöi has 68 syllables..

for his benefit? What is the meaning of the Vedas? What is meant by indicating various alternatives? Should I do this? Or this? Or that?

"The meaning is clear. The *śruti* indicates *karma* by seeing statements like 'One should worship the *sandhyās* daily; by *karma* one goes to Pitr-loka.' So this is what should be done. The *śrutis* indicate *dharma* as the meaning in statements like *codenā-lakṣaṇo dharmah*: *dharma* is characterized by injunctions of the Vedas. This is the meaning of the Vedas. As for alternatives, there are alternative rules in *dharma* such as performing sacrifice by offering either rice or barley. Or, there are alternatives like *bhakti*, *niṣkāma-karma* and *jñāna* stated one after the other. Thus it is said:

bhakti-yogaś ca yogaś ca mayā mānavy udīritah |  
taylor ekatarenaiva puruṣah puruṣam vrajet ||

I have indicated both *bhakti* and *yoga*, O Manavi! A person may attain the Lord by either of these processes."

O fools! This is not so! No one knows the intention (*hrdayam*) of the Vedas except me! No one except a person dear to me can know the meaning intended by me.

|| 11.21.43 ||

mām vidhatte 'bhidhatte mām  
vikalpyāpohyate tv aham  
etavān sarva-vedārthah  
śabda āsthāya mām bhidām  
māyā-mātram anūdyānte  
pratiṣidhya prasidati

The Vedas indicate *bhakti* as the action, and indicate me as the meaning. I am the meaning of all the Vedas. I, as *karma* and *jñāna*, am proposed and rejected as alternatives. The Vedas, taking shelter of me, proposing *karma* and *jñāna* and then rejecting them as *māyā*, become happy by giving the devotees bliss.

"Please tell me the answer." Yes, certainly I will. The Vedas prescribe me. *Bhakti* is not different from my *svarūpa*. Thus the meaning is "The Vedas establish that *bhakti* to me is necessary." The final goal of sacrifices and other actions is to produce *bhakti* for me. I have said *dharma mad-bhakti-kṛt prokto*: actual religious principles are stated to be those that lead one

to my devotional service. (SB 11.19.27) I am the meaning of all the Vedas. I am presented as an alternative and am refuted as an alternative.

yogās trayo mayā proktā nēñām śreyo-vidhitsayā  
jñānam karma ca bhaktiś ca nopāyo 'nyo 'sti kutracit

Because I desire that human beings may achieve perfection, I have presented three methods—the path of *jñāna*, the path of *karma* and the path of *bhakti*. Besides these three there no other means of elevation. SB 11.20.6

In the three *kāṇḍas*, *karma*, *jñāna* and *bhakti* are presented as alternatives. First I say "Do *karma*." Then I say "Practice *jñāna*." Then I say "Perform *bhakti*." They are presented and rejected. First *sakāma-karma* is rejected in favor of *niṣkāma-karma*. Then when one rises to *jñāna*, *niṣkāma-karma* is rejected. When *jñāna* is perfected, *jñāna* should be rejected in order to attain me: *jñānam ca mayi sannyaset*. (SB 11.19.1) But no scripture ever says that *bhakti* should be rejected at any time. The present verse says "I am rejected." This means that, because *karma* and *jñāna* are rejected, I am rejected. The third person verb is poetic license. The Lord identifies himself as those processes of *karma* and *jñāna* (I am proposed as *karma* and *jñāna* and rejected as *karma* and *jñāna*), because these processes are also means of attaining him. The Lord has his spiritual and material forms. The material forms are rejected here.

"Please explain this more clearly." The Vedas take shelter of me, by recommending the process of *bhakti*, saying that other processes such as *karma* and *jñāna* are only *māyā*, since *karma* is in the three *gunas* and *jñāna*, composed of *vidyā*, is in *sattva-guṇa*, until realizing *ātmā*. On finally rejecting the two processes, the Vedas become joyful. The Vedas give joy to the devotees through *rasa* flowing from the fruit of the sweet creeper of *bhakti*, beyond the material *gunas*, in the form of realization of my sweetness. And thus the Vedas themselves become happy.

Some explain the verse as follows. The Vedas prescribe me as the form of sacrifice in *karma-kāṇḍa*. They define me in *devatāya-kāṇḍa* as the statements of the mantras. In *jñāna-kāṇḍa*, they propose that I am ether and other things, which are different from me, and then rejected those ideas. This is the meaning of the Vedas. The Vedas, taking shelter of my spiritual form, reject other things as *māyā*, saying "not this, not this," having completed their task. In this explanation however, when it says that all other things are rejected as *māyā*, the devotees, tools used in

*bhakti*, the abodes of the Lord and other related items, are not included, since they are not part of *māyā*.

Thus ends the commentary on the Twenty-first Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twenty-two Classification of Elements

|| 11.22.1-3 ||

śri-uddhava uvāca  
kati tattvāni viśveśa  
saṅkhyātāny ṛṣibhīḥ prabho  
navaikādaśa pañca triṇy  
āttha tvam iha śuśruma

kecit ṣad-vimśatim prāhur  
apare pañca-vimśatim  
saptaike nava ṣaṭ kecic  
catvāry ekādaśāpare

kecit saptadaśa prāhuḥ  
ṣoḍaśaike trayodaśa  
etāvatvam hi saṅkhyānām  
ṛṣayo yad-vivakṣayā  
gāyanti pṛthag ḥāyuṣmann  
idam no vaktum arhasi

Uddhava inquired: O Lord! O master of the universe! How many different elements of creation have been enumerated by the great sages? I have heard you personally describe a total of twenty-eight—God, the *jīva*, the *mahat-tattva*, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen elements. What did the sages have in mind when they calculated the creative elements in such different ways? O Lord with an eternal form! Kindly explain this to me.

In the Twenty-second Chapter, the elements are enumerated, with clarification of any contrary explanations, and questions about *prakṛti* and the *jīva*, and about birth and death, are explained. Having clearly understood the meaning of *karma-kāṇḍa*, Uddhava now begins to ask about the meaning of *jñāna-kāṇḍa*. He first asks for a conclusion to the various statements made by different sages. Which opinions are correct among those of many sages who each claim "This is what I think."

How many elements do they list? The nine elements are the Lord, the *jīva*, *mahat-tattva*, *ahankāra* and the five gross elements. There are ten senses and the mind. There are five *tan-mātras* and three *guṇas*. You have mentioned this total of twenty-eight items. I have heard of them. The three *guṇas* means *prakṛti*. He mentions three *guṇas* because it has been said that only through the three modes of *prakṛti* arise the two types of *mahat-tattva* (*sattva* gives rise to *mahat-tattva* and *rajas* gives rise to *sūtra*) and *ahankāra* (*tamas*). These do not arise from *prakṛti* in equilibrium. I have understood your intention.

You should explain with what intention others proclaim a variety of opinions about the number of elements. O Lord, who lives for all time with an eternal form! I should ask you since you alone know the intentions of all the sages who have a beginning, middle and end.

|| 11.22.4 ||  
śrī-bhagavān uvāca  
yuktam ca santi sarvatra  
bhāṣante brāhmaṇā yathā  
māyām madiyām udgṛhya  
vadatām kim nu durghaṭam

Lord Kṛṣṇa replied: Because all material elements are present in the other elements, all these sages speak the truth. What is difficult in disagreeing for disputants who have taken shelter of my *māyā*?

Actually there is no quarrel among the sages. The sages speak the truth since all the elements are within all the other elements. "Why is there a dispute at all?" There is bewilderment from my *māyā*. My *māyā* gives them the ability to accept this *māyā* and dispute as long as the sun and moon exist.

|| 11.22.5 ||  
naitad evam yathāttha tvam

yad aham vacmi tat tathā  
evam vivadatām hetum  
śaktayo me duratyayāḥ

When philosophers argue, "I don't choose to analyze this particular case in the same way that you have," the cause of their arguments is my insurmountable śakti called avidyā.

Dispute is graphically portrayed. In their disputes, the cause is the action of my energy. This means it is my śakti called avidyā, which takes the form of their various disputes. It is said in the ḥamsa-guhya prayers:

yac-chaktayo vadatām vādinām vai  
vivāda-samvāda-bhuvo bhavanti  
kurvanti caisām muhur ātma-moham  
tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of ātmā. SB 6.4.31

|| 11.22.6 ||  
yāsām vyatikarād āśid  
vikalpo vadatām padam  
prāpte śama-dame 'pyeti  
vādas tam anu śāmyati

But for those who have fixed their intelligence on me and controlled their senses, differences of perception disappear, and consequently the argument ceases.

By connection with the *antahkaraṇa*, variety arises in the topics of the philosophers. "It is like or that. It is not like this, not like that." Śama means "having one's intelligence fixed in the Lord." When their intelligence becomes fixed on the Lord and their senses are under control, when *ahaṅkāra* has been destroyed, the variety disappears. All doubt is destroyed. Then all argument ceases.

|| 11.22.7 ||  
parasparānupraveśāt  
tattvānām puruṣarṣabha

paurvāparya-prasāṅkhyānam  
yathā vaktur vivakṣitam

O best among men! Because subtle and gross elements mutually enter into one another, philosophers may desire to calculate the number of elements in terms of causes or effects according to their personal desire and thus arrive at different totals.

The statement of verse 4 that the elements are included in other elements is explained further in two verses. Because the elements enter each other they may be counted in their previous or later condition. Some say that the effects are in the cause, so they count the cause, the previous elements. Others say that the cause is in the effect, so they count the effect, the later elements. There will thus be either less or more elements in counting.

*Paurvāparya-prasāṅkhyānam* is a *dvandva* compound in the singular. "Why do we have to speak of entering into causes or effects? Why have less or more elements?" They have various opinions according to their desire to speak.

|| 11.22.8 ||  
ekasminn api dṛśyante  
praviṣṭāñitarāṇi ca  
pūrvasmin vā parasmin vā  
tattve tattvāni sarvaśah

All subtle material elements are actually present within their gross effects; similarly, all gross elements are present within their subtle causes. Thus we can find all material elements within any single element.

The meaning of the previous verse is more elaborately explained in two verses. The effects reside in subtle form within the causal elements, just as a pot is potential in lump of clay. The causal elements reside in the effects, the later elements, as accompaniments, just as clay is present in the pot.

|| 11.22.9 ||  
paurvāparyam ato 'miśām  
prasāṅkhyānam abhipsatām  
yathā viviktām yad-vaktrām  
gṛhṇīmo yukti-sambhavāt

Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include

material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories.

I accept the logical conclusions of whatever has been stated based on the personal preferences of the philosophers who desire to enumerate less or more elements, and emphasize either the cause or the effect, since each is correct according its logical explanation.

|| 11.22.10 ||  
anādy-avidyā-yuktasya  
puruṣasyātma-vedanam  
svato na sambhavād anyas  
tattva-jñō jñāna-do bhavet

Because a person whether covered or not covered by beginningless ignorance cannot realize ātmā on his own, there must a separate Supreme Lord who knows and gives knowledge.

"I accept that there is different counting because of the inclusion of elements within others. How can some claim that *jīva* and the Lord are different, maintaining that there are twenty-six elements (by substituting *prakṛti* for the three *guṇas*, which made twenty-eight elements)?" Because it is not possible for the *jīva*, whether covered by *avidyā* or not, to have knowledge of ātmā on his own, there must exist a separate Supreme Lord. This is the Vaiṣṇava philosophy.

|| 11.22.11 ||  
puruṣeśvarayor atra  
na vailakṣanyam anyaḥ api  
tad-anyā-kalpanāpārthā  
jñānam ca prakṛter guṇah

There is little difference between the Lord and the *jīva*. To think of them as extremely different is useless. *Jñāna* arises from the *guṇas* of *prakṛti* and is thus useless for gaining proper vision.

"How then can some also claim there are twenty-five elements? That would mean the *jīva* and the Lord are counted as one." Though the *jīva* and Paramātmā are different as was said in the previous verse, they are also not different. They have little difference, since they are both spiritual and

they both possess powers. Because they have little difference, they are considered one. Therefore the idea that the *jīva* is extremely different from the Supreme Lord is useless. "This duality cannot be dissolved except by knowledge, and this is not attained by the Lord's mercy." But knowledge is included in the material *guṇas*, since it is *sattva-guṇa* in quality. Thus it is also useless.

|| 11.22.12 ||

prakṛtir guṇa-sāmyam vai  
prakṛter nātmano guṇāḥ  
sattvam rajas tama iti  
sthity-utpatty-anta-hetavah

*Prakṛti* is the equilibrium of the *guṇas*. The *guṇas* belong to *prakṛti*, not the *jīva*. These modes—goodness, passion and ignorance—are the causes of the creation, maintenance and destruction of this universe, and thus cannot inhere in the eternal *jīva*.

"But it is well known that *jñāna* is the nature of the *jīva*. Why do you say that it arises from the *guṇas* of *prakṛti*? The *jīva* performs action and has ignorance. The knowledge, action and ignorance belong to the *jīva*, not to *prakṛti* or to the Lord. These items should be included in the *jīva*. Otherwise the number of elements will increase."

*Prakṛti* is the equilibrium of the *guṇas*. The *guṇas* belong to *prakṛti*, not to the *jīva*. These *guṇas* are the cause of creation, maintenance and destruction. It would be contradictory to say they belonged to the *jīva*, since the *jīva* is eternal.

|| 11.22.13 ||

sattvam jñānam rajah karma  
tamo 'jñānam ihocaye  
guṇa-vyatikarah kālah  
svabhāvah sūtram eva ca

In this world *sattva* is recognized as knowledge, *rajas* is action and *tamas* is ignorance. The Lord is identified with time, the agitator of the *guṇas*. *Svabhāva* or change arising from action is the same as *mahat-tattva*.

Where does this lead? *Jñāna* is *sattva*, since it arises from *sattva*. Action is *rajas* and ignorance is *tamas*. These are the qualities of *prakṛti*. They

appear in the *jīva* as impositions only. Thus they are counted as *prakṛti* only. "Time and *svabhāva* have been left out. Where do they belong?" That which produces the agitation of the *guṇas*, the Supreme Lord, is called time, or *kāla*. *Svabhāva*, the change caused by action, is called *mahat-tattva* (*sūtram*), since *mahat-tattva* possesses all powers<sup>28</sup> Thus *kāla* is included in the Lord and *svabhāva* is included in *mahat-tattva*. All authorities agree that the elements should not be increased to include, *jñāna*, action, ignorance, time and *svabhāva*.

|| 11.22.14 ||

puruṣaḥ prakṛtir vyaktam  
ahaṅkāro nabho 'nilah  
jyotir āpaḥ kṣitir iti  
tattvāny uktāni me nava

I have described the nine basic elements as the *jīva*, *prakṛti*, *mahat-tattva*, *ahaṅkāra*, ether, air, fire, water and earth.

First the twenty-five elements are described in two and a half verses. *Vyaktam* means *mahat-tattva*. These have been described by me.

|| 11.22.15 ||

śrotrām tvaḡ darśanām ghrāṇo  
jihveti jñāna-śaktayah  
vāk-pāny-upastha-pāyv-aṅghriḥ  
karmāṇy aṅgobhayām manah

O Uddhava! The ear, skin, eye, nose and tongue are the five knowledge acquiring senses, and the voice, the hands, the genitals, the anus and the legs constitute the five working senses. The mind is the basis of both categories.

*Darśanam* means the eyes. The first five are the five knowledge senses. The second five are the action senses. The mind, which is the basis of both (*ubhayam*), is the eleventh sense.

|| 11.22.16 ||

śabdah sparśo raso gandho  
rūpām cety artha-jātayah  
gaty-ukty-utsarga-śilpāni

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<sup>28</sup> *Sūtra* possesses *kriya-çakti*, the cause of action.

## karmāyatana-siddhayah

Sound, touch, taste, smell and form are the sense objects of the knowledge-acquiring senses. Movement, speech, excretion of wastes and semen, and manufacture are functions of the working senses, but these are not counted as elements.

With five sense objects of the knowledge senses, the total of the previous list twenty-five. "But are not the five functions of the working senses also additional elements?" No. movement, speaking, urinating, defecating, ejaculation and manufacturing are the results of the action senses, but are not included as elements.

|| 11.22.17 ||

sargādau prakṛtir hy asya  
kārya-kāraṇa-rūpiṇī  
sattvādibhir gunair dhatte  
puruṣo 'vyakta ikṣate

Taking the form of the causal and resulting (*kāraṇa* and *kārya*) elements, *prakṛti* accepts creation and destruction of the universe through the *gunas*. The Lord does not undergo transformation but merely remains the witness.

Uddhava have asked with what intention the sages have described the elements in various ways. Kṛṣṇa shows the conclusion of their opinions. *Kārya* refers to the sixteen transformations—the eleven senses and the five gross elements. *Kāraṇa* refers to *mahat-tattva*, *ahankāra* and the five *tan-mātras*. *Prakṛti*, taking these forms, assumes the position of creation and destruction by the *gunas*. *Prakṛti* is the material cause (*upādāna*). The Lord, who undergoes no transformation, the indirect cause (*nimitta*), simply witnesses this. The Lord is different from *prakṛti* which undergoes transformation.

|| 11.22.18 ||

vyaktādāyo vikurvāṇā  
dhātavah puruṣekṣayā  
labdha-viryāḥ sṛjanty aṇḍam  
samhatāḥ prakṛter balāt

As the material elements headed by the *mahat-tattva* are transformed, they receive their specific potencies from the

glance of the Supreme Lord, and being amalgamated under the shelter of *prakṛti*, they create the universal egg.

The universe produced by the elements starting with *mahat-tattva*, is included within the elements, and is not counted separately. *Prakṛteḥ balāt*, means "taking shelter of *prakṛti*."

|| 11.22.19 ||  
saptaiva dhātava iti  
tatrārthāḥ pañca khādayah  
jñānam ātmobhayādhāras  
tato dehendriyāsavah

According to some philosophers there are seven elements, namely earth, water, fire, air and ether, the *jīva* and the Lord who is the shelter of the *jīva* and the elements. From these arise the body, senses, and life air.

Considering the elements as seven, they are the five gross elements, the *jīva* (*jñāna*) and the Lord. From the *jīva* and the five gross elements arise the body, senses and life airs. In this analysis, the causal elements are included in the effects such as ether. In the following texts as well, the causal elements or products will be included in the given list.

|| 11.22.20 ||  
ṣad ity atrāpi bhūtāni  
pañca ṣaṣṭhah parah pumān  
tair yuita ātma-sambhūtaih  
sr̥ṣṭvedam samapāviśat

Other philosophers state that there are six elements—the five physical elements (earth, water, fire, air and ether) and the sixth element, the Supreme Lord. That Supreme Lord, endowed with the elements that he has brought forth from himself, creates this universe and then personally enters within it.

According to some sages there are six elements, the five elements. The other elements are included in these. The *jīva* is included when mentioning the Supreme Lord.

|| 11.22.21 ||  
catvāry eveti tatrāpi  
teja āpo 'nnam ātmanah

jātāni tair idam jātam  
janmāvayavinah khalu

Some philosophers propose the existence of four basic elements, of which three—fire, water and earth—emanate from the fourth, the Lord. By these elements the creation of the products in this universe arose.

*Annam* means earth. *Ātmanah* means "from Paramātmā." The creation of products (*avayavinaḥ*) arose from them.

|| 11.22.22 ||  
saṅkhyāne saptadaśake  
bhūta-mātrendriyāṇi ca  
pañca pañcaika-manasā  
ātmā saptadaśah smṛtah

Some calculate the existence of seventeen basic elements, namely the five gross elements, the five sense objects, the five corresponding senses, the mind, and the *ātmā* as the seventeenth element.

Along with five gross elements, five *tan-mātras*, five knowledge senses, and one mind there is the *ātmā* (including the Lord)..

|| 11.22.23 ||  
tadvat ṣoḍaśa-saṅkhyāne  
ātmaiva mana ucyate  
bhūtendriyāṇi pañcaiva  
mana ātmā trayodaśa

According to the calculation of sixteen elements, the only difference from the previous theory is that the soul is identified with the mind. If we think in terms of five physical elements, five senses, the mind, the individual soul and the Supreme Lord, there are thirteen elements.

The *jīva* (*ātmā*) is considered along with the mind. In considering thirteen elements there are five gross elements, five senses including the five *tan-mātras*, mind, *ātmā* and Paramātmā (*ātmā* stands for two types).

|| 11.22.24 ||

ekādaśatva ātmāsau  
mahā-bhūtendriyāṇi ca  
aṣṭau prakṛtayaś caiva  
puruṣaś ca navety atha

Counting eleven, there are the *ātmā*, the five gross elements and the five senses. Eight gross and subtle elements<sup>29</sup> plus the Supreme Lord make nine elements.

|| 11.22.25 ||

iti nānā-prasaṅkhyānam  
tattvānām ṛṣibhiḥ kṛtam  
sarvam nyāyyam yuktimattvād  
viduṣām kim aśobhanam

Thus the sages have enumerated the material elements in many different ways. All of their proposals are acceptable because they based on reason. Such philosophical brilliance is expected of the truly learned.

This verse summarizes the topic.

|| 11.22.26 ||

śrī-uddhava uvāca  
prakṛtiḥ puruṣaś cobhau  
yady apy ātma-vilakṣaṇau  
anyonyāpāśrayāt kṛṣṇa  
drṣyate na bhidā tayoh  
prakṛtau lakṣyate hy ātmā  
prakṛtiś ca tathātmani

Uddhava said: O Kṛṣṇa! Although *prakṛti* and the Lord are intrinsically distinct, there appears to be no difference between them because they are mutually dependent. The Lord appears to be within the body and the body appears to be within the Lord.

Another doubt arises from this discussion. *Prakṛti* or *māyā* and the Lord (*puruṣaḥ*) are intrinsically different, since *prakṛti* is unconscious and the

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<sup>29</sup> *Manas, buddhi* and *ahaikāra*.

Lord is conscious. Though this is shown in the scriptures, because the two depend on each other in the body, they do not appear different. That mutual dependence is described. The Lord is seen in the body (*prakṛtau*), the product, and the product, the body is seen in the Lord. Because both are based on each other, they are mutually dependent.

|| 11.22.27 ||

evam me puṇḍarikākṣa  
mahāntam samsayam hr̥di  
chettum arhasi sarva-jñā  
vacobhir naya-naipuṇaiḥ

O lotus-eyed Kṛṣṇa! O omniscient Lord! Cut this great doubt out of my heart with your words, which exhibit your great skill in reasoning.

You should destroy this doubt by showing the difference between Paramātmā and *prakṛti* using words filled with skill in logic.

|| 11.22.28 ||

tvatto jñānam hi jīvānām  
pramoṣas te 'tra śaktitah  
tvam eva hy ātma-māyāyā  
gatim vettha na cāparah

From you alone through your energy, the *jivas'* knowledge arises and disappears. No one but you can understand the real nature of your illusory potency.

You give knowledge by *vidyā-śakti*, and by *avidyā* steal it away. "Why should it steal knowledge if it is my energy?" You alone know.

|| 11.22.29 ||

śri-bhagavān uvāca  
prakṛtiḥ puruṣaś ceti  
vikalpaḥ puruṣarṣabha  
esa vaikārikah sargo  
guṇa-vyatikarātmakah

The Supreme Lord said: O best among men! *Prakṛti* and the Lord are clearly distinct. The body, an effect of *prakṛti*, arising from agitation of the *gunās*, undergoes many changes.

There is extreme difference between them. *Prakṛti* undergoes change, takes various forms, is dependent, and is revealed by another. The Lord does not change, is one form, independent, and self-revealing. This is explained in four verses. The Lord is different from *prakṛti*. That is seen. The combination in the body (*sargah*) undergoes many changes, and its nature arises from agitation of the *guṇas*. The agitation of the *guṇas* means it is a transformation of *prakṛti*. The Lord however is only the witness, without change.

|| 11.22.30 ||

mamāṅga māyā guṇa-mayy anekadhā  
vikalpa-buddhiś ca guṇair vidhatte  
vaikārikas tri-vidho 'dhyātmam ekam  
athādhidaivam adhibhūtam anyat

O Uddhava! My *prakṛti* made of the *guṇas* produces many differences and perceptions of difference by the *guṇas*. Though *prakṛti* takes many forms, basically it has three: *adhyātma*, *adhidiva*, and *adhibhūta*.

How *prakṛti* takes various forms is described. It produces difference and perception of difference. Though it has many forms, the forms are basically three. The first is *adhyātma*, the second is *adhibhūta* and the third is *adhidiva*.

|| 11.22.31 ||

drg rūpam ārkam vapur atra randhre  
parasparam sidhyati yah svataḥ khe  
ātmā yad eṣām aparo ya ādyah  
svayānubhūtyākhila-siddha-siddhiḥ

The eye, form, and the deity of the sun mutually depend on each other to fulfill their functions in the gross eye. Paramātmā however is independent, like the sun in the sky, since Paramātmā is the sole cause of the three factors, is different from them as their cause, and is the revealer of all three since he is self-revealing.

An example of the three divisions is given. The eye is *adhyātma*. Form, the sense object, is *adhibhūta*. A portion of the sun is *adhidiva*. They are mutually dependent. By the eye, form is understood. Without the eye

form cannot be perceived. Without the *devatā* of the eye, the eye cannot function. Because of the eye functioning, one perceives form. In this way the three are interdependent. Paramātmā is independent however, like the sun which exists in the sky, since Paramātmā is the one cause (*ādhyah*) of these three items: since it is different (*aparah*) from them: and since it manifests the three items because he is self-manifesting. Thus the Lord is different from *prakṛti* because he is independent, one alone, and the manifestor of all other things.

|| 11.22.32 ||  
evam tvag-ādi śravaṇādi cakṣur  
jihvādi nāsādi ca citta-yuktam

The skin, ears, eyes, tongue and nose—as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego—can all be analyzed in terms of the threefold distinction of sense, sense object and presiding deity.

The three divisions shown for the eye also apply to the other senses. Just as for the eye there is the eye, form and a portion of the sun, for the skin there is skin, touch and deity of the air. For the ear, there is the ear, sound and the deities of the directions. For the tongue, there is the tongue, taste and Varuṇa. For the nose there is the nose, smell and the Āśvini-kumāras. For *citta* there is *citta*, consciousness, and a portion of Vāsudeva. *Citta* also indicates mind, the objects of thought and the moon deity; intelligence, object of intellect and Brahmā; and *ahankāra*, object of identity and Śiva. The other senses can be divided into three as well.

|| 11.22.33 ||  
yo 'sau guṇa-kṣobha-kṛto vikārah  
pradhāna-mūlān mahataḥ prasūtaḥ  
aham tri-vṛṇ moha-vikalpa-hetur  
vaikārikas tāmasa aindriyaś ca

*Ahanikāra*, arising from agitation of *prakṛti*, which arises from *mahat-tattva*, which arises from *prakṛti*, has three forms: in *sattva*, *tamas* and *rajas*. These cause a variety of opinions caused by ignorance.

"Is this material world true or false? This should be asked because it is difficult to determine from the great variety of opinions." This is explained with examples in two verses. *Ahanikāra*, an effect of the agitation of the

*gunas*, arises from *mahat-tattva* which arises from *prakṛti*. This takes three forms: *vaikārika* or *adhibidaiva* (*sattva*): *tāmasa* or *adhibhūta* (*tamas*); and *aindriya* or *adhyātma* (*rajas*). This is a cause of differences views arising from ignorance.

|| 11.22.34 ||

ātmāparijñāna-mayo vivādo  
hy astiti nāstiti bhidārtha-niṣṭhah  
vyartho 'pi naivoparameta pumśāṁ  
mattah parāvṛtta-dhiyāṁ sva-lokāt

Those who do not know Paramātmā, who are fixed in goals other than me, engage in arguments concerning the reality or unreality of the world, and do not cease to argue, though they achieve no results. They have turned their thoughts from me, who give regard only to my devotees.

"Learned persons who can destroy doubts can certainly determine the truth." No, they simply quarrel among themselves. Some maintain, with proof, that the world is real. Some proclaim that the world is false, attacking the first claim. They show lack of knowledge of Paramātmā, because Paramātmā, understood only by realization, is beyond logical argument. A person fixed in a goal other than me, or a person who is fixed in defeating others' arguments, achieves no result, such as piety, sin, Svarga or hell. Though it is pointless, that person does not stop arguing. This is because of his nature arising from *māyā*.

yac-chaktayo vadatāṁ vādināṁ vai  
vivāda-samvāda-bhuvo bhavanti  
kurvanti caisāṁ muhur ātma-mohāṁ  
tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of ātmā. SB 6.4.31

Moreover, though they have attained a path to achieve me after many births, they fall from that path. Those who know the path to attain me, understanding the meaning of the scriptures , take to arguing, have their intelligence turned away from me, who look upon my devotees and no others with mercy (*sva-lokāt*). (My devotees are not eager for arguments. They make their lives successful by thinking of me only and not about

argumentation. It is hinted that one should not waste one's life by inquiry about truth in the world through arguments.

|| 11.22.35-36 ||

śrī-uddhava uvāca  
tvattah parāvṛtta-dhiyah  
sva-kṛtaih karmabhih prabho  
uccāvacān yathā dehān  
grhṇanti visṛjanti ca

tan mamākhyāhi govinda  
durvibhāvyam anātmabhih  
na hy etat prāyaśo loke  
vidvāṁsaḥ santi vañcitāḥ

Uddhava said: O supreme master! Please explain to me how persons with diverted intelligence accept superior and inferior bodies by their materialistic activities and then give up such bodies. O Govinda, this topic is very difficult for foolish persons to understand. Bewildered by your *māyā*, no one generally knows this.

If their minds are diverted from you, then they become bound by *karma*. Then they accept and give up higher or lower bodies. Explain how the materialists are born and die. Fools cannot understand this. What more can be said? "But there are many wise people in the word. You should ask them, not me." Bewildered by your *māyā*, people do not know.

|| 11.22.37 ||

śrī-bhagavān uvāca  
manah karma-mayam nēnām  
indriyaih pañcabhir yutam  
lokāl lokam prayāty anya  
ātmā tad anuvartate

The Supreme Lord said: The material mind of man, dependent on *karma*, travels along with the five senses from one material body to another. The *ātmā*, although different from this mind, follows it.

The mind along with the rest of the subtle body, dependent on *karma*, goes from body to body. The *jīva*, though different from the subtle body, follows the subtle body, since it is joined with it.

|| 11.22.38 ||

dhyāyan mano 'nu viṣayān  
drṣṭān vānuśrutān atha  
udyat sīdat karma-tantram  
smṛtis tad anu śāmyati

The mind, dependent on *karma* for its situations, meditates on objects seen or heard. It identifies with the object temporarily and then withdraws from it. Then the awareness of past and future is destroyed.

The *jīva* always follows the subtle body when it separates from the gross body at death, and joins another gross body at birth. The mind, dependent on *karma*, meditates on objects seen, which arrive by arrangement of *karma*—such as others' wives. Or it meditates on things heard, such as *Svarga*. For a moment the mind becomes that object of meditation and then withdraws from the object. After that (*anu*), awareness of past and future (*smṛtiḥ*) is destroyed.

|| 11.22.39 ||

viṣayābhiniveśena  
nātmānam yat smaret punah  
jantor vai kasyacid dhetor  
mr̥tyur atyanta-vismṛtiḥ

Since the *jīva* does not remember his previous body because of absorption in his new body, the forgetfulness of that body by the *jīva* because of termination of present *karmas* is called death.

What does this mean? The mind does not remember the previous body because of absorption in the present body delivered by *karma*—the body of a *devatā* with happiness or the body full of suffering. This destruction of the previous identity is called death. Death is not the destruction of the possessor of the body, the *jīva*. *Kasyacid dhetoh* means "because of termination of *prārabdha-karma*."

|| 11.22.40 ||

janma tv ātmata�ā pūmsah  
sarva-bhāvena bhūri-da  
viṣaya-svikṛtim prāhur  
yathā svapna-manorathah

O most charitable Uddhava! What is called birth is simply a person's total identification with a new body. One accepts the new body just as one completely accepts the experience of a dream or a fantasy as reality.

Extreme identification, accepting as oneself the body given by *karma*, is called birth. Two examples are given of birth and death through identity alone—a dream and a fantasy. The *dvandva* compound is in the singular.

|| 11.22.41 ||

svapnam manoratham cettham  
praktanam na smaraty asau  
tatra pūrvam ivātmānam  
apūrvam cānupaśyati

Just a person situated in his present body, although having existed at prior points in this life, thinks of himself in the present only, a person experiencing a dream or fantasy does not remember his previous dreams or fantasies.

The example is explained. Just as the *jīva* in his present body does not remember his previous gross body, so the *jīva* involved in his present dream or fantasy does not remember a previous dream or fantasy.

Sometimes someone (called *jāti-smaraḥ*) can remember his previous body. But this is not a rule for everyone. Moreover the *jīva* situated in his present body thinks himself to be only in the present, even though he did exist before. "I am six years old." "I am seven years old." This recollection of the previous "I" is destroyed. He is aware of himself only at the present moment.

|| 11.22.42 ||

indriyāyana-sṛṣṭyedam  
trai-vidhyam bhāti vastuni  
bahir-antar-bhidā-hetur  
jano 'saj-jana-kṛd yathā

By creation of the body which is the resting place of the senses, the states of waking, dreaming and deep sleep exist in the *jīva*. These states cause differences externally and internally. They are like a father who produces bad sons.

This verse summarizes the topic. By the creation of the body which is the shelter of the senses, the three states of waking, dreaming and deep sleep appear in the *jīva*. These states cause differences externally and internally. The external differences are the qualities perceived by the senses like the ear. The internal differences are differences perceived in mind during dreaming state and intelligence during deep sleep. These states are just like a father producing a bad son. The example is suitable since the three types of differences created by senses, mind and intelligence are inauspicious for the *jīva*.

|| 11.22.43 ||  
nityadā hy aṅga bhūtāni  
bhavanti na bhavanti ca  
kālenālakṣya-vegena  
sūkṣmatvāt tan na dr̥syate

O Uddhava! Material bodies are undergoing creation and destruction at every moment by the imperceptible force of time. But because of the subtle nature of time and its effect in the form of birth and death, no one sees this.

Birth and death, famous everywhere, have been described. How they exist at every moment in subtle state is now described to instill detachment. At every moment bodies are born and die. "But we do not see a body being born and dying at every moment." Just as time cannot be seen, creation and destruction created by time are not seen.

|| 11.22.44 ||  
yathārciṣāṁ srotasāṁ ca  
phalānāṁ vā vanaspateḥ  
tathaiva sarva-bhūtānāṁ  
vayo-'vasthādayah kṛtāḥ

The different stages of transformation of all material bodies occur just like those of the flame of a candle, the current of a river, or the fruits of a tree.

Though creation and destruction cannot be seen, they can be inferred by conditions. Examples are given. The candle flame by transformation, the river by movement and the fruits by form, undergo change of state at every moment by the force of time. Similarly the conditions of age—

babyhood, boyhood and youth—and changes of strength, desire and skill---occur in all beings. They are being created and destroyed at every moment, inferred because of the change of state from one to another. This can be inferred by the candle flame which changes at every moment.

|| 11.22.45 ||

so 'yam dipo 'rciṣām yadvat  
srotasām tad idam jalam  
so 'yam pumān iti nṛṇām  
mr̥ṣā gīr dhīr mr̥ṣāyuṣām

Although the flame is continually changing, foolish people say, "This is the light of the lamp." Though the river is continually changing, foolish people say, "This is the water of the river." Similarly, although the material body of a human being is constantly changing, those whose lives are filled with lack of discrimination say "This is so and so." They lack discrimination and words to express it.

Can this not be recognized? The flame of the lamp in a moment produces thousands of light rays which are destroyed the next moment. Though a stream of water in an instant moves far away, in the next moment there is more water, and one perceives merely that it is water. Similarly childhood and youth exist in a person, but we do not perceive the change or speak of it. People's lives are permeated with this lack of discrimination.

|| 11.22.46 ||

mā svasya karma-bijena  
jāyate so 'py ayam pumān  
mriyate vāmaro bhrāntyā  
yathāgnir dāru-samyutah

A person does not actually take birth out of the seed of *karma*, nor, being immortal, does he die. By illusion the living being appears to be born and to die, just as fire in connection with firewood appears to begin and then cease to exist though the element lasts for the lifetime of Brahmā.

In reality, birth and death takes place for the *jīva* by false identity. The *jīva* is not born and does not die by his seed in the form of *karma*. But by illusion one thinks that he is born and dies, though he is without birth and death. Fire is a gross element with great power, existing for the lifetime of

Brahmā. However, it appears to take birth and die by addition or subtraction of wood.

|| 11.22.47 ||  
niṣeka-garbha-janmāni  
bālyā-kaumāra-yauvanam  
vayo-madhyam jarā mr̄tyur  
ity avasthās tanor nava

Impregnation, gestation, birth, infancy, childhood, youth, middle age, old age and death are the nine states of the body.

The *jīva* is related to different states of the body. Those states are listed. The *jīva* enters the womb, grows there, comes out of the womb, grows to five years (*bālyā*), then enters pauganda and *kaiśora* ages till sixteen years. Youth lasts till forty-five years. Middle age continues till sixty years. The rest of life till death is called old age.

|| 11.22.48 ||  
etā manoratha-mayir  
hānyasyoccāvacās tanūḥ  
guṇa-saṅgād upādatte  
kvacit kaścij jahāti ca

The *jīva* accepts high and low conditions in a body by desires in the mind, because of ignorance. Sometimes, a person can give up these conditions.

The purpose of explaining birth and death related to the body is summarized. Clearly (*hi*) the *jīva* accepts high and low conditions of another body, which are attained through meditation using his mind which has been attained by *karma*, because of association with *avidyā* (*guṇa-saṅgāt*). A person who attains the mercy of the Lord gives up these conditions.

|| 11.22.49 ||  
ātmanah pitṛ-putrābhyaṁ  
anumeyau bhavāpyayau  
na bhavāpyaya-vastūnām  
abhijño dvaya-lakṣaṇah

Birth and death can be inferred by seeing the death of a father and birth of a son. A person who knows that all beings undergo

impregnation, growth in the womb, birth and death is not subject to dualities.

"The states of the body between birth and death are seen by the *jīva*, but impregnation, growth in the womb, birth and death not seen" One sees death when one performs death rites for one's father's body and one sees birth when one performs the birth ceremony for a son's body. The word *bhava* includes impregnation and growth in the womb as well. On observing these, the seer of the bodies (*vastūnām*) subject to birth and death is not subject to the characteristics of the body (*dvaya-lakṣaṇah*).

|| 11.22.50 ||  
taror bija-vipākābhyaṁ  
yo vidvāñ janma-samyamau  
taror vilakṣaṇo draṣṭā  
evam draṣṭā tanoh pṛthak

One who observes the birth of a plant from its seed and the ultimate death of the tree after maturity certainly remains a distinct observer separate from the tree. In the same way, the witness of the birth and death of the material body remains separate from it.

This is made clear by an example. The word "tree" indicates any plant. One who knows birth and death by seeing the seed and the results in the form of harvested rice remains different from the body.

|| 11.22.51 ||  
prakṛter evam ātmānam  
avividyābudhah pumān  
tattvena sparsa-sammūḍhah  
saṁsāram pratipadyate

An unintelligent man, failing to distinguish himself in truth from the body made of *prakṛti*, by contact with it becomes absorbed in sense objects and enters into the cycle of material existence.

The person lacking discrimination enters *saṁsāra*. Failing to distinguish himself from the covering of *prakṛti*, absorbed in sense objects, he enters *saṁsāra*.

|| 11.22.52 ||

sattva-saṅgād ṛśin devān  
rajasāsura-mānuṣān  
tamasa bhūta-tiryaktvam  
bhrāmito yāti karmabhiḥ

Made to wander because of his *karma*, the conditioned soul, by contact with *sattva*, takes birth among the sages or *devatās*. By contact with the *rajas* he becomes a demon or human being, and by association with *tamas* he takes birth as a ghost or in the animal kingdom.

|| 11.22.53 ||  
nr̥tyato gāyataḥ paśyan  
yathaivānukaroti tān  
evam buddhi-guṇān paśyann  
aniho 'py anukāryate

Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, is thus forced to imitate the qualities of the intelligence.

Though the *jīva* is different from what he sees, he accepts the qualities of what he sees. An example is given. Just as a child follows in his mind the tunes, beat and the *rasas* depicted by a dancer or singer on seeing them, the *jīva* is made to imitate the qualities of the intelligence by the force of the *guṇas*.

|| 11.22.54-55 ||  
yathāmbhasā pracaṭatā  
taravo 'pi calā iva  
cakṣusā bhrāmyamāṇena  
drśyate bhramatīva bhūḥ

yathā manoratha-dhiyo  
viṣayānubhavo mṛṣā  
svapna-drṣṭāś ca dāśārha  
tathā samsāra ātmānah

O descendant of Daśārha! Just like tree appears to move when on a boat moving in water, the imposition affects our vision of

the world. Like the earth's appearance of spinning due to one's spinning his eyes around, the imposition affects our own mentality. Like the world of a fantasy or dream, the imposition is illusory. Enjoyment of objects leads to *samsāra* for the *ātmā*.

These imposed qualities manifest elsewhere in what we see. This is shown with an example. A tree on the bank appears to be moving for people on a boat moving due to movement of the water. One's conception as a doer and enjoyer is simply an imposed quality. On accepting this conception, one takes up those qualities, just as a person who becomes possessed by a snake or ghost appears to have the qualities of a snake or ghost. An example is given of the earth moving because the eye moves. The imposed quality of material enjoyment is perceived falsely by the *jīva*. An example is given. It is like a dream. Enjoyment of objects leads to bondage in *samsāra*.

|| 11.22.56 ||  
arthe hy avidyamāne 'pi  
samsṛtir na nivartate  
dhyāyato viṣayān asya  
svapne 'narthāgamo yathā

For one who is meditating on sense objects, which lack factual existence, material existence does not go away. It is like the unpleasant experiences of a dream.

Thought bondage in *samsāra* is based on illusion, the suffering it induces does not go away. Though things related to imposition by false identity have no factual existence, the suffering arising from relationship with *samsāra* does not disappear. It does not disappear for a *jīva* who meditates on sense objects with intelligence directed at enjoying. An example is given of something which gives real suffering, though it is insubstantial. In a dream, one is bitten by a snake and feels pain.

|| 11.22.57 ||  
tasmād uddhava mā bhuṅksva  
viṣayān asad-indriyaiḥ  
ātmāgraḥaṇa-nirbhātam  
paśya vaikalpikam bhramam

Therefore, O Uddhava, do not try to enjoy sense objects with the material senses. See that ignorance based on false identity with the body, which produces non-attainment of the self.

Since meditating on objects with the aim of enjoying them is a cause of *samsara*, you should reject such meditation. See that ignorance (*bhramam*) which arises from false identification with a body (*vaikalpikam*), which produces non-attainment or ignorance of the *jiva*.

|| 11.22.58-59 ||

kṣipto 'vamānito 'sadbhiḥ  
pralabdho 'sūyito 'tha vā  
tāditah sanniruddho vā  
vṛttyā vā parihāpitah

niṣṭhyuto mūtrito vājñair  
bahudhaivam prakampitah  
śreyas-kāmah kṛcchra-gata  
ātmanātmānam uddharet

Even though pulled from his house, disrespected, mocked, found full of faults, tied up, beaten, deprived of one's occupation, spat upon, polluted with urine by materialists, or agitated by ignorant people, person who desires the highest goal in life should endure those difficulties and should deliver himself by his intelligence.

How does person devoid of material enjoyment live? That is explained in two verses. *Kṣiptah* means "pulled outside" or "abused with words." *Pralabdah* means "mocked." *Asnyitah* means finding fault in him. Even if he is deprived of his livelihood, he should remain without agitation. *Niṣṭhyutah* means spat on.

|| 11.22.60 ||

śri-uddhava uvāca  
yathaivam anubudhyeyam  
vada no vadatām vara

Uddhava said: O best of all speakers, please explain to me how I may properly attain such discrimination to remain tolerant.

Please tell me how I can attain discrimination to tolerate those situations.

|| 11.22.61 ||

su-duḥṣaham imām manya  
ātmany asad-atikramam

viduṣām api viśvātman  
 prakṛtir hi baliyasi  
 ṣte tvad-dharma-niratān  
 śāntāṁs te caranālayān

O soul of the universe! It is very difficult for a person to tolerate the offenses committed against him by ignorant people. Even a person who knows the method of toleration has strong intolerance in his nature. Only your devotees, who are fixed in your qualities and who have achieved peace by residing at your lotus feet, are devoid of this intolerance.

Even learned persons (*viduṣām*), who know the method of tolerating offenses by others, have a strong nature of intolerance (*prakṛtiḥ baliyasi*). Only your devotees who have attained qualities like you, and thus do not show intolerance or anger, and are peaceful because of residing at your lotus feet, are devoid of intolerance.

Thus ends the commentary on the Twenty-second Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Twenty-three Song of the Avanti Brāhmaṇa

|| 11.23.1 ||  
 śrī-bādarāyaṇiḥ uvāca  
 sa evam āśamīta uddhavena  
 bhāgavata-mukhyena dāśārha-mukhyah  
 sabhājayan bhṛtya-vaco mukundas  
 tam ābabhāṣe śravaṇiya-viryah

Śukadeva Gosvāmī said: Mukunda, the chief of the Dāśārhas, having thus been respectfully requested by the best of his devotees, Uddhava, first acknowledged the fitness of his servant's statements. Then the Lord, whose glorious exploits are most worthy of being heard, began to reply to him.

The Twenty-third Chapter, in the form of a song, describes how one's money is stolen by wicked people, one is scolded, and one's sorrow is removed by proper discrimination. *Āśamītah* means requested.

|| 11.23.2 ||

śri-bhagavān uvāca  
bārhaspatya sa nāsty atra  
sādhur vai durjaneritaiḥ  
duraktair bhinnam ātmānam  
yah samādhātum iśvarah

Kṛṣṇa said: O disciple of Bṛhaspati! There is no saintly man in this world capable of resettling his own mind after it has been disturbed by the insulting words of uncivilized men.

O disciple of Bṛhaspati! I respect your conclusive words, but the spiritual path is not known even to your guru Bṛhaspati. You should learn from me alone.

|| 11.23.3 ||

na tathā tapyate viddhah  
pumān bāñais tu marma-gaiḥ  
yathā tudanti marma-sthā  
hy asatām paruṣeṣavah

Sharp arrows which pierce one's chest and reach the heart do not cause as much suffering as the arrows of harsh, insulting words spoken by materialists that become lodged within the heart.

*Paruṣeṣavah* means "arrows of harsh words."

|| 11.23.4 ||

kathayanti mahat puṇyam  
itihāsam ihoddhava  
tam aham varṇayiṣyāmi  
nibodha su-samāhitah

O Uddhava! In this regard a most purifying story is told, and I shall now describe it to you. Please listen with attention.

Though we see that harsh words affect everyone, please hear a story which will render harsh words useless.

|| 11.23.5 ||

kenacid bhikṣuṇā gītam

paribhūtena durjanaiḥ  
smaratā dhṛti-yuktena  
vipākam nija-karmaṇām

Once a certain *sannyāsi* was insulted by impious men. However, with determination he remembered that he was suffering the results of his own previous *karma*.

*Vipakam* means result.

|| 11.23.6 ||  
avantiṣu dvijah kaścid  
āśid ādhyatamah śriyā  
vārtā-vṛttih kadaryas tu  
kāmī lubdho 'ti-kopanah

In the country of Avanti there once lived a certain *brāhmaṇa* who was very rich, and who was engaged in commerce. But he was infamous since he was lusty, greedy and very prone to anger.

He lived in Mālava and maintained himself by agriculture and commerce. *Kadaryah* means reproachable. It is said:

ātmānam dharma-kṛtyam ca putra-dārāṁś ca pīdayan |  
devatātithi-bhṛtyāṁś ca sa kadarya iti smṛtaḥ ||

One is reproachable who makes himself, performance of *dharma*, his wife, children, the *devatās* and guests suffer.

|| 11.23.7 ||  
jñātayo 'tithayas tasya  
vān-mātrenāpi nārcitāḥ  
śūnyāvasatha ātmāpi  
kāle kāmair anarcitāḥ

In his home, devoid of religiosity, the family members and guests were never properly respected, even with words. He would not even allow sufficient gratification for his own body at suitable times.

*Śūnyāvasathē* means in "household life without acts of *dharma*."

|| 11.23.8 ||

duḥśilasya kadaryasya  
druhyante putra-bāndhavāḥ  
dārā duhitaro bhṛtyā  
viṣanṇā nācaran priyam

Since he was so hardhearted and miserly, his sons, in-laws, wife, daughters and servants began to feel inimical toward him. Becoming disgusted, they would never treat him with affection.

They became hostile to him because of his bad character (*duḥśilasya*).

|| 11.23.9 ||

tasyaivam yakṣa-vittasya  
cyutasyobhaya-lokataḥ

dharma-kāma-vihīnasya  
cukrudhuḥ pañca-bhāginaḥ

In this way the presiding deities of the five family sacrifices became angry at the merchant who, being niggardly, guarded his wealth like a Yakṣa, who had no good destination either in this world or the next, and who was totally deprived of religiosity and sense enjoyment.

He protected his wealth as if it belonged to a Yakṣa. *Pañca-bhāginaḥ* means the deities of the five sacrifices (*deva-yajñā, brahma-yajñā, pita-yajñā, bhūta-yajñā*, and *nṛ-yajñā*).

|| 11.23.10 ||  
tad-avadyāna-visrasta-  
puṇya-skandhasya bhūri-da  
artho 'py agacchan nidhanam  
bahv-āyāsa-pariśramah

O magnanimous Uddhava, by his neglect of these *devatās* he depleted his stock of piety and all his wealth. He had gained this wealth after becoming fatigued with great effort.

*Avadyāna* means disrespect. He was greatly fatigued by efforts in agriculture etc.

|| 11.23.11 ||  
jñātyo jagṛhuḥ kiñcit  
kiñcid dasyava uddhava  
daivataḥ kālataḥ kiñcid  
brahma-bandhor nṛ-pārthivāt

Some of the wealth of this so-called *brāhmaṇa* was taken away by his relatives, O Uddhava, some by thieves, some by accidents, some by the effects of time, some by ordinary men and kings.

*Daivataḥ* means by house fires etc. *Kālataḥ* means destruction of grains by being left in the earth. *Nṛ-pārthivāt* means by men and kings. It is a *dvandva* compound in the singular. His wealth was destroyed by men such as thieves, and by kings.

|| 11.23.12 ||

sa evam draviṇe naṣṭe  
dharma-kāma-vivarjitah  
upekṣitaś ca sva-janaiś  
cintām āpa duratyayām

Finally, when his property was completely lost, he who never engaged in religiosity or sense enjoyment, ignored by his family members, fell into unbearable anxiety.

|| 11.23.13 ||

tasyaivam dhyāyato dirgham  
naṣṭa-rāyas tapasvinah  
khidyato bāspa-kanṭhasya  
nirvedah su-mahān abbūt

Meditating for a long time, having lost his fortune and feeling great pain and lamentation, his throat choked up with tears, he experienced a powerful feeling of renunciation.

After experiencing and thereby completing the effects of his offenses to others, an old impression arose within him. Having lost all wealth and feeling great pain, he became detached.

|| 11.23.14 ||

sa cāhedam aho kaṣṭam  
vṛthātmā me 'nutāpitah  
na dharmāya na kāmāya  
yasyārthāyāsa idṛśah

I have simply tormented myself uselessly, struggling so hard for money that was not used for *dharma* or for pleasure.

|| 11.23.15 ||

prāyenāthāḥ kadaryāṇām  
na sukhāya kadācana  
iha cātmopatāpāya

mṛtasya narakāya ca

Generally, the wealth of misers never allows them any happiness. In this life it causes their self-torment, and when they die it sends them to hell.

They go to hell because they do not perform daily or periodic rites out of fear of spending their money.

|| 11.23.16 ||

yaśo yaśasvināṁ śuddham  
ślāghyā ye guṇināṁ guṇāḥ  
lobhah sv-alpo 'pi tān hanti  
śvitro rūpam ivēpsitam

Whatever pure fame is possessed by the famous and whatever praiseworthy qualities are found in the virtuous are destroyed by even a small amount of greed, just as one's attractive physical beauty is ruined by a trace of white leprosy.

Śvitrah means white leprosy.

|| 11.23.17 ||

arthasya sādhane siddhe  
utkarṣe rakṣaṇe vyaye  
nāśopabhoga āyāsas  
trāsaś cintā bhramo nṛṇām

In the earning, and after attainment, in increase, protection, expense, loss and enjoyment of wealth, all men experience great labor, fear, anxiety and delusion.

In earning wealth, and after attaining, in increasing it, in protecting it, spending it, losing it and enjoying it, there are problems.

|| 11.23.18-19 ||

steyāṁ himsānṛtaṁ dambhah  
kāmah krodhah smayo madah  
bhedo vairam aviśvāsaḥ  
samspardhā vyasanāni ca  
ete pañcadaśānarthā  
hy artha-mūlā matā nṛṇām  
tasmād anartham arthākhyām

śreyo-'rthi dūratas tyajet

Theft, violence, speaking lies, duplicity, lust, anger, perplexity, pride, quarreling, enmity, faithlessness, envy and the dangers caused by women, gambling and intoxication are the fifteen undesirable qualities that contaminate men because of greed for wealth. They cause fifteen anarthas. One desiring to achieve the real benefit of life should therefore remain aloof from these qualities which they believe are valuable.

As well more undesirable qualities manifest. Dangers arise from women, gambling and drinking. Along with the four qualities from the previous verse, there are nineteen qualities. The four qualities give rise to suffering. The fifteen qualities give rise to sin. They are the cause of fifteen anarthas.

|| 11.23.20 ||  
bhidyante bhrātaro dārāḥ  
pitaraḥ suhṛdas tathā  
ekāsnigdhāḥ kākiṇinā  
sadyaḥ sarve 'rayaḥ kṛtāḥ

Even a man's brothers, wife, parents and friends united with him in love will immediately break off their affectionate relationships and become enemies over a single coin.

Though they are one in affection they will become enemies over twenty cowries.

|| 11.23.21 ||  
arthenālpīyasā hy ete  
saṁrabdhā dipta-manyavaḥ  
tyajanty āśu spṛdho ghnanti  
sahasotsṛjya sauhṛdam

For even a small amount of money relatives and friends become agitated and inflamed with anger. They quickly give up all sentiments of goodwill and become envious.

*Saṁrabdhāḥ* means agitated. *Spṛdhāḥ* means envious.

|| 11.23.22 ||

labdhvā janmāmara-prārthyam  
mānuṣyam tad dvijāgryatām  
tad anādṛtya ye svārtham  
ghnanti yānty aśubhām gatim

Those who, obtaining human life, which is requested even by the devatās, and, as first-class brāhmaṇas, neglect this important opportunity and destroy their own self-interest, achieve a most unfortunate end.

|| 11.23.23 ||  
svargāpavargayor dvāram  
prāpya lokam imam pumān  
draviṇe ko 'nuṣajjeta  
martyo 'narthasya dhāmani

What mortal man, having achieved this human life, which is the very gateway to both heaven and liberation, would willingly become attached to the abode of worthlessness, material property?

|| 11.23.24 ||  
devarṣi-pitṛ-bhūtāni  
jñātīn bandhūmś ca bhāginah  
asamvibhajya cātmānam  
yakṣa-vittah pataty adhah

One who fails to distribute his wealth to the proper shareholders—the devatās, sages, forefathers and ordinary living entities, as well as his immediate relatives, in-laws and own self—is maintaining his wealth simply like a Yakṣa and will fall down.

|| 11.23.25 ||  
vyarthayārthehayā vittam  
pramattasya vayo balam  
kuśalā yena sidhyanti  
jaraṭhah kim nu sādhaye

In the useless endeavor for further wealth, I have lost all wealth. Discriminating persons are able to utilize their money, youth and strength to achieve perfection. Now that I am an old man, what can I achieve?

Being mad in pursuing useless wealth, I have lost all wealth. By wealth, youth and strength, those with intelligence achieve perfection. What can an old make like me accomplish?

|| 11.23.26 ||

kasmāt saṅkliṣyate vidvān  
vyarthayārtheḥayāsaṅkt  
kasyacin māyayā nūnam  
loko 'yam su-vimohitah

Why must an intelligent man suffer by his constant vain efforts to get wealth? This whole world is most bewildered by someone's illusory potency.

He asks this question internally, and gives himself the answer.

|| 11.23.27 ||

kim dhanair dhana-dair vā kim  
kāmair vā kāma-dair uta  
mṛtyunā grasyamānasya  
karmabhir vota janma-daiḥ

For one who is in the grips of death, what is the use of wealth or those who offer it, what is the use sense gratification or those who offer it, or, what is the use of any type of activity, which simply causes one to take birth again in the material world?

|| 11.23.28 ||

nūnam me bhagavāṁś tuṣṭah  
sarva-deva-mayo hariḥ  
yena nito daśām etām  
nirvedaś cātmanah plavah

The Supreme Lord, who comprises all the *devatās*, must be satisfied with me. He has brought me to this suffering condition and detachment, which is the boat to carry me over this ocean of material life.

Gaining intelligence he becomes joyful. This is expressed in three verses. By the Lord's satisfaction, I have attained this condition. And by his

satisfaction with me, I have become indifferent, which is a boat to cross *saṁsāra*.

|| 11.23.29 ||

so 'ham kālāvaśeṣeṇa  
śoṣayiṣye 'ṅgam ātmanah  
apramatto 'khila-svārthe  
yadi syat siddha ātmani

I will perform austerities and with full attention I shall meditate on the lotus feet of the Lord. If remainder of my life is like this, I shall reach perfection.

I will wither the body because I have supplied it with so much enjoyment with great effort. I shall be attentive in the goal of all, meditating on the lotus feet of the Lord. If my life ends in this manner I will be satisfied.

|| 11.23.30 ||

tatra mām anumoderan  
devās tri-bhuvaneśvarāḥ  
muhūrtena brahma-lokam  
khaṭvāṅgah samasādhayat

Thus may the presiding *devatās* of these three worlds kindly show their mercy upon me. Mahārāja Khaṭvāṅga was able to achieve the spiritual world in a single moment.

(May the *devatās* like Indra be merciful! May they not give obstacles! "Will you be able to reach perfection in such a short time?" Khatvāṅga achieved perfection in a moment.

|| 11.23.31 ||

śri-bhagavān uvāca  
ity abhipretya manasā  
hy āvantyo dvija-sattamah  
unmucya hrdaya-granthin  
śānto bhikṣur abhūn munih

The Lord said: His mind thus determined, that most excellent Avanti brāhmaṇa was able to untie the knots of self-interest caused by *ahaṅkāra*. He then assumed the role of a peaceful and silent *sannyāsi* mendicant.

*Hṛdaya-granthin* means self-interest caused by *ahankāra*.

|| 11.23.32 ||  
sa cacāra mahīm etāṁ  
saṁyatātmendriyānilah  
bhikṣārtham nagara-grāmān  
asango 'lakṣito 'viśat

He wandered about the earth, keeping his intelligence, senses and life air under control. To beg charity he traveled alone to various cities and villages, unrecognized by anyone.

|| 11.23.33 ||  
tam vai pravayasam bhikṣum  
avadhūtam asaj-janāḥ  
dṛṣṭvā paryabhavan bhadra  
bahvibhiḥ paribhūtibhiḥ

O kind Uddhava! Considering him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

*Pravayasam* means old. They scolded him with many types of insults (*paribhūtibhiḥ*). O kind Uddhava!

|| 11.23.34 ||  
kecīt tri-venūm jagṛhur  
eke pātram kamaṇḍalum  
piṭham caike 'kṣa-sūtram ca  
kanthām cīrāṇi kecana  
pradāya ca punas tāni  
darśitāny ādadur muneh

Some of these persons would take away his *sannyāsi* rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

They would offer the item to him and again take it away. "Please take this." After saying this they would show the items and then again take them away.

|| 11.23.35 ||

annam ca bhaikṣya-sampannam  
bhuñjānasya sarit-taṭe  
mūtrayanti ca pāpiṣṭhāḥ  
ṣṭhivanty asya ca mūrdhani

When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would spit on his head.

They would urinate on his food and spit on his head.

|| 11.23.36 ||

yata-vācam vācayanti  
tādayanti na vakti cet  
tarjayanty apare vāgbhiḥ  
steno 'yam iti vādinah  
badhnanti rajvā tam kecid  
badhyatām badhyatām iti

Although he had taken a vow of silence, they would try to make him speak, and if he did not speak, they would beat him with sticks. Others would chastise him, saying, "This man is just a thief." And others would bind him up with rope, shouting, "Tie him up! Tie him up!"

|| 11.23.37 ||

kṣipanty eke 'vajānanta  
eṣa dharma-dhvajah śaṭhah  
kṣīṇa-vitta imāṁ vṛttim  
agrahit sva-janojjhitah

They would criticize and insult him, saying, "This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out."

He is a hypocrite, making a living by holding a *dandā* and cheating people. They explain how he has cheated: he lost his wealth, and thus acts like a *sannyāsi*.

|| 11.23.38-39 ||

aho eṣa mahā-sāro

dhṛtimān giri-rāḍ iva  
maunena sādhayaty artham  
baka-vad dṛḍha-niścayah

ity eke vihasanty enam  
eke durvātayanti ca  
tam babandhur nirurudhur  
yathā krīdanakam dvijam

Some would ridicule him by saying, "Just see this greatly powerful sage! He is as steady as the Himalaya Mountains. By practice of silence he strives for his goal with great determination, just like a duck." Other persons would pass foul air upon him, and sometimes others would bind him in chains and keep him captive like a pet bird.

*Mahā-sārah* means a person desiring great gain. They passed air on him (*durvātayanti*). They bound him in chains in prisons like a parrot or *sārika* bird (*dvijam*).

|| 11.23.40 ||  
evam sa bhautikam duḥkham  
daivikam daihikam ca yat  
bhoktavyam ātmano diṣṭam  
prāptam prāptam abudhyata

The *brāhmaṇa* understood that all his suffering—from other living beings, from the higher forces of nature and from his own body—was unavoidable, being allotted to him by *karma*.

He understood that the suffering from other people (*bhautikam*), from his body in the form of fever or other sickness (*daihikam*) and from nature with heat or cold was attained by *karma*.

|| 11.23.41 ||  
paribhūta imām gāthām  
agāyata narādhamaiḥ  
pātayadbhiḥ sva dharma-stho  
dhṛtim āsthāya sāttvikim

Though insulted, he became firmly fixed in his duties by these low-class men who were trying to make him fall. Fixing his

resolution in the mode of goodness, he began to chant the following song.

Being situated in his *dharma* by persons who tried making him fall from his duties, he sang this song. Determination in *sattva* is described as follows:

*dhṛtyā yaya dhārayate manah-prāṇendriya-kriyāḥ  
yogenāvyabhicārīnyā dhṛtiḥ sā pārtha sāttvīkī //*

Determination by which one restrains the activities of the mind, life airs and senses, using unswerving concentration of mind, is in the mode of *sattva*. BG 18.33

|| 11.23.42 ||  
dvija uvāca  
*nāyam janō me sukha-duḥkha-hetur  
na devatātmā graha-karma-kālāḥ  
manah param kāraṇam āmananti  
samsāra-cakram parivartayed yat*

The *brāhmaṇa* said: These people are not the cause of my happiness and distress. Neither are the *devatās*, my self, the planets, my karma, or time. Rather, it is the mind alone that causes happiness and distress and by which one wanders in *samsāra*.

"Who has given me such misery?" Considering this, he concluded it was not caused by evil people. "Why are you denying the visible cause? Is it because these evil people are not acting independently?" If you say someone has inspired them, those persons should also be denied as the cause. No *devatā* or *jīva* or planet is causing this. They say the cause is only the mind. *Śruti* says *manasā hy eva paśyati manasā hy eva śṛṇoti*: one sees by the mind and hears by the mind. (*Bṛhad-āraṇyaka Upaniṣad* 1.5.4) *Parivartayet* means "wanders."

|| 11.23.43 ||  
*mano guṇān vai sṛjate baliyas  
tataś ca karmāṇi vilakṣaṇāni  
śuklāni krṣṇāny attha lohitāni  
tebhyaḥ sa-varṇāḥ sṛtayo bhavanti*

The powerful mind creates qualities in objects, from which a person becomes inspired to act in *sattva*, *tamas* and *rajas*.

**Various types of bodies arise from the activities in each of these modes.**

This verse explains how the *jīva* wanders. The mind creates good qualities in objects like women and gold though they are full of bad qualities. How can I practice *dharma* without money? How can I obtain enjoyment of garlands, sandalwood and women? How can I be happy without them? Therefore I must earn money. Though there are faults in earning money, the mind makes the person perform the activities. The mind is strong. It does not accept the discrimination of others or oneself which concludes that wealth and family create great obstacles. The actions instigated by the mind are of great variety in *sattva*, *tamas* or *rajas*, not of one type. Those in *sattva* lead to *dharma*. Those in *tamas* lead to hell. Those in *rajas* lead to *dharma* and *adharma*. Gradually these produce bodies of *devatās*, animals and men.

|| 11.23.44 ||

aniha ātmā manasā samihatā  
hiran̄-mayo mat-sakha udvicaṣṭe  
manah sva-lingam parigṛhya kāmān  
juṣan nibaddho guṇa-saṅgato 'sau

Paramātmā, my friend, who has no material desire, though present with the *jīvā*'s mind which is full of desires, is devoid of material actions and simply observes. The *jīva* however accepts the mind, known as the subtle body, and, engaging in enjoyment because of association with actions created by the qualities in the mind, becomes bound.

"So *samsāra* belongs to the mind, not the *ātmā*." That is not true. There are two *ātmās* in the body. One is Paramātmā, not contaminated by the mind at all. The other is the *jīva*, which is contaminated by the mind. First hear about Paramātmā. Paramātmā is present with the desiring mind as its controller, but is not connected with its actions because it is an independent conscious entity (*hiranyamah*). As my friend, he observes from a level of superior knowledge (*udvicaṣṭe*) without being affected. The second *ātmā* is the *jīva*. Accepting the mind, the subtle body, as itself, the *jīva* becomes bound up, engaging in desires, because of the *jīvas'* association with actions produced by the qualities in the mind. *Samsāra* for the *jīva* arises from this imposition of the mind. Since the mind itself cannot experience happiness and suffering because it is unconscious, no one experiences heaven or hell.

|| 11.23.45 ||

dānam sva-dharmo niyamo yamaś ca  
śrutam ca karmāṇi ca sad-vratāni  
sarve mano-nigraha-lakṣaṇāntāḥ  
paro hi yogo manasah samādhih

Charity, prescribed duties, *niyama* and *yama*, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind, since control of the mind is the best *yoga*.

Therefore one should endeavor to control the mind, since it creates all obstacles. Charity and other acts have as their final result control of the mind, because control of the mind is the best type of *yoga*.

|| 11.23.46 ||

samāhitam yasya manah praśāntam  
dānādibhiḥ kim vada tasya kṛtyam  
asamyatam yasya mano vinaśyad  
dānādibhiś ced aparam kim ebhiḥ

If one's mind is controlled, then tell me what need is there for ritualistic charity and other pious rituals. And if one's mind remains uncontrolled because of laziness or agitation, then of what use are these engagements for him?

The wise depend only upon control of the mind. If the mind is controlled (*samāhitam*), what is the need of charity and other actions? If the mind is uncontrolled because of laziness (*vinaśyat*) or agitated (*aparam*), what is the use of charity and other works?

|| 11.23.47 ||

mano-vaše 'nye hy abhavan sma devā  
manaś ca nānyasya vaśam sameti  
bhīṣmo hi devah sahasah sahiyān  
yuñjyād vaše tam sa hi deva-devah

The senses are under the control of the mind. The mind is not under the control of anything else. The mind is fearsome, stronger than the strongest. One who controls the mind is the controller of all the senses.

"Controlling the mind depends on controlling the senses." That is not so. The senses and their *devatās* are under the control of the mind. The mind (*devah*) is fearful even for *yogis*, because it is stronger than the strongest. He who controls the mind is a controller of all the senses.

manaso vaśe sarvam idam babbūva nānyasya  
mano vaśam anviyāya bhīṣmo hi devah sahasah sahiyan

When the mind is controlled, everything is controlled. The mind is not controlled by another. The mind is fearsome, stronger than the strongest. *Taitiriya-brāhmaṇa* 3.12.3.3.7

|| 11.23.48 ||  
tam durjayam śatrum asahya-vegam  
arun-tudam tan na vijitya kecit  
kurvanty asad-vigraham atra martyair  
mitrāṇy udāsina-ripūn vimūḍhāḥ

Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and which torments the heart, fools create useless quarrel with others. Thus they conclude that other people are their friends, their enemies or parties indifferent to them.

Not conquering the mind, which gives pain to the heart, fools suddenly quarrel with others. They see others as friendly or inimical.

|| 11.23.49 ||  
deham mano-mātram imam gr̥hitvā  
mamāham ity andha-dhiyo manusyāḥ  
eṣo 'ham anyo 'yam iti bhramena  
duranta-pāre tamasi bhramanti

Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine." Because of their illusion of "This is me, but that is someone else," they wander in endless *samsāra*.

In this way they wander in *samsāra*. Accepting the body produced by the mind, they think "This is my body and this is my son." They wander in *samsāra* (*tamasi*).

|| 11.23.50 ||

janas tu hetuh sukha-duḥkhayoś cet  
kim ātmanas cātra hi bhaumayos tat  
jihvāṁ kvacit sandaśati sva-dadbhis  
tad-vedanāyāṁ katamāya kupyet

If you say that people are the cause of my happiness and distress, then where is the place of the soul in such a conception? Happiness and distress pertain not to the soul but simply to the interactions of two material bodies. If someone bites his tongue with his own teeth, at whom can he become angry when he suffers?

Having stated that the mind is the cause of happiness and distress, now six things previously mentioned in verse 42, which are not causes, are explained in six verses. If one person gives happiness or suffering to another person, in that theory where is the *jīva*? The *jīva* has no place at all because the cause of happiness and suffering and the experiencer of happiness and suffering are two bodies, transformations of earth, not the *jīva*. It is illogical to assume some vague cause different from the body as the cause (for instance *devatās* of the senses) for causing or experiencing pain. (This is the false logic.)

Is the *jīva* aware of the suffering? When the *jīva* experiences suffering, who should be his object of anger? Should he become angry at the teeth or at the tongue? Just as one should not become angry with the teeth, the cause of pain, or the tongue, the experiencer of pain, one should not become angry at others who cause suffering, or at oneself, the sufferer. One should tolerate suffering, which arises from *jīva*'s identity with the mind. One should attribute fault to nothing except the mind. This should be understood in the following verses also.

|| 11.23.51 ||

duḥkhasya hetur yadi devatās tu  
kim ātmanas tatra vikārayos tat  
yad aṅgam aṅgena nihanyate kvacit  
krudhyeta kasmai puruṣah sva-dehe

If you say that the *devatās* who rule the bodily senses cause suffering, still, what role does the *ātmā* have, since two *devatās* become the causes and objects of infliction? Since the *devatās* operate all the limbs in all bodies, when one limb of the body

attacks another limb in the same body, with whom can the person in that body be angry?

If *devatās* are the cause suffering and happiness, where is the *jīva*'s role in this proposition, since the two *devatās*, who are causes of transformation or suffering (*vikārayoh*) cause the suffering? If your mouth is struck by someone's hand, you can curse the hand "Become infected with white leprosy." This would mean that there should be suffering for the *devatās* of the mouth and hand, *Agni* and *Indra*, not for the *jīva*. Because the *devatās* are the same for all bodies, one should not become angry with them. An example of one's own body is given. When a limb like the mouth is attacked by a limb like the hand with *Indra* as its deity in the same body, how can one become angry at *Indra* who is present in all bodies? Furthermore the body itself has the earth as its presiding deity. This was mentioned in the previous verse with the word *bhaumayoh*.

|| 11.23.52 ||

ātmā yadi syāt sukha-duḥkha-hetuḥ  
kim anyatas tatra nija-svabhāvah  
na hy ātmano 'nyad yadi tan mṛṣā syāt  
krudhyeta kasmān na

If the *jīva* were the cause of happiness and distress, because it is conscious, then we could not blame others, since happiness and distress would be simply the nature of the *jīva*. Only *jīva* exists anyway, but if you say something exists, it is illusion only. Since happiness and distress do not actually exist in this concept, why become angry at oneself or others?

Nothing can make a brick or stone suffer. If the *jīva* is the cause of experiencing suffering, since it is conscious, then we could not blame others for suffering. The cause of happiness and suffering would be the consciousness, the nature of the *jīva*. There is no entity other than the conscious *jīva*. If one then thinks there is something else to cause affliction, then perceiving something else is actually, imagined out of ignorance. In that case, why become anger, since happiness and suffering do not belong to the *jīva* any more than to a brick or stone (since there is no external cause for it)?

|| 11.23.53 ||

grahā nimittam sukha-duḥkhayoś cet  
kim ātmano 'jasya janasya te vai  
grahair grahasyaiva vadanti pīḍām

krudhyeta kasmai puruṣas tato 'nyah

And if the planets are the cause of suffering and happiness, then also where is the relationship with the eternal soul? The planets influence only the bodies that have taken birth. Expert astrologers have moreover explained that suffering is caused by the planets causing affliction to each other. Therefore, since the living entity is distinct from these planets and from the material body, against whom should he vent his anger?

If you claim that planets are the cause of suffering, what role has the unborn *jīva* in this? The planets relate to bodies which are born. Depending on the ascendant at birth, the planets situated in the twelve zodiac signs become causes of suffering by placement in the eighth house for instance. The astrologers also say that the planets in the sky afflict each other by various aspects, and this is the cause of suffering. They do not afflict the person. The affliction from planets arises from the *jīva*'s identity with the body, which is born on the ascendant. With whom should the *jīva*, different from the body and the planets, become angry?

|| 11.23.54 ||

karmāstu hetuh sukha-duḥkhayoś cet  
kim ātmanas tad dhi jaḍājaḍatve  
dehas tv acit puruṣo 'yam suparṇah  
krudhyeta kasmai na hi karma mūlam

If we assume that *karma* is the cause of happiness and distress, we still are not dealing with the soul. *Karma* could be the sole cause if it were simultaneously a conscious entity and an unconscious entity. Since the body has no life, and the soul is spiritual how can they combine as one? Since *karma* is not the cause of suffering, at whom can one become angry?

"Let *karma* be the cause of suffering and happiness!" This statement is made in a critical mood. There is no *karma*! How can *karma* be the cause? That is explained in this verse. *Karma* could only exist as the sole cause if it were matter and spirit existing as one entity, with material, unconscious part undergoing change while the conscious portion searched for its place of residence. But such a combination is not possible. The body is unconscious, and the *jīva* is conscious (*suparṇah*), and there can be no combination of the pure conscious entity and matter made of ignorance into one entity called *karma*. Therefore at whom should one become angry, since (*hi*) *karma* is not the cause of happiness and suffering?

|| 11.23.55 ||

kālas tu hetuh sukha-duḥkhayoś cet  
kim ātmanas tatra tad-ātmako 'sau  
nāgner hi tāpo na himasya tat syāt  
krudhyeta kasmai na parasya dvandvam

If we accept time as the cause of happiness and distress, that experience still cannot apply to the spirit soul, since time is a manifestation of the Lord's spiritual potency and the living entities are also expansions of the Lord's spiritual potency. Fire does not burn its own flames or sparks, nor does the cold harm its own snowflakes. The *jīva* is transcendental and beyond the experience of material happiness and distress. At whom, therefore, should one become angry?

If time is the cause of suffering, what is the role of the *jīva*? *Jīva* is non-different from time, since the *jīva* is an *amṛta* of Brahman, and time and Brahman are one. The source of the *amṛta* should not afflict the *amṛta*. An example is given. Fire does not harm its sparks and cold does not harm snow flakes. Therefore at whom should one become angry? There is no duality of happiness and suffering for the *jīva* who is beyond *māyā* by his *svarūpa* (*parasya*). Thus the six proposed causes of happiness and distress have been rejected.

|| 11.23.56 ||

na kenacit kvāpi kathañcanāsyā  
dvandvoparāgah parataḥ parasya  
yathāhamah samsṛti-rūpiṇah syād  
evam prabuddho na bibheti bhūtaiḥ

The influence of happiness and suffering for the *jīva*, who is superior to all else, cannot arise from any means proposed by anyone. It arises only from the mind, which gives shape to *samsāra*. One who becomes enlightened does not fear, though covered with matter.

If someone raises any other cause of happiness and suffering, it is not possible by the power of objects. Influence of duality is not possible for the *jīva*, which is beyond *māyā*, since it is different. "What is the cause of the experience of suffering that we see?" It is the imposition of the mind which was previously explained. It arises from only (*yathā*) the *aharikāra*, in the subtle body, which is predominated by the mind. The quality of *aharikāra*

is to define bondage in *samsāra*. He who becomes enlightened does not fear, though covered with matter.

The *jīva* is by nature pure. Time and *karma* are not causes for its suffering. The identification with the body because of *aharikāra* by ignorance is the cause. The body is dominated by the mind. Mind then is the cause. Mind is the cause of suffering. This is the meaning of this section. With the imposition of the body, the *jīva*'s pure nature disappears. By that imposition, the six causes of suffering arise according to circumstance. This is the distilled conclusion.

|| 11.23.57 ||

etāṁ sa āsthāya parātm-a-niṣṭhām  
adhyāsitāṁ pūrvatamair maharṣibhiḥ  
aham tarisyāmi duranta-pāram  
tamo mukundāṅghri-niṣevayaiva

Becoming fixed in *ātmā* and slightly fixed in *Paramātmā*, as established by the previous sages, I shall cross over the insurmountable ocean of nescience by service to the lotus feet of Kṛṣṇa.

Pure *bhakti*, previously existing, but stopped by obstacles, has appeared in his mind. Since that has appeared, he rejects thoughts of renunciation and methods of tolerating the dualities. Submerging himself in the sweet ocean of service to the Lord's lotus feet, he dances with great boldness. Fixed in the *svarūpa* of the *jīva* which is purified of its identification with the body, and slightly fixed in *Paramātmā*, I will cross over *samsāra*, by service alone (*eva*). "Why do you fix yourself on *Paramātmā*?" I will do what was established by the ancient predecessors.

|| 11.23.58 ||

śri-bhagavān uvāca  
nirvidya naṣṭa-draviṇe gata-klamah  
pravrajya gām paryātamāna ittham  
nirākṛto 'sadbhir api sva-dharmād  
akampito 'mūm munir āha gāthām

Lord Kṛṣṇa said: Thus becoming detached upon the loss of his property, this sage gave up his moroseness. He left home, taking *sannyāsa*, and began to travel about the earth. Even when insulted by foolish rascals, he remained unshaken in his duty and chanted this song.

The purpose of citing this story of the miser is explained in two verses.

|| 11.23.59 ||

sukha-duḥkha-prado nānyah  
puruṣasyātma-vibhramah  
mitrodāśina-ripavah  
saṁsāras tamasah kṛtaḥ

No other force besides bewilderment of the mind makes the soul experience happiness and distress. *Saṁsāra* in the form of friends, neutral parties and enemies are caused by ignorance.

Nothing other than bewilderment of the mind is the cause of happiness and distress. *Saṁsāra* in the form of friends and enemies is created from ignorance.

|| 11.23.60 ||

tasmāt sarvātmanā tāta  
nigr̥hāṇa mano dhiyā  
mayy āveśitayā yukta  
etāvān yoga-saṅgrahah

My dear Uddhava, fixing your intelligence on me, you should thus completely control the mind. This is the essence of the science of *yoga*.

The method of tolerating dualities is summarized. Controlling the mind is the essence of *yoga*.

|| 11.23.61 ||

ya etām bhikṣuṇā gitām  
brahma-niṣṭhām samāhitah  
dhārayañ chrāvayañ chṛṇvan  
dvandvair naivābhībhūyate

Anyone who listens to or recites to others the *sannyāsi's* song, fixed in the Lord, and who thus meditates upon it with full attention, will never again be overwhelmed by the dualities of material happiness and distress.

Though one cannot control the mind, one attains that result by hearing, reciting or meditating on this song.

Thus ends the commentary on the Twenty-third Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twenty-four Sāṅkhyā Philosophy

|| 11.24.1 ||

śrī-bhagavān uvāca  
atha te sampravakṣyāmi  
sāṅkhyam pūrvair viniścitam  
yad vijñāya pumān sadyo  
jahyād vaikalpikam bhramam

The Supreme Lord said: Now I shall describe to you the science of Sāṅkhyā, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of identity with the body.

In the Twenty-fourth Chapter the elements from which the universe evolves and into which it dissolves are described. It was understood from the son of the Avantī brāhmaṇa that the cause of suffering was the self-identity in the subtle body predominated by the mind. That false identity disappears when one distinguishes the ātmā from the body. This is rooted in Sāṅkhyā. Therefore the Lord teaches Sāṅkhyā. By Sāṅkhyā one can give up the illusion of identity with the body (vaikalpikam).

|| 11.24.2 ||

āsīj jñānam atho artha  
ekam evāvikalpitam  
yadā viveka-nipuṇā  
ādau kṛta-yuge 'yuge

Originally, during Satya-yuga, when all men were very expert in spiritual discrimination, and also during the period of annihilation, the Lord was complete, one alone, without difference.

*Jñāna* means Brahman, Paramātmā and Bhagavān according to Śukadeva's statement in SB 1.2.11. This *jñāna* or Brahman was full (*arthah*) and devoid of difference during the period of devastation (*ayuge*).

in Satya-yuga and also when there were wise persons skilled in discrimination, with no difference opinions among them.

|| 11.24.3 ||  
tan māyā-phala-rūpeṇa  
kevalam nirvikalpitam  
vāñ-mano-'gocaram satyam  
dvidhā samabhavad bṛhat

That one entity, remaining free from material dualities, divided himself into two categories—*prakṛti* and *jīva*, which are beyond words and mind and which are real.

That one entity, the great Brahman, became two in form: *māyā*, his external energy and the *jīva*, *taṭastha-śakti*, the enjoyer of matter. These are described. Brahman is without difference (*nirvikalpitam*), since the other two are his energies. They are beyond words and mind since *prakṛti* is unmanifest and the *jīva* is very small. They are both called *satyam* because they are both real.

|| 11.24.4 ||  
taylor ekataro hy arthah  
prakṛtiḥ sobhayātmikā  
jñānam tv anyatamo bhāvah  
puruṣah so 'bhidhiyate

Of these two categories of manifestation, one is *prakṛti*, which embodies cause and effect. The other is the conscious living entity, designated as the *jīva*.

Of the two *amṛas* of the Lord, one, *māyā*, is called *prakṛti*, which exists as both cause and effect. The other entity is the *jīva* with knowledge as his nature.

|| 11.24.5 ||  
tamo rajah sattvam iti  
prakṛter abhavan guṇāḥ  
maya prakṣobhyamāṇāyāḥ  
puruṣānumatena ca

When material nature was agitated by my glance, the three material modes—goodness, passion and ignorance—became manifest to fulfill the pending desires of the conditioned souls.

The *guṇas* arose from *prakṛti*, agitated by my form as Mahā-viṣnu with the permission of the *jīvas*. The *jīvas* think, "Let us have the processes of *karma*, *jñāna* and *bhakti*." The creation arranges for the *jīva* according to his *karmas*.

|| 11.24.6 ||  
tebhyaḥ samabhavat sūtram  
mahān sūtrenā samyutah  
tato vikurvato jāto  
yo 'haṅkāro vimohanah

From these modes arose the primeval *sūtra*. *Mahat-tattva* is endowed with *sūtra*. By the transformation of the *mahat-tattva* was generated the *ahaṅkāra*, the cause of the living entities' bewilderment.

The first transformation of *prakṛti* by the *guṇas* is *sūtra*, filled with *kriyā-śakti*. "But is not *mahat-tattva*, with *jñāna-śakti* first?" Yes, *mahat-tattva* is endowed with *sūtra*. *Mahat-tattva* is understood to exist with *sūtra*. *Ahaṅkāra* is the cause of the *jīva*'s bewilderment.

|| 11.24.7 ||  
vaikārikas taijasaś ca  
tāmasaś cety aham tri-vṛt  
tan-mātrendriya-manasām  
kāraṇām cid-acin-mayah

False ego, with qualities of matter and spirit, in the modes of goodness, passion and ignorance is the cause of *tan-mātras*, the senses, and the mind,

*Ahaṅkāra* (*aham*) has three functions—*sattva*, *rajas* and *tamas*, which produce mind, senses and *tan-mātras*. *Ahaṅkāra* is spiritual and material. This means that though it is material, it acts as covering on the spiritual *jīva* and becomes one with the *jīva*, in the form of a knot of matter and spirit.

|| 11.24.8 ||  
arthas tan-mātrikāj jajñe  
tāmasād indriyāṇi ca  
taijasād devatā āsann

### ekādaśa ca vaikrtat

From false ego in the mode of ignorance came the *tan-mātras*, from which the gross elements were generated. From false ego in the mode of passion came the senses, and from false ego in the mode of goodness arose the eleven *devatās* and the mind.

Ether and other elements arose from the *tan-mātras* which arose from *ahankāra* in *tamas*. Because their nature causes obscuring, the elements have the quality of *tamas*. *Tan-mātrikāt* means "from the cause of the *tan-mātras*" according to Pāṇini 4.2.80. The ten senses arise from *ahankāra* in *rajas*. Because of their nature of action, the senses have the quality of *rajas*. From *ahankāra* in *sattva* arose the *devatās* and the mind (indicated by *ca*). Because they have the nature of revealing knowledge, they have the quality of *sattva*.

|| 11.24.9 ||

mayā sañcoditā bhāvāḥ  
sarve saṁhatya-kāriṇāḥ  
aṇḍam utpādayām āsur  
mamāyatanaṁ uttamam

Impelled by me, all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is my excellent place of residence.

*Bhāvāḥ* means *sūtra* and other elements.

|| 11.24.10 ||

tasminn aham samabhavam  
aṇḍe salila-saṁsthitaḥ  
mama nābhyām abhūt padmaṁ  
viśvākhyām tatra cātma-bhūḥ

I appeared within that egg, on the Garbhodaka water, and from my navel arose the universal lotus, the birthplace of Brahmā.

In the shell of the universe, I remained as the second *puruṣa* on the Garbhodaka. A lotus which is the cause of the world (*viśvākhyam*) arose from my navel. And on the lotus *vairāja* Brahmā, the form of Brahmā for enjoyment, appeared. Then four-headed Brahmā appeared.

|| 11.24.11 ||  
so 'srjat tapasā yukto  
rajasā mad-anugrahāt  
lokān sa-pālān viśvātmā  
bhūr bhuvah svar iti tridhā

Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by my mercy and thus created the three planetary divisions, called Bhūr, Bhuvān and Svar, along with their presiding deities.

|| 11.24.12 ||  
devānām oka āsit svar  
bhūtānām ca bhuvah padam  
martyādinām ca bhūr lokah  
siddhānām tritayāt param

Heaven was established as the residence of the devatās, Bhuvānloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures. Those mystics who strive for liberation are promoted beyond these three divisions.

|| 11.24.13 ||  
adho 'surāṇām nāgānām  
bhūmer oka 'srjat prabhuh  
tri-lokyām gatayah sarvāḥ  
karmanām tri-guṇātmanām

Lord Brahmā created the region below the earth for the demons and the Nāga snakes. In this way the destinations of the three worlds were arranged according to karma in the three gunas.

The places are allotted according to karma.

|| 11.24.14 ||  
yogasya tapasaś caiva  
nyāsasya gatayo 'malāḥ  
mahar janas tapah satyam

### *bhakti-yogasya mad-gatih*

By mystic *yoga*, great austerities and the renounced order of life, the pure destinations of Maharloka, Janoloka, Tapoloka and Satyaloka are attained. But by *bhakti-yoga*, one achieves my abode.

By *aṣṭāṅga-yoga*, austerity, and *jñāna* (*nyāsasya*), one attains the four destinations including Satyaloka. Those who are beyond the *guṇas* practicing *bhakti-yoga*, devoid of *guṇas*, attain Vaikunṭha, which is beyond the *guṇas*.

|| 11.24.15 ||

mayā kālātmanā dhātrā  
karma-yuktam idam jagat  
guṇa-pravāha etasmīn  
unmajjati nimajjati

This world, endowed with *karma*, has been arranged by me, the Supreme Lord acting as the force of time. Thus one sometimes rises up to Satyaloka and then sinks down to take birth as a plant.

All the destinations made of the *guṇas* are temporary. This universe is created by me, the Supreme Lord (*dhātrā*), in the form of my *kāla-śakti*, giving results of *karma*. One rises up in *samsāra* (*gunā-pravāhe*) to Satyaloka and again sinks down to low destinations like plants.

|| 11.24.16 ||

aṇur bṛhat kr̥śah sthūlo  
yo yo bhāvah prasidhyati  
sarvo 'py ubhaya-samyuktah  
prakṛtyā puruṣena ca

Whatever products exist within this world—small or big, thin or fat—all are a combination matter and the soul.

The cause pervades the effects. The bodies arising as effects or products (*bhāvah*) are all endowed with *prakṛti* and *jīva*.

|| 11.24.17 ||

yas tu yasyādir antaś ca  
sa vai madhyam ca tasya san

vikāro vyavahārārtho  
yathā taijasa-pārthivāḥ

The cause of the effect which remains after destruction of the effect also exists in the middle period. The transformed object is real, just as golden earrings or earthen pots are real effects of gold and earth.

How the effect is pervaded by the cause is illustrated. The cause (*ādiḥ*) of the effect, which remains after the destruction of the effect, remains in the middle period as well. Previously there existed the unmodified cause. Later, by change, an effect arose. The effect is not different from the cause. Though it seems that the effect is therefore false, and the falsity reflects on the cause, both the effect and the cause are actually real. Because of this, the transformation, the effect, is an object that can be used. Thus it is a real object. Golden earrings and necklaces, arising as effects of gold, and dishes arising as effects of earth element, are real and used in daily life.

|| 11.24.18 ||  
yad upādāya pūrvas tu  
bhāvo vikurute 'param  
ādir anto yadā yasya  
tat satyam abhidhiyate

Accepting its causal nature, the previous condition transforms into another condition. Since the cause exists in the beginning and end it is called real.

Thought both cause and effect are real, *satya* refers to the cause in statements like *mṛttikety eva satyam*: earth is the cause. Using a substance, the previous condition creates a second condition. That previous condition is real. Earth, as an indirect cause, creates a pot. The earth is real. What remains in the beginning and in the end is called real or *satya*. The earth as cause relates with the pot. The pot related to the earth is also real. *Prakṛti*, the final cause, is thus real. Because the effect arises from the real cause, both cause and effect are real. That is called *satya*. Thus the Lord has called the cause real. This is the position of *sat-kārya-vāda*. To show this philosophy, it is thus stated that the cause is "called" real, rather than the cause "is" real. In other explanations in this chapter the *māyāvāda* interpretation of reality is shown to be meaningless since everyone understands the qualities of cause and effect.

|| 11.24.19 ||

prakṛtir yasyopādānam  
ādhāraḥ puruṣaḥ paraḥ  
sato 'bhivyāñjakah kālo  
brahma tat tritayam tv aham

*Prakṛti* is the material cause, the *puruṣa* is the foundational cause. Time, the indirect cause, is the agitator of *prakṛti*. I am all three.

How is the Supreme Lord the highest cause? *Prakṛti* is famous as the material cause (*upādāna*) of the effect, the universe. The *puruṣa* (Supreme Lord) is the *adhiṣṭhāna-kāraṇa*, the foundational cause (*ādhāraḥ*), according to some. Time is the indirect cause (*nimitta*), agitating the *guṇas*. I, as Brahman, am all of these three, since *prakṛti* is my *śakti*, the *puruṣa* is my *amṛta*, and time is my form of action. Because *prakṛti* is the material cause, I am the material of the universe. But though matter undergoes change, I do not. Though *prakṛti* is my *śakti*, it is not my *svarūpa-śakti* but my external energy. I am famous in scriptures as being beyond *māyā* in my *svarūpā*.

|| 11.24.20 ||

sargah pravartate tāvat  
paurvāparyena nityaśah  
mahān guṇa-visargārthah  
sthity-anto yāvad ikṣaṇam

As long as the Supreme Lord continues to glance upon *prakṛti*, the vast material world continues to exist during the period of maintenance, perpetually manifesting through continuous generations for *jīvas'* enjoyment in various bodies.

How long does the creation last? It lasts for the period of maintenance. The multifarious creation with unbroken continuity of generations (*paurvāparyena*) for the enjoyment of the *jīva* (*arthah*) through creation of various bodies (*guṇa-visarga*) lasts till the end of maintenance or protection by the Lord. When is that end? It lasts as long as the Lord glances, as long as he is desires to protect it.

|| 11.24.21 ||

virāṇ mayāśadyamāno  
loka-kalpa-vikalpakah  
pañcatvāya viśeṣāya

**kalpate bhuvanaiḥ saha**

**The visible universe composed of various species and their subdivisions along with various worlds and pervaded by me as time then becomes suitable for destruction.**

What happens after that? Destruction is then described. I pervade the universal globe (*virāṭ*) by my form as time. The universe has a general arrangement of planets or species (*loka*) and specialized creation as well. This becomes fit for divisions (*viśeṣāya*) into five elements (*pañcatvāya*). This means the universe comes suitable for destruction.

|| 11.24.22-27 ||

anne pralīyate martyam  
annam dhānāsu liyate  
dhānā bhūmau pralīyante  
bhūmir gandhe pralīyate

apsu pralīyate gandha  
āpaś ca sva-guṇe rase  
liyate jyotiṣi raso  
jyoti rūpe pralīyate

rūpam vāyau sa ca sparśe  
liyate so 'pi cāmbare  
ambaram śabda-tan-mātra  
indriyāṇi sva-yoniṣu

yonir vaikārike saumya  
liyate manasiśvare  
śabdo bhūtādim apyeti  
bhūtādir mahati prabhuh

sa liyate mahān sveṣu  
guṇesu guna-vattamah  
te 'vyakte sampraliyante  
tat kāle liyate 'vyaye

kālo māyā-maye jīve  
jīva ātmāni mayy aje  
ātmā kevala ātma-stho  
vikalpāpāya-lakṣaṇah

At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its *tan-mātra*, fragrance. Fragrance merges into water, and water further merges into its *tan-mātra*, taste. That taste merges into fire, which merges into form. Form merges into air, and air merges into touch. Touch merges into ether. Ether finally merges into sound. The senses all merge into their own origins, the presiding *devatās*, and they, O gentle Uddhava, merge into the controlling mind, which itself merges into *ahankāra* in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into *mahat-tattva*. The *mahat-tattva*, possessing qualities, dissolves into the *guṇas*. These *guṇas* then merge into the unmanifest *prakṛti* in due time. Time merges into the *jīva* covered by *māyā*. The *jīva* is embraced by me, Paramātmā, the unborn, who remains alone, without covering, from whom creation and annihilation are manifested.

Śruti says:

tasmād vā etasmād ātmana ākāśah sambhūtah | ākāśād vāyuh | vāyor agnih | agner āpah | adbhyah pṛthivī | pṛthivyā oṣadhyayah | oṣadhībhyo'nnam | annāt puruṣah

From *prakṛti* arose ether, from ether arose air. From air arose fire. From fire arose water. From water arose earth. From earth arose plants. From plants arose food. From food arose man. *Taittiriya Upanisad* 2.1

The destruction is now described in the reverse order to the creation. The body merges into food which nourishes it. The body merges after a hundred years or less. Then the food merges into its seeds, since all food is destructible. Seeds merge in the earth. Earth merges into fragrance. Dried by the *sāmivartka* fire and burned by the fire from the mouth of Saṅkārṣana, earth remains only as fragrance. The senses merge into their origin, *ahankāra* in *rajas*. Why does *rajas ahankāra* merge into the mind, an effect of *ahankāra* in *sattva*? *Ahankāra* in *rajas* is made of knowledge and action and takes the form of the knowledge senses and action senses. The mind however is the controller (*iśvare*) of the knowledge and action senses. Thus it is said that the *ahankāra* of *rajas* merges in the mind. Ether (ambaram) merges into sound *tan-mātra*. Sound merges into *ahankāra* in *tamas* (*bhūtādih*). *Tamas ahankāra* and *sattva ahankāra* merges into *mahat-tattva*.

*Dahat-tattva* along with *sūtra* merge into the *guṇas*. The *guṇas* merge into *prakṛti*. When the *guṇas* give up their agitation they merge in *prakṛti*. *Prakṛti* is a state of the *guṇas* in equilibrium. The verse seems to say that *prakṛti* merges in time, but *prakṛti* cannot be destroyed for it is said:

na tasya kālāvayavaiḥ pariṇāmādayo guṇāḥ  
anādy anantam avyaktam nityam kāraṇam avyayam

That *prakṛti* is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no birth, no death, no existence, no increase, no change, and no decrease. It is the cause of the universe. SB 12.4.19

In the description of destruction told by Āntarikṣa in the story of Jāyanteya,<sup>30</sup> destruction of *prakṛti* is not mentioned (SB 11.3.15). This is summarized later:

layah prākṛtiko hy eṣa puruṣāvyaktaylor yadā  
śaktayah sampraliyante vivaśāḥ kāla-vidrutāḥ

The annihilation is called *prākṛtika* when the energies belonging to the Supreme Lord and *prakṛti*, disassembled by the force of time, merge together totally. SB 12.4.22

The sentence then means simply "At that time (*kale*) the *guṇas* merge into *prakṛti* (*avyakte*)."  
(Material, conventional time which has been created (not the time element) merges in the *jīva* covered by *māyā* (*māyā-maye*), which is indestructible (*avyaye*). The *jīva* should not lose his *svarūpa* and merge like the other elements since he eternally exists as the *tāṭastha-śakti*. Though it says that the *jīva* "merges" into *Paramātmā*, this means that the *jīva* with his undestroyed *svarūpa* is embraced by *Paramātmā*. *Paramātmā* remains without any *upādhis* (*ātmā-sthāḥ*) from whom it is seen that creation and destruction of the universe arises.

|| 11.24.28 ||  
evam anvikṣamāṇasya  
kathāṁ vaikalpiko bhramah  
manaso hr̥di tiṣṭhet  
vyomnivārkodaye tamah

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<sup>30</sup> The nine Yogendras were the sons of Āñabha and Jayanté. Thus they are called Jāyanteya.

Just as the rising sun removes the darkness of the sky, how can false identity with the body remain in the heart of a person who searches out the truth?

How can the error of the mind in terms of identifying with the body remain, after developing discrimination of ātmā and body by Sāṅkhyā, and understanding the body is not the self?

|| 11.24.29 ||

eṣa sāṅkhyā-vidhiḥ proktah  
saṁśaya-granthi-bhedanah  
pratilomānulomābhyaṁ  
parāvara-dṛṣṭa mayā

Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sāṅkhyā, which destroys the illusion of doubt by analysis of creation and annihilation.

Thus ends the commentary on the Twenty-fourth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Twenty-five The Guṇas and Beyond

|| 11.25.1 ||

śrī-bhagavān uvāca  
guṇānām asammiśrāṇām  
pumān yena yathā bhavet  
tan me puruṣa-varyedam  
upadhāraya śamsataḥ

The Supreme Lord said: O best among men, please listen as I describe to you how the living entity attains a particular nature by association with individual *guṇas* in their unmixed forms.

In the Twenty-fifth Chapter, the functions of the *guṇas* and various objects affected by the *guṇas*, as well as objects beyond the *guṇas* are described in sequence.

The functions of the three *gunas* are described because as long as one does not conquer the actions of the three *guṇas* one remains identifying with the body even if one can distinguish the body from the *ātmā* by Sāṅkhyā. The *guṇas* are mixed but I will describe the *guṇas* not mixed with each other. Please understand as I speak (*śāṁsataḥ*) how a person is affected by each *guṇa*.

|| 11.25.2 ||

śamo damas titikṣeṣā  
tapah satyam dayā smṛtiḥ  
tuṣṭis tyāgo 'spṛhā śraddhā  
hrīr dayādih sva-nirvṛtiḥ

Control of the mind, sense control, tolerance, discrimination, austerity, truthfulness, mercy, careful study of the past and future, satisfaction in any condition, renunciation, detachment, faith, being embarrassed at improper action, charity, simplicity, humbleness and satisfaction within oneself are qualities of the mode of goodness.

The qualities of *sattva* are described. *Ikṣā* means discrimination. *Asprhā* means detachment. The second use of *daya* in verse 2 means charity. *Ādi* refers to simplicity and modesty. *Sva-nivṛtiḥ* means happiness from the self.

|| 11.25.3 ||

kāma iḥā madas tṛṣṇā  
stambha āśir bhidā sukham  
madotsāho yaśah-pritir  
hāsyam vīryam balodyamah

Material desire, great endeavor, audacity, dissatisfaction even in gain, false pride, praying for material advancement, considering oneself different and better than others, sense gratification, eagerness to fight, a fondness for hearing oneself praised, the tendency to ridicule others, advertising one's own prowess and justifying one's actions by one's strength are qualities of the mode of passion.

The qualities of *rajas* are described. *Iḥā* means endeavor. *Stambhah* means pride. *Āśih* means praying to *devatās* for wealth and other material benefits. *Bhidā* means thinking oneself different from others. *Sukham* means material enjoyment. *(Madosāhah* means eagerness to fight because

of pride. *Yaśah-pritiḥ* means fond of being praised. *Hāsyam* means deriding others. *Viryam* means showing power. *Balodyamah* means endeavoring by using physical strength. A person in *sattva* endeavors using logical judgment.

|| 11.25.4 ||

krodho lobho 'nṛtam himsā<sup>1</sup>  
yācñā dambhah klamah kalih  
śoka-mohau viśadārti  
nidrāśā bhīr anudyamah

Anger, greed, lying, violence, living as a parasite, false show of *dharma*, chronic fatigue, quarrel, lamentation, delusion, unhappiness, depression, sleeping too much, false expectations, fear and laziness constitute the major qualities of the mode of ignorance

The qualities of *tamas* are described. *Dambhah* means pretending to practice *dharma*. *Āśā* means expecting that others will give things.

|| 11.25.5 ||

sattvasya rajasaś caitās  
tamasaś cānupūrvavaśah  
vṛttayo varṇita-prāyāḥ  
sannipātam atho śṛṇu

The qualities of *sattva*, *rajas* and *tamas* have been generally described. Now please hear about the mixture of these three modes.

*Varṇita-prāyāḥ* means there are other qualities as well and these will be described. Or, though other qualities are not clearly mentioned, they are also included.

|| 11.25.6 ||

sannipātas tv aham iti  
mamety uddhava yā matih  
vyavahārah sannipāto  
mano-mātrendriyāsubhīḥ

O Uddhava! Mixture of the *gunas* is present in the mentality of "I" and "mine." The ordinary transactions of this world, which are carried out through the agency of the mind, the objects of perception, the senses and the vital airs of the physical body, are also based on mixture of the *guṇas*.

The conception of I and mine is a mixture of the *guṇas*. Action using the mind, sense objects, senses and life airs is also a mixture of the *guṇas*. When control of the mind, lust or anger becomes strong, then the person becomes control of the mind personified, or lust personified or anger personified. Ordinary activities of ordinary men, based on I and mine, are not accomplished by the *jīva* alone, since the *jīva* is never free of I and mine spontaneously, and has no trace of discrimination to think of what is proper or improper when blinded by lust or anger, with the conception of "I am so and so and this is my son." Thus actions are accomplished using the mind, senses, sense objects and life airs in conjunction with *sattva*, *rajas* and *tamas*.

|| 11.25.7 ||

dharmae cārthe ca kāme ca  
yadāsau pariniṣṭhitah  
guṇānām sannikarṣo 'yam  
śraddhā-rati-dhanāvahah

When a person devotes himself to religiosity, economic development and sense gratification, the faith, wealth and sensual enjoyment obtained by his endeavors display a mixture of the *guṇas*.

When a person becomes fixed in *dharma*, *artha* or *kāma*, there is a mixture of *sattva*, *rajas* and *tamas*. A person fixed in *dharma* develops faith in *dharma*, and finally attains *dharma*. A person fixed in *kāma* attains enjoyment. A person fixed in *artha* attains wealth.

|| 11.25.8 ||

pravṛtti-lakṣaṇe niṣṭhā  
pumān yarhi gṛhāśrame  
sva-dharmae cānu tiṣṭheta  
guṇānām samitir hi sā

When a man desires sense gratification, because of being attached to family life, and when he consequently becomes established in religious and occupational duties, a mixture of

the *gunas* appears since that *dharma* is mixed with *sattva*, *rajas* and *tamas*.

Contact with the *gunas* is again explained. When a person is fixed in *kāmya-dharma* and becomes fixed in household life, and is constantly performing daily and periodic duties, a mixture of the *gunas* takes place because (*hi*) that *dharma* is mixed with *rajas*, *tamas* and *sattva*.

|| 11.25.9 ||

puruṣam sattva-samyuktam  
anumīyāc chamādibhiḥ  
kāmādibhī rajo-yuktam  
krodhādyais tamasā yutam

A person exhibiting qualities such as self-control is understood to be predominantly in the mode of goodness. Similarly, a passionate person is recognized by his lust, and one in ignorance is recognized by qualities such as anger.

Having shown that the *gunas* appear unmixed and mixed, the Lord now shows how *gunas* are labeled by predominance of a *guna*, since names are given by predominance of a certain quality. This is explained in three verses.

|| 11.25.10 ||

yadā bhajati mām bhaktyā  
nirapekṣah sva-karmabhiḥ  
tam sattva-prakṛtim vidyāt  
puruṣam striyam eva vā

Any person, whether man or woman, who worships me with devotion by offering his or her prescribed duties to me without material attachment, is understood to be situated in goodness.

Two verses explain how *bhakti* by persons in the *gunas* becomes covered by the *gunas*.

|| 11.25.11 ||

yadā āśīsa āśāsyā  
mām bhajeta sva-karmabhiḥ  
tam rajaḥ-prakṛtim vidyāt  
himśām āśāsyā tāmasam

When a person worships me by his prescribed duties with the hope of gaining material benefit, his nature should be understood to be in passion, and one who worships with the desire to commit violence against others is in ignorance.

*Himsām* means killing enemies etc.

|| 11.25.12 ||  
sattvam rajas tama iti  
guṇā jīvasya naiva me  
citta-jā yais tu bhūtānām  
sajjamāno nibadhyate

The three modes of material nature—goodness, passion and ignorance—influence the living entity but not me. Manifesting within the minds of all beings, they induce the living entity to become attached to material bodies and to become bound up.

"Since you take up the *guṇas* without discrimination in your actions of creation, maintenance and destruction, why should you be served by the *jīva*?" The *guṇas* bind the *jīva* and not me. Why? The *guṇa* appear in the mind, which is a covering in all beings (*bhūtānām*). The genitive case has a locative meaning in the word *bhūtānām*. The *jīva*, attached to the body and related things, becomes bound. However I am not attached. Though I carry out creation and destruction by regulating the *guṇas*, I am eternally free of them. This is the big difference between us.

|| 11.25.13 ||  
yadetarau jayet sattvam  
bhāsvaram viśadam śivam  
tadā sukhena yujyeta  
dharma-jñānādibhīḥ pumān

When the mode of goodness, which is revealing, pure and peaceful, predominates over passion and ignorance, a man becomes endowed with knowledge, virtue, happiness and other good qualities.

The *guṇas* in the *jīva* predominate over each other and the *jīva* then attains corresponding qualities. This is explained in three verses. When *sattva*, which is revealing or enlightening in nature (*bhāsvaram*), pure and peaceful (*śivam*) conquers *rajas* and *tamas* (*itarau*), a person becomes

endowed with knowledge (revelation), *dharma* (purity) and happiness (peace). *Ādibhiḥ* means other qualities like control of the senses and mind.

|| 11.25.14 ||

yadā jayet tamah sattvam  
rajaḥ saṅgam bhidā calam  
tadā duḥkhena yujyeta  
karmaṇā yaśasā śriyā

When the mode of passion, which causes attachment, separatism and activity, conquers ignorance and goodness, a man desires fame and fortune, suffers, and becomes active.

When *rajas*, which is a cause of attachment, distinctions, and action, conquers *tamas* and *sattva*, a person becomes endowed with desires for fame and wealth (from attachment), suffering (from making distinctions), and action (from the active nature of *rajas*).

|| 11.25.15 ||

yadā jayed rajaḥ sattvam  
tamo mūḍham layam jaḍam  
yujyeta śoka-mohābhyaṁ  
nidrayā himsayāśayā

When *tamas*, with qualities of lack of discrimination, obscuration and lack of endeavor, conquers *rajas* and *sattva*, a person becomes endowed with lamentation, illusion, violence, sleep and empty aspirations.

When *tamas*, which has no discrimination, which obscures (*layam*) and is devoid of endeavor, conquers *rajas* and *sattva*, a person becomes endowed with lamentation, illusion and violence (from lack of discrimination), with sleep (from its obscuring nature) and vain hopes (from lack of endeavor). From later explanations it should be understood that these respective times also become endowed with these qualities. When all three *gunas* are conquered by *bhakti*, one becomes endowed with the bliss of *prema*. This statement should also be placed here following the pattern of later statements in the chapter.

|| 11.25.16 ||

yadā cittam prasideta  
indriyāṇām ca nirvṛtiḥ  
dehe 'bhayam mano-'saṅgam

### **tat sattvam viddhi mat-padam**

When consciousness becomes clear, when the senses are detached from matter, when one experiences fearlessness within the material body and when one has detachment from the material mind, you should understand this situation to be the predominance of *sattva*, in which state one performs actions to attain me.

Thus when a particular *guṇa* increase, the other two are suppressed. By what conditions does a certain *guṇa* increase? This is explained in three verses. When consciousness becomes pure, the senses are without agitation, and one is unattached to the mind, then *sattva* increases. In that state one performs activities to attain me.

|| 11.25.17 ||  
vikurvan kriyayā cā-dhīr  
anivṛttiś ca cetasām  
gātrāsvāsthyam mano bhrāntam  
raja etair niśāmaya

You should discern the mode of passion by its symptoms—the agitation of the intelligence because of objects nearby, material thirst in the intelligence and senses, an unhealthy condition of the action senses, and a confused mind.

When even one's intelligence is agitated by the approach of various objects (*kriyayā vikurvan*) and intelligence and the senses are filled with thirst for objects, know that *rajas* has increased.

|| 11.25.18 ||  
śidac cittam viliyeta  
cetaso grahaṇe 'kṣamam  
mano naṣṭam tamo glānis  
tamas tad upadhāraya

When one's consciousness becomes bewildered and fails to function, when one is not aware of objects, when the mind fails to decide, and when ignorance and despair are prominent, understand that *tamas* has become predominant.

When consciousness becomes bewildered and insensitive (*viliyeta*), because of inability to perceive objects—unawareness because of low consciousness,

when the mind fails to make decisions, and there is ignorance and despair, understand that *tamas* has become dominant. When all three *guṇas* are defeated by *bhakti*, understand that one is beyond the *guṇas*. This should be understood.

|| 11.25.19 ||  
edhamāne guṇe sattve  
devānām balam edhate  
asurānām ca rājasī  
tamasy uddhava rakṣasām

With the increase of the mode of goodness, the strength of the *devatās* similarly increases. When passion increases, the demoniac become strong. And with the rise of ignorance, O Uddhava, the strength of the Rākṣasas increases.

Just as the *devatās*, demons and Rākṣasas increase with increase of *sattva*, *rajas* or *tamas*, so when the natures of detachment, attachment and bewilderment in the senses of the individual bodies increase the presence of *devatās*, demons and Rākṣasas should be understood. When one transcends the *guṇas* by *bhakti*, the strength of the devotees increases.

|| 11.25.20 ||  
sattvāj jāgaraṇām vidyād  
rajasā svapnam ādiśet  
prasvāpam tamasā jantos  
turiyām triṣu santatam

It should be understood that wakefulness comes from the mode of goodness, sleep with dreaming from the mode of passion, and deep, dreamless sleep from the mode of ignorance. The fourth state of consciousness extends over the other three.

What states of being do the *guṇas* produce? That is answered in this verse. The state beyond the *guṇas* is described. The fourth state extends over the other three states in the form of one *ātmā*.

|| 11.25.21 ||  
upary upari gacchanti  
sattvena brāhmaṇā janāḥ  
tamasādho 'dha ā-mukhyād  
rajasāntara-cāriṇāḥ

Brahminical persons are elevated by the mode of goodness to higher and higher positions. The mode of ignorance, on the other hand, forces one is born as plant life. And by the mode of passion one continues transmigrating through human bodies.

Another reading instead of *upari upari* is *ābrahmaṇo janāḥ*: they go up to Brahmaloka by *sattva*. They go down to plant life (*āmukhyāt*) by *tamas*. They become humans (*antara-cāriṇāḥ*) by *rajas*. By *nirguna-bhakti* they go to Vaikunṭha.

|| 11.25.22 ||  
sattve pralināḥ svar yānti  
nara-lokam rajo-layāḥ  
tamo-layāḥ tu nirayam  
yānti mām eva nirguṇāḥ

Those who leave this world in *sattva* go to the heavenly planets, those who pass away in *rajas* remain in the world of human beings, and those dying in *tamas* must go to hell. But those who are free from the influence of all modes of nature come to me, even while living.

The results attained by the *guṇas* present at the time of leaving the body are described. Whatever *guṇa* is strong at that time, that *guṇa* becomes particularly visible in the destination. Thus when people die with strong *sattva*, they go to Svarga. When *rajas* is strong at the time of death (*rajo-layāḥ*) they are born as humans. When they die with strong *tamas*, they go to hell. The word *laya* or dying is not used for those beyond the *guṇas*. Even while living, without dying, those who are beyond the *guṇas* because of *bhakti* to me attain me.

|| 11.25.23 ||  
mad-arpaṇam niṣphalam vā  
sāttvikam nija-karma tat  
rājasam phala-saṅkalpam  
himṣā-prāyādi tāmasam

Prescribed duties performed as an offering to me, without consideration of the fruit, is considered to be in *sattva*. Prescribed actions performed with a desire to enjoy the results but offered to me is in *rajas*. And work impelled by violence and envy is in *tamas*.

He who performs prescribed duties which are offered to me is in *sattva*. Nārada has said:

naiṣkarmyam apy acyuta-bhāva-varjitaṁ  
na śobhate jñānam alaṁ nirañjanam |  
kutah punah ūśvad abhadram iśvare  
na cārpitam karma yad apy akāraṇam ||

Even the stage of *jñāna* without the bondage of *karma* is not glorious because it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord? SB 1.5.12

Thus, any *karma* prescribed in *dharma-śāstra*, if not offered to the Lord, is useless. That statement should be considered in the present verse. The daily duties should be offered to me. Even *kāmya-karmas*, without desire for material results, should be offered to me. These actions are in *sattva*. *Kāmya-karmas*, with a desire for results, but offered to me, are in *rajas*. Activities mentioned in irreligious scriptures with an aim to commit violence are in *tamas*. The word *ādi* indicates acts done with pride or envy. Pure worship with hearing and chanting is beyond the *guṇas*.

|| 11.25.24 ||  
kaivalyam sāttvikam jñānam  
rajo vaikalpikam ca yat  
prākṛtam tāmasam jñānam  
man-niṣṭham nirguṇam smṛtam

Knowledge concerning the *jīva* apart from the body is in *sattva*. Knowledge with various options of doubt is in *rajas*. Knowledge of material life is in *tamas*. Knowledge concerning me, however, is understood to be beyond the *guṇas*.

Now four types of knowledge and other items with *guṇas* and without *guṇas* are described in sequence. Knowledge concerning the *jīva* apart from the body is in *sattva*. Knowledge with doubt is in *rajas*. "This may be real or unreal. The *jīva* may be eternal or subject to birth." Knowledge of material life such as eating or playing is in *tamas*. Knowledge concerning me is beyond the *guṇas*.

|| 11.25.25 ||  
vanam tu sāttviko vāso

grāmo rājasa ucyate  
tāmasam dyūta-sadanam  
man-niketan tu nirguṇam

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is beyond the *guṇas*.

The residence of the Lord is beyond the *guṇas* because it is his place of appearance. This is the comment of Śrīdhara Svāmī. The Lord's abode is beyond the *guṇas* because it is glorious in relation to the Lord. That is Jīva Gosvāmī's explanation.

|| 11.25.26 ||

sāttvikah kārako 'saṅgi  
rāgāndho rājasah smṛtah  
tāmasah smṛti-vibhraṣṭo  
nirguṇo mad-apāśrayah

A performer of action free of attachment is in *sattva*, a performer of action overcome by sense objects is in *rajas*, and a performer of action who is devoid of inquiry is in *tamas*. But a performer of action who has taken shelter of me alone is beyond the *guṇas*.

A doer who is unattached is in *sattva*. A doer who is blind with attachment, overcome by sense objects, is in *rajas*. A doer devoid of inquiry is in *tamas*. The devotee surrendered only to me is beyond the *guṇas*.

|| 11.25.27 ||

sāttviky ādhyātmikī śraddhā  
karma-śraddhā tu rājasī  
tāmasy adharme yā śraddhā  
mat-sevāyāṁ tu nirguṇā

Faith in *ātmā* is in *sattva*, faith in prescribed *karma* is in *rajas*, faith in irreligious activities is in *tamas*, but faith in my devotional service is beyond the *guṇas*.

|| 11.25.28 ||

pathyam pūtam anāyastam  
āhāryam sāttvikam smṛtam

rājasam cendriya-preṣṭham  
tāmasam cārti-dāśuci

Food that is wholesome, pure and obtained without difficulty is in *sattva*, food that gives immediate pleasure to the senses is in *rajas*, and food that is unclean and causes distress is in *tamas*. Food offered to me is beyond the *guṇas*.

Anāyastam means "attained without effort." The word *ca* indicates that food offered to me is beyond the *guṇas*.

|| 11.25.29 ||  
sāttvikam sukhām ātmotthām  
viṣayotthām tu rājasam  
tāmasam moha-dainyotthām  
nirguṇam mad-apāśrayam

Happiness arising from knowledge of *ātmā* is in *sattva*, happiness arising from sense objects is in *rajas* and happiness arising from delusion and degradation is in *tamas*. But that happiness arising from activities related to me is beyond the *guṇas*.

Happiness arising from knowledge of *tat*, *ātmā*, is in *sattva*. Happiness arising from chanting about me is beyond the *guṇas*.

|| 11.25.30 ||  
dravyam deśah phalam kālo  
jñānam karma ca kārakah  
śraddhāvasthākṛtir niṣṭhā  
trai-guṇyah sarva eva hi

Therefore food, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three *guṇas*.

Summarizing the topic, the Lord says that among all the things in the *guṇas* and beyond the *guṇas*, those things in the *guṇas* are causes of *samsāra* for the *jīva*. This is expressed in two and a half verses. Substance (food) was mentioned in verse 28. Place was described in verse 25. Results

(happiness) were described in verse 29. Time was described in verse 13-15. Knowledge was described in verse 24. Action was described in verse 23. Performers of action were described in verse 26. Faith was described in verse 27. States of consciousness were described in verse 20. Types of bodies were described in verse 22. Position (*niṣṭhā*) was described in verse 22. All these states are related to the three *guṇas*. *Trai-guṇyah* means "related to the *guṇas*."

|| 11.25.31 ||

sarve guṇa-mayā bhāvāḥ  
puruṣāvyakta-dhiṣṭhitāḥ  
drṣṭam śrutam anudhyātām  
buddhyā vā puruṣarṣabha

O best of human beings! All states of material being related to the interaction of the *jīva* and *prakṛti*, whether seen, heard of or only inferred by intelligence, are without exception constituted of the *guṇas*.

Not only that, but all states based on the *jīva* and *prakṛti*, seen, heard about or inferred by intelligence, are related to the *guṇas*.

|| 11.25.32 ||

etāḥ samsṛtayah pumso  
guṇa-karma-nibandhanāḥ  
yeneme nirjitāḥ saumya  
gunā jīvena citta-jāḥ  
bhakti-yogena man-niṣṭho  
mad-bhāvāya prapadyate

O gentle Uddhava, all these items related to the *guṇas* and *karma* are causes of *samsāra*. The living entity conquers these *guṇas*, manifested from the mind, by *bhakti-yoga*. Dedicated only to me, he surrenders and attains a loving relation to me.

These are causes of *samsāra* (*samsṛtayah*) for the *jīva*. Knowledge and other items are causes of *samsāra*. Śrīdhara Svāmī however says that *samsṛtayah* means that the items are caused by *samsāra*. These *guṇas* are conquered by means of *bhakti-yoga*, performed by the *jīva*. That person, dedicated to me (*mat-niṣṭhah*), who is beyond the *guṇas*, surrenders to me

for attaining *sārūpya* or for attaining *dāsyā, sakhyā* and other *bhāvas* for me (*mad-bhāvāya*). It has already been said that the devotee is beyond the *guṇas* and attains the Lord. *Yānti mām eva nirguṇāḥ*: the devotees, beyond the *guṇas* attain me. (SB 11.25.22) *Nirguṇo mad-apāśrayaḥ*: a performer of action who has taken shelter of me alone is beyond the *guṇas*. (SB 11.25.26)

*lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam  
ahaituky avyavahitā yā bhaktih puruṣottame*

It is said that quality of *bhakti* beyond the *guṇas* is that it is devoid of other results other than *bhakti* and is unobstructed by other processes. SB 3.29.12

By this statement and the present verse which states that by *bhakti* one conquers the *guṇas*, it is understood that *bhakti* is beyond the *guṇas*. The ingredients used in deity worship in *bhakti*, such as incense, flowers, fragrance, lamp, umbrella and *cāmara*, are all beyond the *guṇas*. It has also been stated that the faith of the devotees is beyond the *guṇas*. It is understood from the Lord that anything related to *bhakti* is beyond the *guṇas*.

|| 11.25.33 ||  
*tasmād deham imam labdhvā  
jñāna-vijñāna-sambhavam  
guṇa-saṅgam vinirdhuya  
mām bhajantu vicakṣaṇāḥ*

Therefore, having achieved this human form of life, which allows one to develop knowledge and realization through *bhakti*, those who are intelligent should free themselves from all contamination of the *guṇas* and worship me.

Having attained the human body (*imam deham*), which produces knowledge and realization arising from *bhakti*, the intelligent people should become free of association of the *guṇas* and worship me.

|| 11.25.34 ||  
*niḥsaṅgo mām bhajed vidvān  
apramatto jitendriyah  
rajas tamaś cābhijayet  
sattva-saṁsevayā munih*

A wise sage, free from all material association and alert, should subdue his senses and worship me. He should conquer *rajas* and *tamas* by engaging himself only with things in *sattva*.

The Lord teaches the method of pure worship. One should be devoid of *jñāna* and *karma* (*nihsarigah*). "Faith in service to you is beyond the *gunas*. Faith in *ātmā* is in *sattva-guṇa*. Faith in prescribed *karmas* is in *rajas*. Faith in *adharma* is in *tamas*. Happiness arising from *bhakti* to you is beyond the *gunas*. Happiness arising from *ātmā*, sense objects and illusion is in *sattva*, *rajas* and *tamas*. All these things are either in the *gunas* or without *gunas*. What should a person who worships you do in the beginning?" This verse answers. It has been said that if he is endowed with *bhakti* alone, then he will conquer the three *gunas* by *bhakti* alone. That was already stated in verse 32. If he has a predominance of *bhakti* with some mixture of other elements (such as *jñāna*), then there is another method for conquering the three *gunas*. That is stated in this verse. He engages in *sattva* to conquer *rajas* and *tamas*. It has been previously stated:

sāttvikāny eva seveta pumān sattva-vivṛddhaye  
tato dharmas tato jñāna yāvat smṛtir apohanam

Until one realizes *ātmā* and destroys the *gunas*, and the gross and subtle bodies, one must use *sattvika* items to increase *sattva*, which increase *dharma*, and then gives rise to *jñāna*. SB 11.13.6

|| 11.25.35 ||

sattvam cābhijayed yukto  
nairapekṣyena śānta-dhīḥ  
sampadyate guṇair mukto  
jīvo jīvam vihāya mām

Then, being fixed in devotional service, the sage should also conquer *sattva* by indifference toward it, arising from *bhakti*. Thus pacified within his mind, the *jīva*, freed from the *gunas*, giving up the subtle body, attains me.

He should conquer *sattva* by indifference to it, arising from *bhakti*. He attains me, giving up the subtle body (*jīvam*).

|| 11.25.36 ||

jīvo jīva-vinirmukto

gunaiś cāśaya-sambhavaiḥ  
mayaiva brahmaṇā pūrṇo  
na bahir nāntaraś caret

Freed from the subtle body and from the qualities arising in his mind, the jīva becomes completely satisfied with me, the Brahman. He no longer searches for enjoyment in the external sense objects, nor does he experience internal emotions like lamentation.

Devoid of subtle body and qualities like lust arising in the *antahkaraṇa*, he does not enjoy externally objects of the senses such as material sound and internally emotions like lamentation and illusion.

Thus ends the commentary on the Twenty-fifth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Twenty-six The Song of Purūravā

|| 11.26.1 ||

śri-bhagavān uvāca  
mal-lakṣaṇam imāṁ kāyam  
labdhvā mad-dharma āsthitaḥ  
ānandam paramātmānam  
ātma-stham samupaiti mām

The Supreme Lord said: Having achieved this human form of life, which affords one the opportunity to realize me, and being situated in my devotional service, one can achieve me, a form of complete bliss, residing within the heart.

In the Twenty-sixth Chapter, Kṛṣṇa informs Uddhava that association with women causes bewilderment and association with devotees causes enlightenment, by telling the story of Aila. In the last chapter, the Lord said *nīṣarigo mām bhajed vidvān apramatto jitendriyah*: without bad association, being attentive, with controlled senses, the wise man should worship me. (SB 11.25.34) It is said that the wise man contemplating his means of success, also contemplates the obstacles to success. Thus, association with women is a great obstacle. In order to say that even the person liberated in this body should fear association with women, he describes in two verses the condition of the liberated soul which was already

mentioned. Having attained a human body in which my *svarūpa* can be realized (*mat lakṣaṇam*), fixing oneself in *bhakti* (*mat dharma*), one attains realization of me, the form of supreme bliss, situated within as the regulator.

|| 11.26.2 ||

guṇa-mayyā jīva-yonyā  
vimukto jñāna-niṣṭhayā  
guṇeṣu māyā-mātreṣu  
drśyamāneṣv avastutah  
vartamāno 'pi na pumān  
yujyate 'vastubhir guṇaiḥ

Freed from the material coverings composed of the *gunas* and imposed on the *jīva*, by being fixed in knowledge, existing amidst material sense objects but seeing them as insubstantial, a person is not entangled by these insubstantial objects.

Liberated from the *upādhis* or coverings on the *jīva* composed of *gunas*, a person is not entangled by objects which are insubstantial, though he continues to exist amidst sense objects (*guṇeṣu*) which are material (*māyā-mātreṣu*), which have no relationship with the Supreme Lord. He is not attached like a conditioned *jīva*. Why? He sees those objects to be unreal. He sees only me, Paramātmā.

|| 11.26.3 ||

saṅgam na kuryād asatāṁ  
śiśnodara-tr̥pāṁ kvacit  
tasyānugas tamasy andhe  
pataty andhānugāndha-vat

One should never associate with materialists, who are dedicated to gratifying their genitals and bellies. By following even one of them, one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

Being in this condition, he should not associate with materialists. Nothing is as dangerous as that. The qualities of the materialist are described. He takes pleasure in sex and eating. What to speak of associating with many such people, even association with one of them causes fall down.

|| 11.26.4 ||

ailah samrāḍ imāṁ gāthām

agāyata bṛhac-chravāḥ  
urvaśi-virahān muhyan  
nirviṇṇah śoka-samyaame

The following song was sung by the famous emperor Purūravā. When deprived of his wife, Urvaśi, he was at first bewildered, but by controlling his lamentation he began to feel detachment.

A history is now related. Aila means Purūravā. First he was bewildered and then at Kurukṣetra he met Urvaśi. Worshipping the devatās by fire given by the Gandharvas, he attained her association again on Gandharva-loka. When his lamentation dissipated after enjoyment there, *bhakti*, *jñāna* and *vairāgya*, which had been covered by obstacles previously, appeared in him. Then he sang this song. The Ninth Canto can be consulted for the story.

|| 11.26.5 ||  
tyaktvātmānam vrayantim tām  
nagna unmatta-van nṛpah  
vilapann anvagaj jāye  
ghore tiṣṭheti viklavah

When she was leaving him, even though he was naked, he ran after her just like a madman and called out in great distress, "O my wife! O terrible lady! Please stop!"

His previous state of bewilderment is described. "O wife! You are cruel, because you are taking away my life. Please stay!" Lamenting, he followed her.

|| 11.26.6 ||  
kāmān atrpto 'nujuṣan  
kṣullakān varṣa-yāminih  
na veda yāntir nāyāntir  
urvaśy-ākṛṣṭa-cetanah

Although for many years Purūravā had enjoyed sex pleasure in the evening hours, still he was not satisfied by such insignificant enjoyment. His mind was so attracted to Urvaśi that he did not notice how the nights were coming and going.

The cause of his disturbance is described.

|| 11.26.7 ||  
aila uvāca  
aho me moha-vistārah  
kāma-kaśmala-cetasah  
devyā gṛhita-kanṭhasya  
nāyuh-khaṇḍā ime smṛtāḥ

King Aila said: Alas, just see the extent of my delusion! She held my neck in her grip and my heart became polluted by lust. Thus I had no idea how my life was passing.

My heart gripped by lust, my life has been spent up.

|| 11.26.8 ||  
nāham vedābhīnirmuktah  
sūryo vābhūdito 'muyā  
mūśito varṣa-pūgānāṁ  
batāhāni gatāny uta

That lady cheated me so much that I was not aware of the sun's existence, since I slept while the sun rose and set. Alas, for so many years I passed my days in vain!

His loss of memory is described. When the sun set I was sleeping, and when the sun rose, I was sleeping. I was not aware whether the sun existed or not. *Sūryah* should actually be in the accusative case. The third person of the verb *veda* is poetic license. *Āmara-koṣa* says:

supte yasminn astam eti supte yasminn udeti ca |  
amśumān abhinirmuktābhūdita ca yathā-kramam ||

*Abhinirmukta* means a person who sleeps while the sun sets, and *abhyudita* means a person who sleeps while the sun rises.

Why was he unaware? He was cheated by Urvaśi. His discrimination had been stolen by her. *Bata* indicates lamentation. I did not know the days of many years had passed.

|| 11.26.9 ||  
aho me ātma-sammoho  
yenātmā yośitāṁ kṛtāḥ  
kṛidā-mṛgaś cakravartī  
naradeva-śikhāmaṇīḥ

Alas! Although I am supposed to be a mighty emperor, the crown jewel of all kings on this earth, I have become bewildered by my body so much that I have become a pet animal in the hands of women!

I have become bewildered by my body (*ātmā-sammohah*), by which I have become a pet animal of women.

|| 11.26.10 ||  
sa-paricchadam ātmānam  
hitvā tṛṇam iveśvaram  
yāntim̄ striyām cānvagamām  
nagna unmatta-vad rudan

Although I was a powerful lord with great opulence, that woman rejected me as if I were no more than an insignificant blade of grass and departed. And still, naked and without shame, I followed her, crying out to her like a madman.

I am just a pet animal because I followed this woman who left after rejecting me like a blade of grass, even though I was a king.

|| 11.26.11 ||  
kutas tasyānubhāvah syāt  
teja iśatvam eva vā  
yo 'nvagaccham̄ striyām yāntim̄  
skhara-vat pāda-tāḍitah̄

Where are the great influence, power and sovereignty of a person who runs after that woman who has rejected him like an ass being kicked in the face by his she-ass?

"But you have great influence and power? Why are you so miserable?" Where is that power for the person who pursues a woman who has rejected him?

|| 11.26.12 ||  
kim̄ vidyayā kim̄ tapasā  
kim̄ tyāgena śrutena vā  
kim̄ viviktena maunena  
stribhir yasya mano hṛtam

What is the use of education or the practice of austerities, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one's mind is stolen by a woman?

For a person like me, education and other acts are all useless.

|| 11.26.13 ||

svārthasyākovidam dhiṇ māṁ  
mūrkham pāṇḍita-māninam  
yo 'ham iśvaratām prāpya  
stribhir go-khara-vaj jitah

To hell with me! I am such a fool that I didn't even know what was good for me, although I arrogantly thought I was highly intelligent. Although I achieved the exalted position of a ruler, I allowed myself to be conquered by women as if I were a bullock or a donkey.

|| 11.26.14 ||

sevato varṣa-pūgān me  
urvaśyā adharāsavam  
na tṛpyaty ātm-a-bhūḥ kāmo  
vahnir āhutibhir yathā

Even after I had relished the nectar of the lips of Urvaśī for many years, the desires arising in my mind were never satisfied, just as a fire can never be satisfied by the oblations of ghee poured into its flames.

Desires arising in my mind (*ātmā-bhūḥ*) were not satisfied though I enjoyed the sweet lips of Urvaśī for many years.

|| 11.26.15 ||

pumścalyāpahṛtam cittam  
ko nv anyo mocitum prabhuh  
ātmārāmeśvaram ṛte  
bhagavantam adhokṣajam

**Who but the Supreme Lord, from whom arises sense knowledge and who is the master of self-satisfied sages, can possibly save my consciousness, which has been stolen by a prostitute?**

"How will I be freed from the taste of her lips and develop distaste?" No one, even an ātmārāma, can free the mind of a person delighting in the body. But the master of the ātmārāmas, the Supreme Lord, can do this, because he has the greatest powers (*bhagavān*) to free me. From the Lord alone comes sense knowledge (*akṣaja*) which is condemned (*adhah*).

|| 11.26.16 ||

bodhitasyāpi devyā me  
sūkta-vākyena durmataḥ  
mano-gato mahā-moho  
nāpayāty ajitātmanah

**Because I allowed my intelligence to become dull and because I failed to control my senses, the great confusion in my mind did not go away, even though Urvaśī herself gave me wise counsel with well-spoken words.**

"But your illusion could be dissipated by a sense of detachment as taught plentifully by Urvaśī." That had no effect. My bewilderment still did not go away.

|| 11.26.17 ||

kim etayā no 'pakṛtam  
rajjvā vā sarpa-cetasah  
draṣṭuh svarūpāviduṣo  
yo 'ham yad ajitendriyah

**How can I blame her for my trouble? Since I did not control my senses, I have fallen in illusion, like a person who mistakenly sees a harmless rope as a snake.**

I previously said that my discrimination had been stolen by a prostitute. But now I do not blame her. What wicked act has she done to me? None. What harm can a rope do to a person, though he thinks it is a snake? It can do no harm at all. An ignorant person will find fault in the rope. He fears it out of ignorance. Since I have uncontrolled senses, I have lived in this type of illusion.

|| 11.26.18 ||

kvāyam malimasah kāyo  
daurgandhyādy-ātmako 'śucih  
kva guṇāḥ saumanasyādyā  
hy adhyāso 'vidyayā kṛtaḥ

What is her polluted body, unclean and full of bad odors? What are those attractive features in her, like those of a flower? They are simply a false covering created by illusion.

"But the cause of your bewilderment was the woman with excellent qualities, fragrance and sweetness." Her qualities were produced by my lack of discrimination. When one considers factually, what is the use of a body so contaminated? What are those excellent qualities, like those of a flower, such as youth and fragrance? I have projected these qualities on her by my illusion.

|| 11.26.19 ||

pitroḥ kim svam̄ nu bhāryāyāḥ  
svāmino 'gneḥ śva-grdhrayoh  
kim ātmanah kim suhṛdām  
iti yo nāvasiyate

One can never decide to whom the body belongs. Does it belong to one's parents, to one's wife, or to one's employer, to the funeral fire, to the dogs and jackals, to the soul, or to friends?

Even one's own body is subject to projected qualities arising from lack of discrimination. Does the body belong to one's parents because they produced it? The word *nu* indicates conjecture. Does it belong to the wife, because she gives it pleasure? Does it belong to the employer because it gives him pleasure? Does it belong to the cremation fire, because it is offered into the fire as an oblation at death? Does it belong to dogs and jackals because they devour it? Does it belong to the soul, since the soul experiences happiness and distress that the body creates? Does it belong to friends who assist it? This cannot be determined.

|| 11.26.20 ||

tasmin kalevare 'medhye  
tuccha-niṣṭhe viṣajjate  
aho su-bhadram su-nasam  
su-smitam ca mukham striyah

Although a man never definitely ascertains the proprietor of the body, he becomes most attached to that impure body headed toward a lowly destination, yet he thinks, "What an attractive woman! What a charming nose and smiling face!"

One becomes attached to one's body which is ends in a condemned state or is headed for insignificant planets. Attachment is illustrated.

|| 11.26.21 ||  
tvañ-māṁsa-rudhira-snāyu-  
medo-majjāsti-samhatau  
viñ-mūtra-pūye ramatām  
kr̥miṇām kiyad antaram

What difference is there between ordinary worms and persons who try to enjoy this material body composed of skin, flesh, blood, muscle, fat, marrow, bone, stool, urine and pus?

What is the difference from worms enjoying like me in a body made of stool, urine and puss? There is no difference.

|| 11.26.22 ||  
athāpi nopasajjeta  
strīṣu straiṇeṣu cārtha-vit  
viśayendriya-sāmyogān  
manah kṣubhyati nānyathā

Yet even a person who understands the actual nature of the body should never associate with women or with men attached to women since the contact of the senses with their objects inevitably agitates the mind.

Though women are disgusting, men associate with them. Therefore association is forbidden. One who discriminates should also not associate with them. He should remain distant even from seeing them, since the mind becomes agitated by contact with sense objects.

|| 11.26.23 ||  
adr̥ṣṭād aśrutād bhāvān  
na bhāva upajāyate  
asamprayuñjataḥ prāṇān  
śāmyati stimitām manah

Because the mind is not disturbed by that which is neither seen nor heard, the mind of a person who restricts the material senses will automatically be checked in its material activities and become pacified.

"But we see that even a sage who lives alone develops a disturbed mind." That is true. It arises from previous impressions of seeing a woman. The correct method is described. When a person does not direct his senses (*prāṇān*) to women, the unmoving mind becomes calm.

|| 11.26.24 ||

tasmāt saṅgo na kartavyah  
striṣu straiṇeṣu cendriyaiḥ  
viduṣām cāpy avisrabdhah  
śad-vargah kim u mādrśām

Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six senses; what to speak, then, of foolish persons like me.

*Avisrabdhah* means untrustworthy. One cannot trust the five senses and the mind.

|| 11.26.25 ||

śrī-bhagavān uvāca  
evam pragāyan nr̥pa-deva-devah  
sa urvaśi-lokam atho vihāya  
ātmānam ātmāny avagamya mām vai  
upāramaj jñāana-vidhūta-mohah

The Supreme Lord said: Having thus chanted this song, Mahārāja Purūravā, enjoyer among the devatās and human beings, gave up the planet of Urvaśi. His illusion destroyed by knowledge, he realized me by *bhakti* in his mind, and gave up his body.

The King enjoyed among humans and devatās (*nr̥pa-deva-devah*). Realizing me, the abode of *prema*, in his mind, by means of *bhakti*, he gave up his body.

|| 11.26.26 ||

tato duḥsaṅgam utsṛjya

satsu sajjeta buddhimān  
santa evāsyā chindanti  
mano-vyāsaṅgam uktibhiḥ

An intelligent person should therefore reject all bad association and instead take up the association of devotees. Only they can destroy the dangerous attachments in the mind by their words.

Vyāsaṅgam means dangerous attachment. Only the devotees can cut this attachment. Pious acts, visiting holy places, worship of *devatās*, and knowledge of scripture cannot do this to the same extent.

|| 11.26.27 ||  
santo 'napekṣā mac-cittāḥ  
praśāntāḥ sama-darśināḥ  
nirmamā nirahaṅkārā  
nirdvandvā niṣparigrahāḥ

My devotees fix their minds on me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego, duality and attachment.

Who are these devotees? What are their words which give auspiciousness? Two verses answer. They are not dependent on *karma* or *jñāna*, or on *devatās* or humans for personal gain. "Do they depend on you, the Lord?" Their minds are fixed on me alone. "But Kāṁsa and others also concentrated their minds on you." The devotees are peaceful, without anger. "If someone hates them, how can they remain without anger?" They see friends, enemies and neutral parties in the same way. This is because they have conquered *ahaṅkāra* and have no possessiveness. Thus they are calm when praised or disrespected (*nirdvandvāḥ*). "But can they see even sons and wife in the same equal way?" They have given up all attachment. Such persons are my devotees.

|| 11.26.28 ||  
teṣu nityamī mahā-bhāga  
mahā-bhāgeṣu mat-kathāḥ  
sambhavanti hi tā nēṇām  
juṣatām prapunanty agham

O greatly fortunate Uddhava! In the association of such saintly devotees there arises constant discussion of me, and those topics destroy the sins of the speaker and listener.

They speak about me only.

|| 11.26.29 ||

tā ye śṛṇvanti gāyanti  
hy anumodanti cādṛtāḥ  
mat-parāḥ śraddadhānāś ca  
bhaktim vindanti te mayi

Whoever attentively hears, chants and relishes these topics about me becomes faithfully dedicated to me and achieves *bhakti* to me.

|| 11.26.30 ||

bhaktim labdhavataḥ sādhoh  
kim anyad avaśiṣyate  
mayy ananta-guṇe brahmaṇy  
ānandānubhavātmani

What more remains to be accomplished for the perfect devotee after achieving devotional service unto me, with unlimited qualities in *prema*, accompanied by the bliss of liberation in Brahman?

What other result remains to be accomplished? Nothing else remains, since *bhakti* is all results. I have unlimited qualities---ego and possessiveness composed of eternity, knowledge and bliss, manifested in *prema*, and I am also liberation in Brahman. The bliss of Brahman (*ānandānubhava*) is a secondary result of *prema*.

|| 11.26.31 ||

yathopāśrayamāṇasya  
bhagavantam vibhāvasum  
śitam bhayam tamo 'pyeti  
sādhūn samsevatas tathā

Just as cold, fear and darkness are eradicated for one who has approached a fire, so apathy, fear and ignorance are destroyed for one engaged in serving the devotees of the Lord.

When one uses fire for cooking, cold, fear and darkness are also destroyed as a secondary result. When one serves devotees for perfecting worship, the stupefying influence of *karma*, fear of *samsara*, obstacles to worship are destroyed.

|| 11.26.32 ||

nimajjyonmajjatāṁ ghore  
bhavābdhau paramāyaṇam  
santo brahma-vidah śāntā  
naur dṛḍhevāpsu majjatāṁ

The devotees of the Lord, peacefully fixed in absolute knowledge, are the ultimate shelter for those who are repeatedly rising and falling within the fearful ocean of material life. Such devotees are just like a strong boat for drowning persons.

The devotees are the supreme shelter for persons traveling from low to high bodies in the ocean of material life.

|| 11.26.33 ||

annam hi prāṇināṁ prāṇa  
ārtānāṁ śaraṇām tv aham  
dharma vittam nṛṇāṁ pretya  
santo 'rvāg bibhyato 'raṇam

Just as food is the life of all creatures, devotees are the *bhakti* for those desiring *bhakti*. Just as I am the ultimate shelter for the distressed, devotees are the shelter of those desiring *bhakti*. Just as religion is the shelter for those desiring help after dying, so my devotees are the only refuge for persons fearful of falling into *samsara* after having attained *bhakti*.

Without food the *prāṇa* cannot function. Food is therefore the *prāṇa* of living beings. For those who desire *bhakti*, they seek the devotees, since without the devotees, *bhakti* cannot be accomplished. I am the shelter and protector of those suffering, who are without shelter. Similarly, the devotees are the protectors of those desiring *bhakti*. *Dharma* is the shelter of persons fearing the ropes of time after dying. Similarly devotees, protectors of the path of *bhakti*, are the shelter for persons fearing the ropes of lust and anger, who are thieves on the road, after they have accepted the path of *bhakti*.

|| 11.26.34 ||

santo diśanti cakṣūṁsi  
bahir arkah samutthitah  
devatā bāndhavāḥ santah  
santa ātmāham eva ca

My devotees bestow eyes to others so they can see me, and are also give illumination to the eye, like the sun when it has risen in the sky. My devotees are the deities, the real friends, and the object of love. They are nondifferent from me.

Moreover, for those who have dedicated themselves to the path of the devotees, the devotees bestow all things necessary. The devotees give eyes to see me directly. This means that they give the nine types of worship. The eyes cannot fulfill their functions without the sun. However, the devotees, situated externally, are the sun which has risen in the sky and illuminate the worship, which is the eye. The devotees alone, and not Indra and others, are worthy of worship for those treading the path of *bhakti*. The devotees alone, and not parents or relatives, are friends. The devotees alone, and not the body or one's own *ātmā*, are the object of affection (*ātmā*). The devotees alone are me, the supreme deity. One should not give them up and worship only me.

|| 11.26.35 ||

vaitasenas tato 'py evam  
urvaśyā loka-niṣprahah  
mukta-saṅgo mahim etām  
ātmārāmaś cacāra ha

Thus losing his desire to see Urvaśi, Mahārāja Purūravā began to wander the earth, free of all material association and completely satisfied within the self.

This verse concludes the story. The name Vaitasena means Purūravā, the son of Vitasena. Vitasena means "he whose troops became women by entering Śiva's forest." The story of Sudyumna or Vitasena is told in the Ninth Canto. After this, he wandered the earth because he was detached from Urvaśis's place, or was detached from seeing her (*urvaśyā loka-niṣprahah*).

Thus ends the commentary on the Twenty-sixth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twenty-seven Deity Worship

|| 11.27.1 ||

śrī-uddhava uvāca  
kriyā-yogam samācakṣva  
bhavad-ārādhanaṁ prabho  
yasmāt tvāṁ ye yathārcanti  
sātvatāḥ sātvatarṣabha

Uddhava said: O Lord, O master of the devotees! Please explain your worship called *kriyā-yoga*, taking shelter of which the devotees worship you in a proper way.

In the Twenty-seventh Chapter, Kṛṣṇa describes *bhakti* in the form of deity worship, called *kriyā-yoga*, along with the various articles of worship, while engaging in one's prescribed duties. *Bhakti* without association of devotees is difficult for persons whose minds are attached to sons and wife. Uddhava asks about such persons, who follow deity worship mentioned in the scriptures in order to free them from this attachment. Describe *kriyā-yoga*, taking shelter of which (yasmāt) the devotees worship you.

|| 11.27.2 ||

etad vadanti munayo  
muhur nihśreyasam nr̄ṇām  
nārado bhagavān vyāsa  
ācāryo 'ngirasah sutah

All the great sages repeatedly declare that such worship brings the greatest benefit in human life. This is the opinion of Nārada Muni, the great Vyāsadeva and my own guru, Brhaspati.

|| 11.27.3-4 ||

nihsṛtam te mukhāmbhojād  
yad āha bhagavān ajah  
putrebhyo bhrgu-mukhyebhyo

*devyai ca bhagavān bhavaḥ*

*etad vai sarva-varṇānām  
āśramāṇāṁ ca sammatam  
śreyasām uttamām manye  
stri-śūdrāṇām ca māna-da*

O most magnanimous Lord, the instructions on deity worship first emanated from your lotus mouth. Then they were spoken by the great Lord Brahmā to his sons, headed by Bhṛgu, and by Lord Śiva to his wife, Pārvatī. This type of worship is approved as the best for all the occupational and spiritual orders of society, even for women and śūdras.

*Etat* means deity worship.

|| 11.27.5 ||  
*etat kamala-patrākṣa  
karma-bandha-vimocanam  
bhaktāya cānuraktāya  
brūhi viśveśvareśvara*

O lotus-eyed one! O Supreme Lord of all lords of the universe! Please explain this means of liberation from the bondage of work for your devotee having material attachments.

"But you are my devotee, completely attached to me. Why do you need this?" Explain this for the devotee who has attachment to material things.

|| 11.27.6 ||  
*śrī-bhagavān uvāca  
na hy anto 'nanta-pārasya  
karma-kāṇḍasya coddhava  
saṅkṣiptam varṇayiṣyāmi  
yathāvad anupūrvavaśah*

The Supreme Lord said: O Uddhava! There is no end to the details of deity worship; so I shall explain this topic to you briefly, one step at a time.

There is no end to the details of *karma-kānda*, meaning deity worship, because there can be no end to that which is unlimited in terms of scripture and performance.

|| 11.27.7 ||  
vaidikas tāntriko miśra  
iti me tri-vidho makhah  
trayāṇām ipsitenaiva  
vidhinā mām samarcaret

One should carefully worship me by selecting one of the three methods of deity worship: Vedic, tantric or mixed.

Vedic worship consists of using *mantras* such as *purusā-sūkta* from the Vedas, and using procedures from the Vedas. *Tāntrika* means procedures described in works such as *Gautamiya-tantra*. Mixed deity worship uses procedures or *mantras* such as the eight syllable *mantra*, described in both the Vedas and *tantras*. *Makhah* means deity worship. Among the three methods, one should worship me by one's preferred method.

|| 11.27.8 ||  
yadā sva-nigamenoktam  
dvijatvam prāpya pūruṣah  
yathā yajeta mām bhaktyā  
śraddhayā tan nibodha me

Now please listen faithfully as I explain exactly how a person who has achieved twice-born status through the relevant Vedic prescriptions should worship me with devotion.

Please understand how (*yadā*), having attained twice-born status according to the rules of the Vedas according to his qualification (*sva-nigamena*), a person should worship me.

|| 11.27.9 ||  
arcāyām sthaṇḍile 'gnau vā  
sūrye vāpsu hṛdi dvijah  
dravyenā bhakti-yukto 'rcet  
sva-gurum mām amāyayā

A twice-born person should worship me, his worshipable Lord, without duplicity, offering appropriate paraphernalia in loving

devotion to me in the deity form, in the ground, in fire, in the sun, in water or within the worshiper's own heart.

*Arcāyām* means in the deity form.

|| 11.27.10 ||

pūrvam snānam prakurvita  
dhauta-danto 'ṅga-śuddhaye  
ubhayair api ca snānam  
mantrair mṛd-grahaṇādinā

One should first purify his body by cleansing his teeth and bathing. Then one should perform a second cleansing by smearing the body with earth and chanting both Vedic and tantric mantras.

He should use both Vedic and tantric mantras for the second cleansing.

|| 11.27.11 ||

sandhyopāstyādi-karmāṇi  
vedenācoditāni me  
pūjām taiḥ kalpayet samyak-  
saṅkalpah karma-pāvanīm

Completely satisfied, the person should perform my worship, which destroys *karma*, along with performing his various prescribed duties, such as chanting the *Gāyatri* mantra at the three junctures of the day mentioned in the Vedas.

He, completely satisfied (*samyak-saṅkalpah*), should perform my worship, which destroys *karma*, along with duties prescribed in the Vedas.

|| 11.27.12 ||

śaili dāru-mayī lauhī  
lepyā lekhyā ca saikatī  
mano-mayī maṇi-mayī  
pratimāṣṭa-vidhā smṛtā

The deity form of the Lord is said to appear in eight varieties—stone, wood, metal, clay, paint, sand, the mind or jewels.

The types of deities are mentioned. *Śaili* means "made of stone." *Lauhī* means "made of metals like gold."

|| 11.27.13 ||  
calācaleti dvi-vidhā  
pratiṣṭhā jīva-mandiram  
udvāsāvāhane na stah  
sthirāyām uddhavārcane

O Uddhava! The deity form of the Lord, who is nondifferent from me, the shelter of all living entities, can be established in two ways: as a movable or immovable form. But a deity, having been installed, is not subject to calling and sending away.

*Pratiṣṭhā* means "that which is established with great power or permanently." The deity form is the shelter of all *jīvas* (*jīva-mandiram*). That means the deity is directly the Lord. The forms may be fixed, such as Jagannātha, or movable such as a baby form of Mukunda. The procedures of *visarjana* and *āvāhana* (daily invoking the Lord and dismissing him) are not performed on a permanent form (*sthirāyām*) of deity, whether moving or fixed, which is installed, since one permanently called the Lord at the time of installation.

|| 11.27.14 ||  
asthirāyām vikalpah syāt  
sthaṇḍile tu bhaved dvayam  
snapanam tv avilepyāyām  
anyatra parimārjanam

The deity made of perishable material can optionally be called forth and sent away, or installed. But calling and sending away should always be performed when the deity is traced upon the ground. Bathing should be done with water except if the deity is made of clay, paint or wood, in which cases one wipes the form without using water.

There is choice in the case of forms which are impermanent such as sand or clay. If that form will remain for some days, one person may not install the form (performing *āvāhana* and *visarjana* only), whereas another person will install the deity, according to different types of faith and *bhakti*. However one does not install a *sālagrāma*, (since the Lord is already present). When the form is drawn on the ground, or in other cases where the form is my nature very impermanent, such as forms made of sand, one should perform *āvāhana* and *visarjana*. One should bathe the deity with

water except if the form is a painting or made of clay. In those cases, and when the form is wood, one should simply wipe the deity.

|| 11.27.15 ||

dravyaiḥ prasiddhair mad-yāgah  
pratimādiṣv amāyinah  
bhaktasya ca yathā-labdhair  
hṛdi bhāvena caiva hi

One should worship my forms by offering the most excellent paraphernalia. But a devotee completely freed from material desire may worship me with whatever he is able to obtain, and may even worship me within his heart with mental paraphernalia.

*prasiddhaiḥ prakarṣena dhanādi siddhaiḥ khaṇḍa ghr̄ta candana kunkumādibhiḥ. amāyino nispr̄hasya bhaktasya tu yathā labdhair yadrcchayā prāptair dravyair hṛdi bhāvena bhāvanayā ca mānasaivopasthāpitair durlabhair api surabhi payah paramānnādibhir apītyarthah*

One should worship using the best items such as cooked grains, sugar candy, ghee, sandalwood and saffron. The devotee with no material desires can worship using whatever is available or can worship by meditating on rare objects in his mind, such as sweet rice made from milk of Surabhi cows.

|| 11.27.16-17 ||

snānālaṅkaraṇam preṣṭham  
arcāyām eva tūddhava  
sthaṇḍile tattva-vinyāso  
vahnāv ājya-plutam havih  
  
sūrye cābhyaṛhaṇam preṣṭham  
salile salilādibhiḥ  
śraddhayopāhṛtam preṣṭham  
bhakteṇa mama vāry api

In worshiping the deity forms, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the deity traced on sacred ground, the process of *tattva-vinyāsa* is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire. Worship consisting of offering *arghya* is preferred for the sun. One should worship me in the form of water by offering water itself. Actually, whatever is

offered to me with faith by my devotee—even if only a little water—is most dear to me.

One should worship forms on the ground (such as *vastu-puruṣa-mandala*), simply by placing the *devatās* of the principle limbs in particular places using specific *mantras*. In that worship one does not offer ornaments and other items. One worships the Lord in fire by offering sacrificial items like sesame, soaked in ghee. One worships the Lord in the sun by performing *arghya* offerings (*abhyarhanam*). One worships the Lord in water by offering water and other items.

|| 11.27.18 ||

bhūry apy abhaktopāhṛtam  
na me toṣāya kalpate  
gandho dhūpah sumanaso  
dipo 'nnādyam ca kīm punah

Even excellent presentations do not satisfy me if they are offered by nondevotees. But I am pleased by any insignificant offering made by devotees, what to speak of a presentations of fragrant oil, incense, flowers and palatable foods.

*Sumanasah* means flowers.

|| 11.27.19 ||

śuciḥ sambhṛta-sambhārah  
prāg-darbhaiḥ kalpitāsanah  
āśinah prāg udag vārced  
arcāyām tv atha sammukhah

After cleansing himself and collecting all the paraphernalia, the worshiper should arrange his own seat with blades of *kuṣa* grass whose tips point eastward. He should then sit facing either east or north, or else, if the deity is fixed in one place, he should sit facing the deity.

Now the procedures for worship are described. He should face either east or north (*prāg udag*) or face the deity if it is immovable.

|| 11.27.20 ||

kṛta-nyāsah kṛta-nyāsām  
mad-arcām pāṇināmrjet  
kalaśām prokṣanīyām ca

## yathāvad upasādhayet

The devotee should sanctify the various parts of his body by touching them and chanting mantras. He should do the same for my deity forms and then with his hands he should clean the deity of old flowers and the remnants of previous offerings. He should properly prepare the sacred pot and the vessel containing water for sprinkling.

Then after offering respects to guru and others, according to the teachings, he should perform *nyāsa* on his body. He should then purify the deity form by removing old garlands etc., after placing the *mūla-mantra* (obtained through initiation) on the deity's limbs. He should prepare an auspicious pot full of water (*pūrṇa-kumbha*) and prepare a vessel of water to be used for sprinkling on items to purify them.

|| 11.27.21 ||  
tad-adbhīr deva-yajanam  
dravyāṇy ātmānam eva ca  
prokṣya pātrāṇī trīṇy adbhis  
tais tair dravyaiś ca sādhayet

Then, with the water of that *prokṣaṇīya* vessel he should sprinkle the area where the deity is being worshiped, the offerings that are going to be presented, and his own body. Next he should prepare with various auspicious substances and water three vessels.

He should sprinkle water from the *prokṣaṇīya* vessel on the place of worship, the articles and himself. The articles placed in the three vessels are as follows:

pādye śyāmāka-dūrvābja-viṣṇu-krāntābhīr iṣyate |  
gandha-puṣpākṣata-yava-kuśāgra-tila-sarṣapāḥ |  
dūrvā ceti kramād arghya-dravyāṣṭakam udīritam |  
jāti-lavaṅga-kakkolair matam ācamaniyakam ||

*Pādya* consists of millet (*panicum frumentaceum*), *dūrvā* (panic grass), water, *viṣṇu-krānta* and other items. *Arghya* consists of eight items: fragrance, flowers, white rice, barley, tips of *kuśa*, sesame, mustard seed and *dūrvā* grass. *Ācamaniya* consists of nutmeg, clove and *kakkola*.

|| 11.27.22 ||

pādyārghyācamanīyārtham  
 triṇī pātrāṇī deśikah  
 hṛdā śirṣṇātha śikhayā  
 gāyatryā cābhimantrayet

The worshiper should then purify those three vessels. He should sanctify the vessel holding water for washing the Lord's feet by chanting *hṛdayāya namah*, the vessel containing water for *arghya* by chanting *śirase svāhā*, and the vessel containing water for washing the Lord's mouth by chanting *śikhāyai vaṣat*. Also, the *gayatrī* mantra should be chanted over all three vessels.

He should then chant the particular *mantra* over the particular vessel and as well chant the *gayatrī* *mantra* over all of them.

|| 11.27.23 ||

piṇḍe vāyv-agni-samśuddhe  
 hṛt-padma-sthām parām mama  
 anvīm jīva-kalām dhyāyen  
 nādānte siddha-bhāvitām

The worshiper should meditate upon my subtle form, whose portion is the *jīva* which is situated within the worshiper's own body, now purified by air and fire. This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable *om*.

The body should be purified by air and fire. It should be dried up by air from the abdomen region and burned by fire from the *mulādhāra-cakra* region.<sup>31</sup> One should then make the body full of nectar by flooding it with nectar from the moon globe situated in the forehead. One should then meditate of the highest form, *Nārāyaṇa*, whose portion is the *jīva*, situated in the lotus of the heart. *Om* consists of five parts: *a*, *u*, *m*, the nasal *anusvāra* (the dot), and *nāda* (the semicircle in *om*). *Nārāyaṇa* is meditated on by the perfected beings in the *nāda* portion of *om* (*nādānte*). Śruti says *yo vedādau svarah prokto vedānte ca pratiṣṭhitah*: the sound pronounced in the beginning of *om* has its foundation in the last part of the sound. (Mahā-*nārāyaṇa Upaniṣad*)

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<sup>31</sup> In terms of elements for the *cakras*, fire is in the *manipūraka-cakra* at the navel and air is in the *anāhata-cakra* at the heart. *Hari-bhakti-vilāsa* describes that one should chant the air syllable *yam* to dry up the *pāpa-puruṇa* and chant the fire syllable *ram* to burn up the *pāpa-puruṇa* during the *bhūta-cuddhi* process. Chanting *öham*, the syllable for nectar, one should inundate the body with nectar.

|| 11.27.24 ||  
 tayātmā-bhūtayā piṇḍe  
 vyāpte sampūjya tan-mayah  
 āvāhyārcādiṣu sthāpya  
 nyastāṅgam māṁ prapūjayed

When Paramātmā pervades the devotee's body, the devotee, filled with Paramātmā, worships the Paramātmā there, and then being filled with Paramātmā, one calls Paramātmā into the deity form and fixes him there. Performing *nyāsa* on the deity's limbs, he then worships that form.

The body is pervaded by the effulgence from the Paramātmā, a form of the deity, just as a room is pervaded by the light of a lamp. One should worship Paramātmā in the body using articles produced in one's mind. When the body becomes filled with Paramātmā, one calls him into the deity form, fixes him there and performs *nyāsas* on the deity's limbs.<sup>32</sup>

|| 11.27.25-26 ||  
 pādyopasparśārhaṇādīn  
 upacārān prakalpayet  
 dharmādibhiḥ ca navabhīḥ  
 kalpayitvāsanam mama  
  
 padmam aṣṭa-dalam tatra  
 karṇikā-kesarojjvalam  
 ubhābhyaṁ veda-tantrābhyaṁ  
 mahyam tūbhaya-siddhaye

After making my seat in the form of an eight-petalled lotus effulgent with a pericarp and stamens, endowed with the personified deities of religion, knowledge, renunciation and opulence and with my nine spiritual energies, following the regulations of both the Vedas and the tantras, he should offer me water for washing the feet, water for washing the mouth, *arghya* and other items of worship. By this process he achieves both material enjoyment and liberation.

One should offer *pādyā*, *ācamana* (*upasparśa*) and *arghya* (*arhanā*). But one should first make a *yoga-piṭha* of eight lotus petals my sitting place.

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<sup>32</sup> This procedure of transferring Paramātmā would take place when the form is temporary, and not with installed deities.

with *dharma*, *jñāna*, *vairāgya* and *aiśvarya* in the south-east, south-west, north-west and north-east corners and *adharma*, *ajñāna*, *avairāgya* and *anaiśvarya* in the east, south, west and north directions. In a smaller circle one should place the nine *śaktis*: *Vimalā*, *Utkarṣinī*, *Jñānā*, *Kriyā*, *Yogā*, *Prahvī*, *Satyā*, *Īśānā* and *Ānugraha*. One should offer articles to me for attaining *bhukti* and *mukti* (*ubhaya-siddhaye*), by the methods outlined in the *Vedas* and *tantras*.

|| 11.27.27 ||

sudarśanam pāñcajanyam  
gadāsiṣu-dhanur-halān  
muṣalam kaustubham mālām  
śrivatsam cānupūjayed

One should worship the Lord's Sudarśana disc, his Pāñcajanya conchshell, his club, sword, arrows, bow, and plow, his pestle, his Kaustubha gem, his flower garland and the Śrivatsa curl of hair on his chest.

The weapons from disc to pestle are located in the eight directions. The Kaustubha, garland and Śrivatsa are on the Lord's chest.

|| 11.27.28 ||

nandam sunandam garuḍam  
pracanḍam canḍam eva ca  
mahābalam balam caiva  
kumudam kamudekṣaṇam

One should worship the Lord's associates Nanda and Sunanda, Garuḍa, Pracanḍa and Canḍa, Mahābala and Bala, and Kumuda and Kumudekṣaṇa.

One worships these associates in their respective places, facing them. The eight associates are in the eight directions and Garuḍa is in front.

|| 11.27.29 ||

durgām vināyakam vyāsam  
viśvakṣenam gurūn surān  
sve sve sthāne tv abhimukhān  
pūjayed prokṣaṇādibhiḥ

With *prokṣaṇa* and other items, one should worship Durgā, Vināyaka, Vyāsa, Viśvakṣena, the gurus and the various

*devatās*. All these personalities should be in their proper places facing the deity of the Lord.

Gurus are on the left side. The *devatās* starting with Indra are in the directions starting with east.<sup>33</sup> After sprinkling water for purification one should offer them *arghya* and other items

|| 11.27.30-31 ||  
candanośīra-karpūra-  
kuṇkumāguru-vāsitaiḥ  
salilaiḥ snāpayen mantrair  
nityadā vibhave sati  
  
svarṇa-gharmānuvākena  
mahāpuruṣa-vidyayā  
pauruseñāpi sūktena  
sāmabhi rājanādibhiḥ

The worshiper should bathe the deity every day, as much as his assets permit, using waters scented with sandalwood, *uśīra* root, camphor, saffron and *aguru*. He should also chant various Vedic hymns, such as the *anuvāka* known as *Svarṇa-gharma*, the *Mahāpuruṣa-vidyā*, the *Puruṣa-sūkta* and various songs of the *Sāma Veda*, such as the *Rājana* and the *Rauhinya*.

What mantras should one use? *Svarṇa-gharma* mantra starts with *svarṇam gharmaṁ parivedanam*. *Mahāpuruṣa-vidyā* starts with *jitam te puṇḍarikākṣa namaḥ te viśva-bhāvana*. *Puruṣa-sūkta* starts with *sahasra-śrīṣā*. The *Rājana* verses start with *indram naro nema-dhitā*. *Ādi* indicates the *Rauhinya* verses and others.

|| 11.27.32 ||  
vastropavitābharaṇa-  
patra-srag-gandha-lepanaiḥ  
alaṅkurvita sa-prema  
mad-bhakto māṁ yathocitam

My devotee should then lovingly decorate me with clothing, a sacred thread, various ornaments, *tulasi* garlands, and he

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<sup>33</sup> These *devatās* are associates of the Lord in Vaikuṇṭha and have spiritual bodies.

should anoint my body with unguents, all in the prescribed manner.

*Patra-srak* means garlands made of *tulasi* leaves.

|| 11.27.33 ||

pādyam ācamanīyam ca  
gandham̄ sumanaso 'kṣatān  
dhūpa-dīpopahāryāṇi  
dadyān me śraddhayārcakah̄

The worshiper should faithfully present me with water for washing my feet and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

|| 11.27.34 ||

guḍa-pāyasa-sarpim̄si  
śaškuli-āpūpa-modakān  
samyāva-dadhi-sūpāṁś ca  
naivedyam̄ sati kalpayet

If possible, the devotee should arrange to offer me sugar candy, sweet rice, ghee, *śaškuli* *āpūpa*, *modaka*, *samyāva*, yogurt, vegetable soups and other palatable foods.

*Guḍa* means items made from raw sugar, such as sugar candy sugar cane juice. *Pāyasa* means rice boiled in milk. *Śaškuli* is a sweet in the shape of an ear and fried in ghee. *Āpūpa* is known as *puyā*. If possible (*sati*), he should make these items.

|| 11.27.35 ||

abhyāṅgonmardanādarśa-  
danta-dhāvābhīṣecanam̄  
annādya-gīta-nṛtyāṇi  
parvāṇi syur utānv-aham̄

On special occasions, and daily if possible, the deity should be massaged with oils, and wiped to remove the oils, shown a mirror, offered a stick for brushing his teeth, bathed with the five kinds of liquid, offered all kinds of fine foods, and entertained with singing and dancing.

First one offers the tooth brush. Then one massages the deity with fragrant oils. One removes the oils with powder scented with saffron and camphor. One should bathe the deity in *pañcamṛta* and scented water. Then one offers precious silk cloth, jewel ornaments, sandalwood and other unguents, and garlands. One then offers a mirror and then fragrance, flowers, incense, lamp and mouth wash. One should offer rice, scented drinking water, betel nut, garlands, *ārātrika*, flowers, bed and fan. Then one should play musical instruments, sing and dance. This can be done on festival days or daily.

|| 11.27.36 ||

vidhinā vihite kuṇḍe  
mekhalā-garta-vedibhiḥ  
agnim ādhāya paritah  
samūhet pāṇinoditam

In an arena constructed according to scriptural injunctions, using his hands, the devotee should place fire in a pit surrounded with a three-tiered wall, and concentrate it in one place.

The method of worship in fire is described for those who desire extra benefit.

vistārocchrāyatas tisro mekhalāś catur-aṅgulāḥ |  
hasta-mātro bhaved gartah sa-yonir vedikā tathā ||

The fire altar should have three girdles four fingers wide and four fingers high. The pit should be one *hasta* across and should be furnished with a receptacle on the side facing the sacrificer.

He should bring the blazing fire into one place in it.

|| 11.27.37 ||

paristiryātha paryukṣed  
anvādhāya yathā-vidhi  
proksanyāsādya dravyāṇi  
prokṣyāgnau bhāvayeta mām

After spreading *kuṣa* grass around the pit and sprinkling water around it, one should offer wood into the fire according to the prescribed rules. Then one should arrange the items to be

offered as oblations and should sanctify them with water from the sprinkling vessel. The worshiper should next meditate upon me within the fire.

Surrounding the pit with *kuśa* grass, one should then sprinkle water around the pit. One should offer wood in the fire (*anvādhāya*) uttering the *vyāhṛtis* (*om bhūr bhuvah svah*). Placing materials to the north of the fire, one should sprinkle them with *proksaṇa* water and then meditate on my presence in the fire.

|| 11.27.38-41 ||

tapta-jāmbūnada-prakhyam  
śaṅkha-cakra-gadāmbujaiḥ  
lasac-catur-bhujam śāntam  
padma-kiñjalka-vāsasam

sphurat-kiriṭa-kaṭaka  
kaṭi-sūtra-varāṅgadam  
śrivatsa-vakṣasam bhrājat-  
kaustubham vana-mālinam

dhyāyann abhyarcya dārūṇi  
haviṣābhīghṛtāni ca  
prāsyājya-bhāgāv āghārau  
dattvā cājya-plutam havih

juhuyān mūla-mantraṇa  
śoḍāśarcāvadānataḥ  
dharmādibhyo yathā-nyāyam  
mantraiḥ sviṣṭi-kṛtam budhah

The intelligent devotee should meditate upon that form of the Lord whose color is like molten gold, whose four arms are resplendent with the conchshell, disc, club and lotus flower, and who is always peaceful and dressed in a garment colored like the filaments within a lotus flower. His helmet, bracelets, belt and fine arm ornaments shine brilliantly. The symbol of Śrivatsa is on his chest, along with the glowing Kaustubha gem and a garland of forest flowers. The devotee should then worship that Lord by taking pieces of firewood soaked in the sacrificial ghee and throwing them into the fire. He should perform the ritual of āghāra, offering two portions of ghee. He should then offer various items of oblation drenched in ghee to sixteen

*devatās*, beginning with Yamarāja. Pouring one oblation after each verse of the *Puruṣa-sūkta*, he should utter the *mūla-mantra* of the Lord, the particular name of each deity, and add *sviṣṭi-kṛte svāhā*.

The devotee should throw wood soaked (*abhīghṛtāni*) in ghee into the fire. He should offer two portions of ghee for the two *āghāra* oblations. Then, with each verse of the *puruṣa-sūkta* he should offer sesame and other items soaked in ghee to each of the *devatās* with their respective mantras. Thus he should say *agnaye sviṣṭi-kṛte svāhā* etc.

|| 11.27.42 ||

abhyarcyātha namaskṛtya  
pārṣadebhyo balim haret  
mūla-mantram japed brahma  
smaran nārāyaṇātmakam

Having thus worshiped the Lord in the sacrificial fire, the devotee should offer his obeisances to the Lord's personal associates by bowing down and should then present offerings to them. He should then chant quietly the *mūla-mantra* of the deity of the Lord, remembering Brahman as Nārāyaṇa.

Remembering Brahman whose *svarūpa* is Nārāyaṇa, one should chant the *mūla-mantra*.

|| 11.27.43 ||

dattvācamanam ucchesam  
viṣvakṣenāya kalpayet  
mukha-vāsam surabhimat  
tāmbulādyam athārhayet

After offering him mouth wash, one should give the remnants of the Lord's food to Viṣvaksena. Then he should present the Lord with fragrant spices for his mouth and prepared betel nut.

After offering Viṣvaksena the remnants, with his permission one can eat. This is the comment of Śridhara Svāmī.

|| 11.27.44 ||

upagāyan gr̥nan nr̥tyan  
karmāṇy abhinayan mama  
mat-kathāḥ śrāvayan śr̥van

muhūrtam kṣaṇiko bhavet

Singing along with others, chanting loudly and dancing, acting out my transcendental pastimes, and hearing and telling stories about me, the devotee should for some time absorb himself in such festivity.

*Kṣaṇikah* means "one who enjoys a festival, one who is absorbed in the festivity."

|| 11.27.45 ||  
stavaṁ uccāvacaiḥ stotraih  
paurāṇaiḥ prākṛtair api  
stutvā prasida bhagavann  
iti vandeta daṇḍa-vat

The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the Purāṇas and from ordinary traditions. Praying, "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances.

Stavas are verses of praise from the scripture. Stotras are composed by men. Announcing "O Lord! Be pleased with this!" he should fall on the ground to offer respects.

|| 11.27.46 ||  
śiro mat-pādayoh kṛtvā  
bāhubhyāṁ ca parasparam  
prapannam pāhi mām iśa  
bhītam mr̥tyu-grahārṇavāt

Placing his head at the feet of the deity with arms together, he prays, "O my Lord, please protect me, who am surrendered unto you. I am most fearful of this ocean of material existence, the mouth of death."

The method of offering obeisances is described. However, it is said:

agre pr̥ṣṭhe vāma-bhāge samīpe garbha-mandire |  
japa-homa-namaskārān na kuryāt keśavālaye ||

While in the temple, one should not chant *japa*, perform sacrifice or offer respects directly in front of the deity, behind, on the left, very close, or in the deity room. *Hari-bhakti-vilāsa* 8.391

Thus one should offer respects to the Lord's feet on the right side of the deity, somewhat distance, by lowering the head. Both arms should be in front with the fingers showing the *tarka-mūdra*.<sup>34</sup> What does he say? That is described in the last line.

|| 11.27.47 ||

iti śeṣāṁ mayā dattām  
śirasy ādhāya sādaram  
udvāsayec ced udvāsyam  
jyotir jyotiṣi tat punah

Praying in this way, the devotee should respectfully place upon his head the remnants given by me. And if the particular deity is meant to be sent away at the end of the worship, then this should be performed. The devotee once again places the light of the deity's presence inside the light of the lotus within his own heart.

After offering respects, meditating that the remnants are given by the mercy of the Lord, he should then place the remnants on his head. If the Lord is to be dismissed, in a form made of sand etc., one should again place my form of light in the light situated in the lotus in one's heart.

|| 11.27.48 ||

arcādiṣu yadā yatra  
śraddhā mām tatra cārcayet  
sarva-bhūteṣv ātmani ca  
sarvātmāham avasthitah

Whenever one develops faith in me—in my form as the deity or in other forms—one should worship me in that form. I certainly exist both within all created beings and also separately in my original form, since I am the supreme soul.

Though worship of the deity form has mainly been described here, faith is the cause of my appearing. Without faith, realization of my presence will

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<sup>34</sup> Thumb and index fingers are joined. Other fingers are straight.

not take place in that form though I am directly present. *Virāṭ avidusām*: those who are ignorant see me as matter. (SB 10.43.17) Thus this verse shows that faith is necessary. To show the principle places of his appearance he mentioned the deity and other forms in this chapter. But if one has great faith, I can be seen in all things. I was easily visible in the pillar of Ḫiranyaśāśipu.

|| 11.27.49 ||

evam kriyā-yoga-pathaiḥ  
pumān vaidika-tāntrikaiḥ  
arcann ubhayataḥ siddhim  
matto vindaty abhipsitām

By worshiping me through the various methods prescribed in the Vedas and tantras, one will gain from me his desired perfection in both this life and the next.

*Ubhayataḥ* means "in this life and the next."

|| 11.27.50 ||

mad-arcāṁ sampratiṣṭhāpya  
mandiram kārayed dṛḍham  
puṣpodyānāni ramyāṇi  
pūjā-yātrotṣavāśritān

One should engage religious, wealthy men who take it as their duty to support daily worship, special occasions and festivals, in building temples and attractive flower gardens for the Lord.

If possible these can be done. One should persuade religious persons with money, who think it is their duty to support daily worship, occasions like Jamnāstamī and festivals like the spring celebration, to build temples and gardens.

|| 11.27.51 ||

pūjādīnāṁ pravāhārthāṁ  
mahā-parvasv athānv-aham  
kṣetrāpaṇa-pura-grāmān  
dattvā mat-sārṣṭitām iyāt

One who offers the deity gifts of land, markets, cities and villages so that the regular daily worship and special festivals

of the deity may go on continually will achieve wealth equal to mine.

Even a wealthy man can become successful by using wealth for the Lord. He will obtain wealth equal to mine.

|| 11.27.52 ||

pratiṣṭhayā sārvabhaumam  
sadmanā bhuvana-trayam  
pūjādinā brahma-lokam  
tribhir mat-sāmyatām iyāt

By installing the deity of the Lord one becomes king of the entire earth, by building a temple for the Lord one becomes ruler of the three worlds, by worshiping and serving the deity one goes to the planet of Lord Brahmā, and by performing all three of these activities one achieves a transcendental form like mine.

The result of doing one or all of the items is described. By installing a deity, by building a temple and supporting the worship one attains a form like the Lord's (*mat-sāmyatām*).

|| 11.27.53 ||

mām eva nairapekṣyeṇa  
bhakti-yogena vindati  
bhakti-yogam sa labhata  
evam yaḥ pūjayeta mām

But one who simply engages in devotional service with no motives at all attains *prema*, and by *prema* attains me.

He who worships my deity form without other desires such as *jñāna* and *karma*, or he who engages others in worship (*pūjayeta*)<sup>35</sup> by making them give wealth, land and shops, attains *prema* (*bhakti-yogam*), and by *prema* (*bhakti-yogena*), he attains me.

|| 11.27.54 ||

yaḥ sva-dattām parair dattām  
hareta sura-viprayoh  
vṛttim sa jāyate vid-bhug

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<sup>35</sup> The verb can be taken as a causative form as well.

varsāñām ayutāyutam

Anyone who steals the property of the *devatās* or the *brāhmaṇas*, whether originally given to them by himself or someone else, must live as a worm in stool for one hundred million years.

The various results for someone who gives wealth or land for worshipping the Lord have been stated. The result for a person who takes away the property of the Lord is now stated.

|| 11.27.55 ||  
kartuś ca sārather hetor  
anumoditūr eva ca  
karmanām bhāgīnāḥ pretya  
bhūyo bhūyasi tat-phalam

Not only the performer of the theft but also anyone who assists him, instigates the crime or applaud it, must also receive this result after death, since they must share the karma. According to the gravity of the crime, they must suffer a proportionate consequence.

The result accrues not only to the thief but to all involved. The result of the crime after death is experienced by those who assist the act, those who instigate the act, and those who applaud the act, since they should share the results of the crime. According to the seriousness of the crime (*bhūyasi*) there will be greater suffering (*bhūyah*).

Thus ends the commentary on the Twenty-seventh Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twenty-eight Advaita Philosophy

|| 11.28.1 ||  
śri-bhagavān uvāca  
para-svabhāva-karmāṇi  
na praśāmsen na garhayet  
viśvam ekātmakāṁ paśyan  
prakṛtyā puruṣena ca

**The Supreme Lord said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world along with *prakṛti* and the *jīva* as one with the Lord.**

In the Twenty-eighth Chapter, the Lord, who speaks all types of philosophy, explains *jñāna-yoga* of the Advaita philosophy, which sees the world as illusion. There are two types of *jñānīs* who see oneness of the Lord. One group, accepting *vivarta-vāda*, says that the world is false and Brahman is without change. This group rejects the theory of *parināma-vāda* in which Brahman is the material cause of the universe, since Brahman would then undergo change. Another group says that Brahman is the material cause of the universe since its *sakti*, *prakṛti*, carries out the creation. Though *prakṛti* undergoes change, Brahman, beyond *prakṛti*, remains unchanged in nature. Thus there is no harm to Brahman in this theory of *parināma-vāda*. The Lord has said:

prakṛtir yasyopādānam ādhārah puruṣah parah  
sato 'bhivyāñjakah kālo brahma tat tritayam tv aham

*Prakṛti* is the material cause and the *puruṣa* is the foundational cause. Time, the indirect cause, is agitator of *prakṛti*. I am all three. SB 11.24.19

Though there is duality in *parināma-vāda*, there is oneness of Brahman, since *prakṛti* is one with the effects of *prakṛti*: since *prakṛti* is one with the Supreme Lord (being his *sakti*): and since there is oneness of the Lord though he has many forms. Though both groups are *jñānīs*, the latter group is approved by the Lord. Among the first group, those who claim that the form of the Lord, his devotees, his abode, his names, and other related objects are all false have been defeated in the story of Bharata (SB 5.12.11). The Lord speaks this philosophy to Uddhava, who is curious about all philosophies, in five verses. After that, until the end of the chapter, the Lord's statements can be taken as either *vivarta-vāda* or *parināma-vāda*.

The word *asat* is taken by the followers of *vivarta-vāda* to mean false. But according to the followers of *parināma-vāda*, *asat* means a real object which does not remain permanently. This difference should be noted. Though effects in this world are real, they are temporary, and are thus called *asat* according to the followers of *parināma-vāda*. The followers of *vivarta-vāda* say that effects are all false, and are thus called *asat*. This fact should be understood. In order to explain briefly *jñāna-yoga*, which has already been explained extensively, the Lord now begins to speak. One

should not praise or criticize the natures of other people (such as peaceful or ferocious) or their actions, since one sees everything in the world as one with the Lord.

|| 11.28.2 ||  
para-svabhāva-karmāṇi  
yah praśamsati nindati  
sa āśu bhraśyate svārthād  
asaty abhiniveśataḥ

#### TRANSLATION

The *jñāni* who indulges in praising or criticizing the qualities and behavior of others will quickly fall from his position of *jñāna* by his entanglement in illusory dualities.

The faults of not agreeing to this proposition are given. *Sah* means the *jñāni*. He falls from being fixed in *jñāna* (*svārthāt*) because of being absorbed in false duality.

|| 11.28.3 ||  
taijase nidrayāpanne  
piṇḍa-stho naṣṭa-cetanah  
māyāṁ prāpnoti mṛtyum vā  
tadvan nānārtha-dṛk pumān

#### TRANSLATION

Just as the *jīva* when dreaming experiences false dreams and when in deep sleep loses consciousness and experiences a deathlike state, so a person experiencing material duality achieves confusion and destruction.

The Lord illustrates the fall down with an example. When the senses, the effect of *ahankāra* in *rajas* (*taijase*), are overcome by dreams, the *jīva* situated in the body (*piṇḍa-sthah*) achieves only dreams by the mind. When the mind stops functioning, and one loses consciousness, one achieves deep sleep, similar to death. Similarly the *jñāni* absorbed in duality achieves agitation and destruction.

|| 11.28.4 ||  
kim bhadram kim abhadram vā  
dvaitasyāvastunah kiyat  
vācoditam tad anṛtam  
manasā dhyātam eva ca

## TRANSLATION

That which is expressed by material words or contemplated by the mind in duality is false. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

He explains the lack of object for one's praise and criticism since duality is false, in six and a half verses (from verse 4 to 9, with extra lines in verse 7). Duality is false (*avastunah*). The meaning for the devotee is: because my form, abode, name and devotees are all spiritual entities, they are Brahman and nothing else. What arises by words or by the mind related to duality is all false. In that case, what does good or bad mean and to what extent is something good, since praise and condemnation will always exist in the material world? The word *asat* in later verses will be used to indicate something which is not spiritual, just as *avastunah* in this verse indicates something material, rather than totally false. Real objects exist beyond the material *guṇas*. This is expressed in the following verses.

satya-jñānānantānanda-māṭraika-rasa-mūrtayah  
aspr̥ṣṭa-bhūri-māhātmyā api hy upaniṣad-drśām

The forms of the Lord were eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the *jñānīs* engaged in studying the Upaniṣads. SB 10.13.54

tāśāṁ madhye sākṣād brahma gopāla-purī hi  
Among all the places, the abode of Kṛṣṇa is directly brahman *Gopāla-tāpanī Upaniṣad*

om āasya jānanto nāma cid vivaktana  
You who know the Lord's name is spiritual should chant it. *Rg Veda* 1.156.3

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum  
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikah

Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired karma stopped. SB 1.6.28

The Lord has also said *man-niketāṁ tu nirguṇam*: my abode is beyond the *guṇas* (SB 11.25.25) and *nirguṇo mad-apāśrayah*: the devotee is beyond the

*gunas.* (SB 11.25.26) Therefore one should not say that these objects are false.

|| 11.28.5 ||

chāyā-pratyāhvayābhāsā  
hy asanto 'py artha-kāriṇah  
evam dehādayo bhāvā  
yacchany ā-mṛtyuto bhayam

### TRANSLATION

Although reflections, echoes and mirages are only illusory reflections of real things, they produce real experiences. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

"If duality is false, do perception of a pot or cloth have any real meaning?" Reflections, echoes, or mistaken perceptions, such as thinking a shell is silver, though not real objects, are still real experiences. Though ultimately false, seeing duality in objects, though actually false, gives us real experiences. Thus the state of having a body, though based on falsity, gives this *jīva* fear of suffering in *samsāra* up until death.

|| 11.28.6-7 ||

ātmaiva tad idam viśvam  
sṛjyate sṛjati prabhuḥ  
trāyate trāti viśvātmā  
hriyate haratiśvarah

tasmān na hy ātmano 'nyasmād  
anyo bhāvo nirūpitah  
nirūpite 'yam tri-vidhā  
nirmūla bhātir ātmani  
idam guṇa-mayam viddhi  
tri-vidham māyayā kṛtam

The Lord creates the universe and is created. He maintains the universe and is maintained. He destroys the universe and is destroyed. Nothing other than Paramātmā, who is different from everything, exists. Perceptions of three types of suffering in Paramātmā are baseless. Know that the universe made of

*gunas and three types of suffering are created by my inconceivable energy*

"How can duality desired in the scriptures which speak of creation be considered false?" This is explained in two verses. The Supreme Lord creates the universe, and he is also created. There is no duality. He maintains the universe and is maintained. There is no object other than Paramātmā, who is also different from the objects he creates (*anyasmāt*). The perception of pain arising from self, others or nature is baseless. If Paramātmā alone is the universe, how can these three factors exist, since Paramātmā is devoid of these three types of suffering? "Why then are these three perceived?" They are created by my inconceivable energy. This is the meaning given by supporters of *parināma-vāda*. Or, they are created by ignorance. This is the interpretation of *vivarta-vāda*.<sup>36</sup>

|| 11.28.8 ||  
etad vidvān mad-uditam  
jñāna-vijñāna-naipuṇam  
na nindati na ca stauti  
loke carati sūrya-vat

#### TRANSLATION

One who has completely understood knowledge and specialized knowledge, as described herein by me, does not indulge in material criticism or praise. Like the sun, he acts equally to all.

One who knows this knowledge and specialized knowledge completely acts like the sun, equal to all.

|| 11.28.9 ||  
pratyakṣenānumānena  
nigamenātma-samvidā  
ādy-antavad asaj jñātvā  
niḥsaṅgo vicared iha

#### TRANSLATION

By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is merely temporary. Thus one should live in this world without attachment.

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<sup>36</sup> In the *vivarta-vāda* interpretation, *ātmā* would mean Brahman. Viçvanātha gives the *pariēama-vāda* interpretation for the verses from verse 6 onwards, though *vivarta-vāda* interpretation is also possible, as he mentions in the commentary on verse 1.

One understands a pot is temporary by sense perception. One can understand that earth and other visible elements are temporary by inference. One can understand that invisible elements like ether are temporary by scripture. One can understand everything which is not spiritual is temporary by one's realization.

|| 11.28.10 ||

śrī-uddhava uvāca  
naivātmano na dehasya  
samsṛtir draṣṭr-dṛṣyayoh  
anātma-sva-dṛśor iśa  
kasya syād upalabhyate

### TRANSLATION

Uddhava said: O Lord! It is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object, since the soul is innately endowed with knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

"Though the universe with beginning and end is illusory, during the interim when one perceives it as real, who experiences *samsāra*, the *jīva* or his body?" *Samsāra* cannot belong to the *jīva* or his body, because the body, which is unconscious (*anātma*), cannot experience the suffering of *samsāra*, and the *jīva* with knowledge inherent in him (*sva-dṛk*) can never be without knowledge. *Samsāra* does not belong to either.

|| 11.28.11 ||

ātmāvyayō 'guṇah śuddhah  
svayam-jyotir anāvṛtaḥ  
agni-vad dāru-vad acid  
dehah kasyeha samsṛtiḥ

### TRANSLATION

The *ātmā* is inexhaustible, beyond all material qualities, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

He further explains. *Jīva* is without destruction, creation or change (*avyayah*). *Jīva* is without qualities like attachment. It is pure, without sin or piety. It is without ignorance (*svayam-jyotiḥ*). It is not covered by anything, it is not bound. The body is unconscious. The meaning is this. Though one can understand that there is no difference between fire and wood, wood is revealed and fire is the revealer. Similarly the body is revealed (known) and the *jīva* is the revealer (knower), but the *jīva* is only a knower because Paramātmā gives knowledge to the *jīva*. Thus material existence does not belong to either *jīva* or his body.

|| 11.28.12 ||  
śrī-bhagavān uvāca  
yāvad dehendriya-prāṇair  
ātmanah sannikarṣaṇam  
saṁsāraḥ phalavāṁs tāvad  
apārtho 'py avivekinah

#### TRANSLATION

The Supreme Lord said: As long as the foolish *jīva* is related to the material body, senses and *prāṇa*, his material existence continues to flourish, although it is based on illusion.

But it is true that the lack of discrimination of the *jīva* supports *saṁsāra*. This is explained in five verses. *Sannikarṣaṇam* means relationship. As long as the *jīva* is related to his body and senses, *saṁsāra*, though illusory, gives results. "But how does the *jīva*, beyond matter, have a relationship with the body and senses?" It is because of his ignorance (*avivekinah*).

|| 11.28.13 ||  
arthe hy avidyamāne 'pi  
saṁsṛtir na nivartate  
dhyāyato viṣayān asya  
svapne 'narthāgamo yathā

#### TRANSLATION

Though objects are unreal, *saṁsāra* does not cease, just as a person absorbed in unreal dream objects experiences fear.

"Since the body and senses are all temporary or false, why does the *jīva* have a relation with them, from which *saṁsāra* arises?" Though objects are temporary or unreal, *saṁsāra* will result. In a dream which is actually

illusory, a person, absorbed in those contents, experiences fear of a snake or tiger (*anarthāgamah*).

|| 11.28.14 ||  
yathā hy apratibuddhasya  
prasvāpo bahv-anartha-bhṛt  
sa eva pratibuddhasya  
na vai mohāya kalpate

### TRANSLATION

Although while dreaming a person experiences many undesirable things, upon awakening, he is no longer confused by the dream experiences.

"Even a person with discrimination, a *jīvan-mukta*, has difficult avoiding some meditation on sense objects. This means he cannot get liberation." Though a dream produces many bad experiences for the sleeper, for a person who has woken up, the dream does not produce bewilderment since he understands the dream was false.

|| 11.28.15 ||  
śoka-harṣa-bhaya-krodha-  
lobha-moha-sprhādayah  
ahaṅkārasya dṛṣyante  
janma-mṛtyuś ca nātmanah

### TRANSLATION

Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are caused by the *ahankāra* and not by the *ātmā*

Fear and lamentation are not qualities of the *ātmā* since one does not see these qualities during deep sleep, when *ahankāra* is absent and the *ātmā* still is active. Though *ahankāra* is responsible for lamentation and fear, *ahankāra* does not experience them since it is unconscious. Thus *samsāra* does not belong to *ahankāra* either.

|| 11.28.16 ||  
dehendriya-prāṇa-mano-'bhimāno  
jivo 'ntar-ātmā guṇa-karma-mūrtih  
sūtram mahān ity urudheva gitah  
samsāra ādhāvati kāla-tantrah

## TRANSLATION

The *ahaṅkāra*, which is a covering on the *jīva*, which assumes its form by the *guṇas* and *karma*, which is called by many names such as *sūtra*, *mahat-tattva*, body, senses life air and mind, and which is dependent on the Lord, makes the *jīva* accept its qualities for continuation of *samsāra*.

"If lamentation and joy are qualities of *ahaṅkāra*, not the *ātmā*, why does the *ātmā* accept those qualities and experience the suffering of *samsāra*? No one will accept someone else's qualities if they give him suffering."

*Ahaṅkāra* (*abhimānah*) is an imposition on the *jīva* (*jīvah*), which takes its form by the *guṇas* and *karma*. It makes the *jīva* receive its qualities (*ādhāvati*) for continuing *samsāra*. *Ahaṅkāra* is subservient to the Lord called *kāla*-- one who pushes (*kalayati*). It is called by many names such as "body" in the scriptures concerning *jñāna*. Body, senses, life air and mind are a *dvandva* compound in the singular. *Antarātma* is intelligence. The *jīva*, bound by ignorance in the form of *ahaṅkāra*, falls into suffering in *samsāra*.

|| 11.28.17 ||

amūlam etad bahu-rūpa-rūpitam  
mano-vacah-prāṇa-śarira-karma  
jñānāsinopāsanayā śitena  
cchittvā munir gām vicaraty atrṣṇah

## TRANSLATION

Although *ahaṅkāra* has no factual basis, it is perceived in many forms—as the functions of the mind, speech, life air and bodily faculties. But with the sword of knowledge, sharpened by *bhakti*, a sober sage will cut off *ahaṅkāra* and live in this world free from all material attachment.

How can we become free of the bondage of *ahaṅkāra*? The bondage of *ahaṅkāra* is actually rootless. However it is perceived in many forms such as mind, speech, life airs, body and action. The list is a *dvandva* compound. One should destroy *ahaṅkāra* by sword of *jñāna* sharpened by *bhakti*.

|| 11.28.18 ||

jñānam viveko nigamas tapaś ca  
pratyakṣam aitiḥyam athānumānam  
ādy-antayor asya yad eva kevalam  
kālaś ca hetuś ca tad eva madhye

*Jñāna* gives power of discrimination. It is produced by knowledge of the Vedas, by following one's *dharma*, by personal realization, by instructions and by logical analysis. By this one realizes Brahman, the final cause, which reveals everything and which exists at the beginning and end of the universe, and during the interim as well.

*Jñāna* is discrimination. The factors in cultivation of *jñāna* are described: the Vedas, following one's *dharma* (*tapah*), one's realization (*pratyakṣam*), instructions (*aitihyam*), and reasoning (*anumānam*). The result is described. That which exists at the beginning and at the end of the universe and in the middle as well, is the cause, Brahman (*kālah*), which reveals (*kalayati*) everything

|| 11.28.19 ||

yathā hiranyam sv-akṛtam purastāt  
paścāc ca sarvasya hiraṇ-mayasya  
tad eva madhye vyavahāryamāṇam  
nānāpadeśair aham asya tadvat

#### TRANSLATION

Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.

Gold is made into products like earrings etc. (*svakṛtam*). That which existed prior to the earrings and jewelry and will exist after they are destroyed and is known by many names such as earrings in the interim is actually only gold. Similarly I existed before the universe, I will exist after the universe and I exist while the universe is present.

|| 11.28.20 ||

vijñānam etat triy-avastham aṅga  
guṇa-trayam kāraṇa-karya-kartṛ  
samanvayena vyatirekataś ca  
yenaiva turyeṇa tad eva satyam

## TRANSLATION

O Uddhava! Intelligence has three states: waking, dreaming and deep sleep, which arises from the conditions of cause, effect and doer. Everything arises by knowledge which pervades the other states. That fourth state is realized by *samādhi*.

Having explained that the effect is none other than the cause, the Lord now states that what is revealed is none other than the revealer. *Vijñānam* means intelligence. Intelligence has three states of waking, dreaming and deep sleep. According to grammarians like Vyādi and Gālava, the form *triy-avastham* is permissible. The causes of these states are the three items called cause (*adhyātmam*), effect (*adhībhūtam*) and doer (*adhidaivam*). The effect of these three is the universe with the three states of consciousness. The fourth state, pervasive knowledge, by which all things arise in succession (*samanvayena*), is real. *Tam eva bhāntam anu bhāti sarvam tasya bhāsā sarvam idam vibhāti*: after the Lord shines, all things shine and by his illumination all things shine. (*Katha Upaniṣad* 2.2.5) *Çakṣuṣāś caksur uta śrotrasya śrotrām manaso ye mano viduh*: the Lord is the eye of the eye, the ear of the ear and the mind of the mind. (*Gāttirīya Upaniṣad* 2.7) "We cannot realize the fourth state except by special knowledge." This state is realized by *samādhi* (*vyatirekataḥ*).

|| 11.28.21 ||

na yat purastād uta yan na paścān  
madhye ca tan na vyapadeśa-mātram  
bhūtam prasiddham ca pareṇa yad yat  
tad eva tat syād iti me maniṣā

## TRANSLATION

That which did not exist in the past and will not exist in the future also has no existence for the period of its duration, but is only a superficial designation. In my opinion, whatever is created and revealed by a first object is ultimately only that first object.

It has been said that the truth is that which exists without change through all three states of time. Whatever changes in time is not truth. What exists in the middle is not a separate existing object. It is only a name. Why? Whatever is revealed by another entity is only the revealer, the cause, not something separate. That is my understanding.

|| 11.28.22 ||

avidyamāno 'py avabhāsate yo

vaikāriko rājasa-sarga esah  
 brahma svayam jyotir ato vibhāti  
 brahmendriyārthātma-vikāra-citram

### TRANSLATION

Although not existing previously, what appears to exist now, created by transformation, by *rajoguṇa*, is the effect of Brahman, which is independent, and the revealer of all else. Thus the universe whose variety is created by the senses, the sense objects, the mind and the elements of physical nature is only Brahman.

Having concluded that there is no difference between the effect and cause, revealed and revealer, based on those two conclusions the Lord now explains that Brahman is nondifferent from the universe. What did not exist previously, and appears to exist now, arises from transformations (*vaikārikah*) such as *mahat-tattva* and other elements. It is an effect of Brahman through operation of *rajoguṇa* (*rajasa-sargah*). Brahman however is independently perfect. It is not an effect. It is the revealer (*jyotiḥ*). Because of Brahman, there exist senses, *tan-mātras*, mind (*ātmā*), and the five gross elements (*vikāra*). By these arises the universe with variety. But it is only Brahman.

|| 11.28.23 ||  
 evam sphutam brahma-viveka-hetubhīḥ  
 parāpavādena viśāradena  
 chittvātma-sandeham upārameta  
 svānanda-tuṣṭo 'khila-kāmukebhyah

### TRANSLATION

Thus, clearly understanding Brahman by discriminating logic, by skillfully rejecting one's misidentification with matter, one should cut to pieces all doubts about *ātmā* and, satisfied in the soul's natural bliss, withdraw from all the senses.

Becoming discrimination about Brahman by realization, teaching, and reasoning, one cuts doubts concerning *ātmā* by skillfully rejecting the body as the self (*para apavādena*) and then remains satisfied in one's own bliss, dissociated from all the senses (*kāmukebhyah*).

|| 11.28.24 ||  
 nātmā vapuh pārthivam indriyāṇi  
 devā hy asur vāyur jalām hutāśah

mano 'nna-mātram dhiṣaṇā ca sattvam  
ahaṅkṛtiḥ kham kṣitir artha-sāmyam

### TRANSLATION

The material body made of earth, the senses, their presiding *devatās*, *prāṇa*, intelligence, mind, *citta*, and *ahaṅkāra*, are not the *ātmā*. The external air, water, fire, ether and earth, the *tan-mātras* and *prakṛti* are not the *ātmā*.

Rejection of the body and other things is explained. The body is not the *ātmā*, because it comes from earth like a pot. The senses, their *devatās*, *prāṇa*, intelligence, *citta* (*sattvam*), and *ahaṅkāra* are not the *ātmā*. Why? They are all supported by food like the body. Air, water, fire, ether and earth the five gross elements are not the *ātmā*. The *tan-mātras* and *prakṛti* (*sāmyam*) are not the *ātmā* because they are unconscious like a pot.

|| 11.28.25 ||

saṁahitaiḥ kah̄ karaṇair guṇātmabhir  
guṇo bhaven mat-suviṣikta-dhāmnah  
vikṣipyamāṇair uta kiṁ nu dūṣaṇam  
ghanair upetaiḥ vigataiḥ raveḥ kiṁ

### TRANSLATION

For one who has properly realized my form, what credit is there if his senses—mere products of the material modes—are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

(My devotee with knowledge and discrimination has no relation to the good and bad produced by the senses and mind. What is the virtue by having steady senses for a person who has realized my form? What is the fault in having unsteady senses?

|| 11.28.26 ||

yathā nabho vāyv-analāmbu-bhū-guṇair  
gatāgataiḥ vartu-guṇaiḥ na sajjate  
tathāksaram sattva-rajas-tamo-malaḥ  
aham-mateḥ saṁsṛti-hetubhiḥ param

### TRANSLATION

Just as the sky is not affected by the coming and going of the qualities of air, fire, water and earth, or by the seasons, so

Brahman is not affected by *ahankāra* or by contamination of *sattva*, *rajas* or *tamas*, the causes of material existence.

The *jīva-mukta* becomes Brahman. There is no good or bad in him at that time. An example is given. The sky is not affected by the elements, which dry, heat, moisten or soil with dust and then disappear, or by the season which create heat and cold. Similarly Brahman is not affected by *ahaṅkāra*, or contamination of the *gunās* which cause *samsāra*.

|| 11.28.27 ||

tathāpi saṅgah parivarjanīyo  
guṇeṣu māyā-raciteṣu tāvat  
mad-bhakti-yogena dṛḍhena yāvad  
rajo nirasyeta manah-kaṣāyah

#### TRANSLATION

Nevertheless, until one has completely eliminated from his mind all attraction to sense objects by firmly practicing devotional service to me, one must very carefully avoid associating with the material modes, which are produced by my illusory energy.

The unperfected *jñāni* should not act as he pleases like the liberated person. This is expressed in two verses. Attraction (*rajah*) for sense objects should be eliminated.

|| 11.28.28 ||

yathāmaya 'sādhu cikitsito nṛṇām  
punah punah santudati prarohan  
evam mano 'pakva-kaṣāya-karma  
kuyoginām vidhyati sarva-saṅgam

#### TRANSLATION

Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies and *karma* will remain attached to material things and repeatedly torment the imperfect *yogi*.

Just as an imperfect diagnosed disease gives distress again and again, the mind, without having contamination and its root in *karma* destroyed, gives suffering to the *yogi*.

|| 11.28.29 ||

kuyogino ye vihitāntarāyair  
manuṣya-bhūtais tridaśopasṛṣṭaiḥ  
te prāktanābhyaśa-balena bhūyo  
yuñjanti yogam na tu karma-tantram

### TRANSLATION

Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious *devatās* for that purpose. But on the strength of their previous practice, they will resume their practice of *yoga* in the next life. They will never again be trapped in the network of *karma*.

*Yogīs* who are obstructed by friends or disciples inspired by the *devatās*, not by their absorption in enjoyment, resume their practice in the next life.

yadi na samuddharanti yatayo hṛdi kāma-jatā  
duradhhigamo 'satām hṛdi gato 'smṛta-kaṇṭha-mañih  
asu-tr̥pa-yoginām ubhayato 'py asukham bhagavann  
anapagatāntakād anadhirūḍha-padād bhavataḥ

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus you do not allow them to understand you. Although you are present within their hearts, for them you are like a jewel worn around the neck of a person who has totally forgotten it is there. O Lord, those who practice *yoga* only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from you, whose kingdom they cannot reach. SB 10.87.39

Such *sannyāsīs* are different from the *yogīs* mentioned in the present verse. Śruti says *yasmāt tad eśām na priyam yad etan manusyā viduh*: the *devatās* are not pleased that men know Brahman. (*Bṛhad-āranyaka Upaniṣad* 1.4.10) *Bhūyah* means "in the next life."

|| 11.28.30 ||

karoti karma kriyate ca jantuh  
kenāpy asau codita ā-nipatāt  
na tatra vidvān prakṛtau sthito 'pi  
nivṛtta-trṣṇah sva-sukhānubhūtyā

## TRANSLATION

The *jīva* performs action, inspired by Paramātmā, and is made to take a different body by that action. This cycle continues until universal devastation. The *jñānī*, however, though situated in his body, having experienced his own constitutional bliss, gives up all material desires and does not engage in action or its effects.

The *jñānī* does not become bound like the *karmī*. The *jīva* inspired by antaryāmī performs actions. By this action, he takes birth as pig or dog, until final devastation. The *jñānī* however, though situated in the body, does not do activity, and is not placed in other bodies by those actions.

|| 11.28.31 ||

tiṣṭhantam āśinam uta vrajantam  
śayānam ukṣantam adantam annam  
svabhāvam anyat kim apihamānam  
ātmānam ātma-stha-matir na veda

## TRANSLATION

The wise man, whose consciousness is fixed in Paramātmā, does not even notice his bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.

The *jñānī*, though situated in the body, does not investigate his body. His intelligence fixed in Paramātmā, he does not know the body (*ātmānam*). *Ukṣantam* means "while urinating."

|| 11.28.32 ||

yadi sma paśyaty asad-indriyārtham  
nānānumānenā viruddham anyat  
na manyate vastutayā maniṣi  
svāpnām yathotthāya tirodadhānam

## TRANSLATION

Although a self-realized soul may sometimes see material objects, he does not accept them as real by destroying them with the understanding that they are not different from their cause. The intelligent person considers nothing except ātmā to be real, in the same way that a man awakening from sleep does not consider dream objects to be real since they fade away.

(Moreover, if sometimes when breaking *samādhi*, he sees material sense objects, he makes them false by thinking that the effect is not different from the cause, just as cloth is not different from its threads. The wise man does not consider anything except ātmā to be real just as, waking from a dream, a person does not consider the dream objects which appeared by impressions to be real, since those objects disappear on their own.

|| 11.28.33 ||

pūrvam gṛhitam guṇa-karma-citram  
ajñānam ātmāny aviviktam aṅga  
nivartate tat punar ikṣayaiva  
na gṛhyate nāpi visṛyya ātmā

In the state of bondage, ignorance, made into variety by actions created by the *guṇas*, was accepted as the self, without investigation. O Uddhava! Ignorance is destroyed by *jñāna*. But ātmā is never accepted and rejected.

Therefore *jñāna* which destroys ignorance is recommended. Previously, in the state of bondage, ignorance which is of many varieties by actions created by the *guṇas*, was accepted as the ātmā, the object "you" without investigation (*aviviktam*). He does not consider "Where did ignorance come from? What is its nature?" One destroys that state of ignorance by *jñāna* in the liberated state. In the previous state *jñāna* was not accepted. In the later state *jñāna* is accepted. But ātmā is never accepted or rejected. Ātmā alone gives pleasure at all times.

|| 11.28.34 ||

yathā hi bhānor udayo nr̥-cakṣuśām  
tamo nihanyān na tu sad vidhatte  
evam samikṣā nipiṇā satī me  
hanyāt tamisram puruṣasya buddheḥ

### TRANSLATION

When the sun rises, it destroys the darkness covering men's eyes, but it does not create the eye, which in fact was existing all along. Similarly, my *vidyā-śakti* will destroy the covering on knowledge for a person realizing ātmā.

When one realizes that ātmā always exists, one is simply aware of it and when does not realize ātmā, one is not aware of it. When the sun rises objects are revealed and when the sun sets objects are hidden. The sun

destroys the covering of darkness for the eye but does not create the eye, since the eye always existed as the same dear object. Fixed knowledge, my *vidyā-śakti*, destroys the covering on knowledge for the person endowed with knowledge of *ātmā*.

|| 11.28.35 ||

eṣa svayam-jyotir ajo 'prameyo  
mahānubhūtiḥ sakalānubhūtiḥ  
eko 'dvitiyo vacasām virāme  
yeneṣitā vāg-asavaś caranti

### TRANSLATION

The Supreme Lord is self-luminous, unborn and immeasurable. He is pure consciousness and omniscient. He is one alone, and without compare. He is beyond words but by him the power of speech and the life airs are set into motion.

Will there be merging of the purified *ātmā* with Paramātmā, the sun, by *bhakti*? Paramātmā is different from the *jīva*. He is self revealing. The *jīva* is revealed. He is unborn, but the *jīva* takes on *upādhis*. He is beyond measure, since he is pervading everywhere, but the *jīva* is a small particle of consciousness. He is omniscient, but the *jīva* has little knowledge. He is one, since there is no other Supreme Lord, and he has no internal difference of his many forms. The *jīvas* are many. He is without a second, without anything else existing, since the *jīva* and *māyā* are non-different from him as his *śaktis*. The *jīva* is not like this. Paramātmā is not approachable by speech or mind like the *jīva*. He is beyond words since they cannot describe him. Śruti says *yato vāco nivartante aprāpya manasā saha*: from him words return, along with the mind, not attaining him. (*Taittīrya Upaniṣad* 2.4.1) But he can be understood. Inspired by him, the voice and life airs move. It is said:

sattvam na ced dhātar idam nijam bhaved  
vijñānam ajñāna-bhidāpamārjanam  
guṇa-prakāśair anumiyate bhavān  
prakāśate yasya ca yena vā guṇah

O Lord, cause of all causes, if your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by your presence can one understand the transcendental nature of your Lordship, who are the controller of material nature. Your transcendental nature is very difficult

to understand unless one is influenced by the presence of your transcendental form. SB 10.2.35

|| 11.28.36 ||

etāvān ātma-sammoho  
yad vikalpas tu kevale  
ātman ṛte svam ātmānam  
avalambo na yasya hi

### TRANSLATION

Since only one ātmā exists, seeing duality is one's own bewilderment. It has no basis except the jīva himself.

"How can the universe be one with the Lord when it is seen to be different?" Though there is only one ātmā, distinction arises. One's bewilderment has no basis other than the jīva himself. The jīva perceives separateness by his ignorance. The jīva, though different from Paramātmā, is an effect of Paramātmā, and thus is one with Paramātmā. Śruti say *neha nānāsti kinñcana*: there is no duality in this world at all. (*Bṛhad-āraṇyaka Upaniṣad* 4.4.19) There is no duality.

|| 11.28.37||

yan nāmākṛtibhir grāhyam  
pañca-varṇam abādhitam  
vyarthenāpy artha-vādo 'yam  
dvayam pañdita-māninām

### TRANSLATION

The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudo scholars vainly proposing the non-existent.

The effect and cause are one just as threads and cloth are one. The difference of the effects is thus annulled. Those who consider the variety of effects to be existing, not annulled (*abādhitam*), are learned in name only. They are not learned. The existence of the five gross elements, perceived by the senses to have name and form, are perceived because of duality, which has not yet been annulled. Those who pose themselves to be learned accept these elements. The wise do not, since this is a claim of real objects without real objects. An object with beginning and end cannot be accepted as real. The Lord has already said:

pratyakṣenānumānena nigamenātma-saṁvidā

ādy-antavad asaj jñātvā niḥsaṅgo vicared iha

By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is merely temporary. Thus one should live in this world without attachment. SB 11.28.9

|| 11.28.38 ||  
yogino 'pakva-yogasya  
yuñjataḥ kāya utthitaiḥ  
upasargair vihanyeta  
tatrāyam vihito vidhiḥ

### TRANSLATION

The body of the endeavoring *yogi* who is not yet mature in his practice may sometimes be overcome by various natural disturbances. Therefore the following remedy is recommended.

*Jñāna-yoga* along with discrimination has been described. Now the solution for obstacles occurring for the practitioner is described in three verses. For the person practicing *yoga*, if the body somehow is overcome by natural phenomena like sickness, there is a remedy.

|| 11.28.39 ||  
yoga-dhāraṇayā kāṁścid  
āsanair dhāraṇānvitaiḥ  
tapo-mantrauṣadhaiḥ kāṁścid  
upasargān vinirdahet

### TRANSLATION

Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration, and others may be counteracted by special austerities, *mantras* or medicinal herbs.

By meditating on the moon and sun, heat and cold can be counteracted. By *āsanas*, along with meditation on air, one can counteract sickness arising from *vāta*. By austerities, *mantras* and medicines one can counteract troubles caused by bad planets or snakes etc.

|| 11.28.40 ||  
kāṁścin mamānudhyānena

nāma-saṅkirtanādibhiḥ  
yogeśvarānuvṛttyā vā  
hanyād aśubha-dān śanaiḥ

### TRANSLATION

Some of these inauspicious disturbances can be gradually removed by constant remembrance of me, by congregational hearing and chanting of my holy names, or by following in the footsteps of the great masters of yoga.

One can remove lust by meditation on me. One can remove pride and hypocrisy by following the great masters of yoga.

|| 11.28.41 ||  
kecid deham imam dhirāḥ  
su-kalpam vayasi sthiram  
vidhāya vividhopāyair  
atha yuñjanti siddhaye

### TRANSLATION

By various methods, some yogis free the body from disease and old age and keep it perpetually youthful. Thus they engage in yoga for the purpose of achieving siddhis.

Some keep the body youthful, free from old age and sickness (*sukalpam*) by other methods and engage in *yoga* with meditation for *siddhis* like entering others' bodies which do not have disease. But this *yoga* is not centered on *jñāna*.

|| 11.28.42 ||  
na hi tat kuśalādr̥tyam  
tad-āyāso hy apārthakah  
antavattvāc charirasya  
phalasyeva vanaspateḥ

### TRANSLATION

This mystic bodily perfection is not valued by the wise. They consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.

But this procedure is not respected by the wise. The *ātma*, like the tree, is permanent, but the body, like the fruit, is perishable.

|| 11.28.43 ||  
yogam niṣevato nityam  
kāyaś cet kalpatām iyāt  
tac chraddadhyān na matimān  
yogam utsṛjya mat-parah

### TRANSLATION

Although the physical body may be improved by various processes of *yoga*, an intelligent person who has dedicated his life to me does not place his faith in the prospect of perfecting his physical body through *yoga*, and he gives up such procedures.

One who constantly engages in *yoga* may achieve bodily fitness.

|| 11.28.44 ||  
yoga-caryām imām yogī  
vicaran mad-apāśrayah  
nāntarāyair vihanyeta  
nihspṛhah sva-sukhānubhūḥ

### TRANSLATION

The *yogī* who has taken shelter of me, free from hankering because he experiences the happiness of the soul within, is never defeated by obstacles while executing this process of *yoga*.

Thus ends the commentary on the Twenty-eighth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Twenty-nine Final Instructions to Uddhava

|| 11.29.1 ||  
śri-uddhava uvāca  
su-dustarām imām manye  
yoga-caryām anātmānah  
yathāñjasā pumān siddhyet  
tan me brūhy añjasācyuta

### TRANSLATION

Uddhava said: O Acyuta, I think that the method of *yoga* described by you is very difficult for one who cannot control his mind. Therefore please explain to me immediately how someone can more quickly attain perfection.

In the Twenty-ninth Chapter, Kṛṣṇa explains how one attains *bhakti* by taking shelter of great devotees and how one can attain liberation by realizing *ātmā*. Kṛṣṇa taught Uddhava powerful *jñāna* but Uddhava could not understand it. This he expresses in five verses. Practice of *yoga* by persons who are devoid of identity with the body has also been explained. But I think this is difficult for others to practice. Quickly tell me how one can quickly attain perfection. The repetition of *añjasā* is not redundant since the words modify different verbs.

|| 11.29.2 ||

prāyaśah puṇḍarīkākṣa  
yuñyanto yogino manah  
viśidanty asamādhānān  
mano-nigraha-karśitāḥ

### TRANSLATION

O lotus-eyed Lord! Generally those *yogis* who try to absorb their minds in Brahman experience frustration. Because of their inability to perfect *samādhi*, they become fatigued in their attempt to bring the mind under control.

He explains why the process is difficult. Those who absorb the mind in Brahman (*yuñjanataḥ*) become frustrated. Because of inability to attain *samādhi*, they become fatigued in controlling the mind.

|| 11.29.3 ||

athāta ānanda-dugham padāmbujam  
hamsāḥ śrayerann aravinda-locana  
sukham nu viśveśvara yoga-karmabhis  
tvan-māyayāmi vihatā na māninah

### TRANSLATION

O lotus-eyed Lord of the universe! Therefore, discerning men joyfully take shelter of your lotus feet, the source of bliss. But those who take pride in their accomplishments in *yoga* and

*karma* fail to take shelter of you and are defeated by your illusory energy.

Those who consider weak and strong points joyfully take shelter of your lotus feet. Those who consider themselves *karmīs*, *yogīs* or *jñānīs* are defeated by your *māyā*. They do not take shelter of your feet and thus become frustrated.

|| 11.29.4 ||

kim citram acyuta tavaitad aśeṣa-bandho  
dāseṣv ananya-śaraṇesu yad ātma-sāttvam  
yo 'rocayat saha mṛgaiḥ svayam iśvarāṇām  
śrimat-kiriṣa-taṭa-piḍita-pāda-piṭhah

#### TRANSLATION

O infallible Lord! O friend of all beings! It is not very astonishing that you are dependent on your servants who have taken exclusive shelter of you. As Rāmacandra, you displayed special affection for monkeys such as ḥanumān while *devatās* shook your foot pedestal with the tips of their crowns,

Those who worship only you become the recipients of your affection. That is not astonishing. You are dependent (*ātma-sāttvam*) on your servants devoid of performing *jñāna*, *yoga* and *karma*. The king's city which is respected by *brāhmaṇas* becomes dependent on *brāhmaṇas*. Similarly you are respected by your servants, and become dependent on your servants. As Rāma, you relished friendly relationships with the monkeys. Or another meaning is: you took pleasure in herding the cows along with the deer of Vṛndāvana. Or you took pleasure in stealing butter along with the monkeys. Do we understand that they practiced the *yoga* you described? You are dependent on them. But you are not dependent on any of the Advaita *jñānīs* at all. This implies that Uddhava does not accept *jñāna-yoga*. *Piḍitam* means shaken.

|| 11.29.5 ||

tam tvākhilātma-dayiteśvaram āśritānām  
sarvārtha-dam sva-kṛta-vid visṛjeta ko nu  
ko vā bhajet kim api vismṛtaye 'nu bhūtyai  
kim vā bhaven na tava pāda-rajo-juṣām nah

#### TRANSLATION

What person who knows the mercy that you show to your devotees could reject you, the dearest among all souls, the

Supreme Lord of all, who give all perfections to the devotees who take shelter of you? Who would reject you and accept something for the sake of material enjoyment or liberation, which simply leads to forgetfulness of you? And what lack is there for us who are engaged in the service of the dust of your lotus feet?

You are the most beloved among all *jīvas*, since you appear as Nārada and other *jīvas* to teach *bhakti*. You are the Lord since you give the results of *karma* to everyone. You give all *puruṣārthas* to those who surrender to you. What person who knows the mercy you showed Bali, Prahlāda and others (*sva-kṛta-vit*) would give you up? No one would. Only an ungrateful person, some low type of *yogī* who does not appreciate *rasa* would do so. And if a person worships you, would he worship you with the desire for material enjoyment or liberation? Who would worship you for liberation (*anubhūtyai*) or for kingdom, which is a way of forgetting you? No one would. *Kim api* modifies the verb. The meaning is "No one would worship with these intentions."

"But why do we see Prahlāda and other devotees who have no material desire attaining material assets and liberation?" Nothing is lacking for the devotee. As stated in the *Nārāyaṇiya* of the *Mokṣa-dharma*, in *Mahābhārata*:

yā vai sādhana-sampattih puruṣārtha-catuṣṭaye  
tayā vinā tad āpnoti naro nārāyaṇāśrayah

Whatever among the four goals of human life can be achieved by various spiritual practices is automatically achieved without such endeavors by the person who has taken shelter of Nārāyaṇa.

Material enjoyment and liberation are the secondary results of *bhakti*, not desired by the devotee. But these are given by you to them anyway.

|| 11.29.6 ||  
naivopayanty apacitīm kavayas taveśa  
brahmāyuṣāpi kṛtam ṛddha-mudah smarantah  
yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann  
ācārya-caitanya-vapusā sva-gatīm vyanakti

#### TRANSLATION

O my Lord! Intelligent persons can not fully express their indebtedness to you, even if they were endowed with the

lifetime of Brahmā, because on remembering what you have done form them, their joy increases even more: appearing externally as *guru* and internally as Paramātmā, you reveal the goal of *prema* to the devotees.

*nanu mām bhajadbhya eva janebhyā vāñchita samasta puruṣārtha pradatvān mama tat tad dānam na nirupādhikam kintu sopādhikam eveti cenmaivam tacca taiḥ kriyamāṇam tvad bhajanam api tvad dattam evetyato nirupādhika parama hitakāriṇas tava sahasra mahākalpam abhivyāpyāpi paricaryayā janā naiva*

"Because I give all benedictions to only persons who worship me, such bestowals are not unconditional. Rather they are conditional." This is not so. Whatever worship they perform is actually given by you alone. You are the supreme unconditional giver of benedictions. People can never repay the debt even by serving you for thousands of Brahmā's lifetimes.

*.....bahir ācārya mantra guruḥ śiksāguruś ca tad vapusā sva mantra sva bhaktyupadeśenānugṛhnana antaś caitya'ntaryāmi tad vapusā dadāmi buddhiyogam tam yena mām upayānti te iti tvad ukteḥ*

Those with discrimination (*kavayah*) can never become debtless (*apacitim*) in their worship, even if they worshipped you for a life span of Brahmā, because, on remembering what you have done, their bliss increases. What have you done? You appear externally as the *mantra-guru* and *śiksā-guru*, by whom one receives your *mantra* and instructions on *bhakti* and you appear internally as Paramātmā. *Dadāmi buddhi-yogam tam yena mām upayānti te*: I give intelligence by which the devotees come to me. (BG 10.10) Inspiring them with intelligence to attain you, and making them worship you, you reveal to them the goal of becoming an associate with *prema*.

|| 11.29.7 ||

śrī-śuka uvāca

ity uddhavenāty-anurakta-cetasā  
prsto jagat-kriḍanakah sva-śaktibhiḥ  
gr̥hita-mūrti-traya iśvareśvaro  
jagāda sa-prema-manohara-smitah

### TRANSLATION

Śukadeva Gosvāmī said: Thus questioned by the most affectionate Uddhava, Lord Kṛṣṇa, the supreme controller of all controllers, who utilizes the universe for his pastimes and assumes the three forms by his energies, began to reply, displaying his attractive smile filled with love.

The Lord appears in three forms: as *antaryāmī* by his internally energy, as the *jīva* by *tat-tastha-śakti*, and as the material body by the external energy. The Lord uses the world for performing his pastimes (*jagat-kridānakah*). By his form as *antaryāmī* he inspired Uddhava to ask these questions to give bliss to the future devotees of Kali-yuga. The Lord's pastimes or playing are for spreading *bhakti-rasa* to the devotee. The Lord assumed three forms. As Uddhava he asks questions. As Kṛṣṇa he gives answers. As the devotees Śukadeva and Parīkṣit limited in a particular time and place, he supplies sweetness in the form of their questions and answers. Such skill in giving mercy is not possible of anyone else: he is the Lord of all lords. He had an attractive smile displaying *prema*.

|| 11.29.8 ||  
 śrī-bhagavān uvāca  
 hanta te kathayiṣyāmi  
 mama dharmān su-maṅgalān  
 yān śraddhayācaran martyo  
 mṛtyum jayati durjayam

### TRANSLATION

The Supreme Lord said: Yes, I shall describe to you *bhakti* and *jñāna*, easy to perform, by executing which a mortal will conquer unconquerable death.

The word *hanta* expresses joy or mercy. *Dharmān* refers to *bhakti* and *jñāna*. They are auspicious because they will shown to be easy.

|| 11.29.9 ||  
 kuryāt sarvāṇi karmāṇi  
 mad-ar�am śanakaiḥ smaran  
 mayy arpita-manaś-citto  
 mad-dharmātmā-mano-ratih

### TRANSLATION

Always remembering me, one should perform all his duties for me as the cases arise. His consciousness should be fixed in persons whose minds are dedicated to me and his mind should be attracted to *bhakti*.

The Lord now describes both pure and mixed *bhakti* by uttering words with two meanings. One should perform all material actions such as brushing the teeth and all spiritual actions such as hearing and chanting for me. This is the first meaning. One should perform all *varṇāśrama*

actions for me. This is the second meaning. His consciousness should be fixed in persons whose minds are dedicated to me (*mayy arpita-manaś-cittah*). This means he is attached to my devotees. His mind (*ātma-manah*) is attracted to *bhakti* (*mad-dharma*).

|| 11.29.10 ||

deśān puṇyān āśrayeta  
mad-bhaktaiḥ sādhubhīḥ śritān  
devāsura-manuṣyeṣu  
mad-bhaktācaritāni ca

### TRANSLATION

One should take shelter of holy places where my saintly devotees reside, and one should be guided by the exemplary activities of my devotees, who appear among the *devatās*, demons and human beings.

In pure *bhakti*, the methods of *vaidhi* and *rāgānuga* are indicated by giving two interpretations. One should live in places like Dvārakā. One should follow after the activities of devotees among the *devatās* (Nārada), among the demons (Prahlāda) and among humans (Ambarīṣa). This indicates *vaidhi-bhakti*. One should live in Gokula, Vṛndāvana or Govardhana, and follow after the activities of Candrakānti, Vṛndā and the *gopis*.<sup>37</sup> This indicates *rāgānuga-bhakti*.

|| 11.29.11 ||

pṛthak satreṇa vā mahyam  
parva-yātrā-mahotsavān  
kārayed gīta-nṛtyādyair  
mahārāja-vibhūtibhīḥ

### TRANSLATION

Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for my worship.

Now the Lord mentions activities common to all the types of *bhakti*.

|| 11.29.12 ||

mām eva sarva-bhūteṣu

<sup>37</sup> Candrakānti was the daughter of a Gandharva. Vāēda's was the wife of a demon named Jalandhara in one pastime on earth. Perhaps this is the connection of Vānda with the demons.

bahir antar apāvṛtam  
ikṣetātmani cātmānam  
yathā kham amalāśayah

### TRANSLATION

With a pure heart the *jñāni* should see the complete form of Paramātmā, within all beings and also within oneself, present both externally and internally, just like the ether spreads everywhere without being contaminated.

Having described the activities of those who take shelter of *bhakti*, the Lord now describes the activities of persons who take shelter of *jñāna* in eight verses. He should see me uncovered (*apāvṛtam*), in full form. The subject of the verb is *jñānam āśritah*, one who has taken shelter of *jñāna*. This appears in the next verse. He should see Paramātmā (*ātmānam*) in himself, just as ether is everywhere but uncontaminated.

|| 11.29.13-14 ||

iti sarvāṇi bhūtāni  
mad-bhāvena mahā-dyute  
sabhājayan manyamāno  
jñānam kevalam āśritah

brāhmaṇe pukkase stene  
brahmaṇye 'rke sphulingake  
akrūre krūrake caiva  
sama-dṛk paṇḍito mataḥ

### TRANSLATION

O brilliant Uddhava! The person who respects all beings as Brahman and contemplates this, who sees equally the *brāhmaṇa* and the outcaste, the thief and the giver of charity to *brāhmaṇas*, the sun and the sparks of fire, the gentle and the cruel, is a true *jñāni*.

The *jñāni* (*jñānam āśritah*) should respect all beings, thinking that they are all Brahman (*mad-bhāvena*), and contemplate that (*manyamānah*). Such a person is considered learned (*paṇḍitah mataḥ*). The word *kevalam* modifies the verb *āśrayah* not the noun *jñānam*, since *jñāna* alone without *bhakti* is condemned. The phrase means "He takes shelter of *jñāna* intensely," rather than "he takes shelter of only *jñāna*." Or the meaning can be "He takes shelter of Brahman without a second." O effulgent Uddhava! You shine even greater than that with pure *bhakti*! The *jñāni* should see

equally those opposite by birth—the *brāhmaṇa* and outcaste; those opposite by actions---the thief who steals from a *brāhmaṇa* and the person who gives charity to the *brāhmaṇa*; objects of opposite size—the sun and a spark; those things opposite in quality—the gentle and the cruel. He should see all these as me, the one form of Brahman. He is a *jñānī* (*panditah*). Others, who see difference, are not *jñānīs*.

|| 11.29.15 ||

nareṣv abhikṣṇam mad-bhāvam  
pumso bhāvayato 'cirāt  
spardhāsūyā-tiraskārāḥ  
sāhaṅkārā viyanti hi

### TRANSLATION

He who constantly meditates upon my presence within all persons quickly destroys rivalry, envy and abusiveness, along with false ego.

In order to destroy faults like rivalry one must see me everywhere. One competes with equals, envies superiors and chastises inferior. If one sees me everywhere, then how can there be competition, envy and chastisement of me? If one sees Brahman within oneself, how can one have *ahaṅkāra*? *Viyanti* means "destroyed."

|| 11.29.16 ||

visṛjya smayamānān svān  
dṛśam vridām ca daihikīm  
pranamed daṇḍa-vad bhūmāv  
ā-śva-cāṇḍāla-go-kharam

### TRANSLATION

Disregarding friends' ridicule, one's bodily consciousness and embarrassment, one should offer obeisances before all—even the dogs, outcastes, cows and asses—falling flat upon the ground like a rod.

This verse describes the practice of one who naturally sees me everywhere. One should disregard friends who ridicule, saying "Look! That great person is offering respects to a low creature." Ones should give up bodily conception: "I am elevated. He is fallen. How can I offer respects to him?" By that bodily conception one develops embarrassment. Giving up that embarrassment, one should offer respects even to dogs and *cāṇḍālas*, since one sees only the Lord present everywhere.

|| 11.29.17 ||  
yāvat sarveṣu bhūteṣu  
mad-bhāvo nopajāyate  
tāvad evam upāsita  
vāñ-manah-kāya-vṛttibhiḥ

### TRANSLATION

Until one has fully developed the ability to see me within all living beings, one must continue to offer respects by speech, mind and body.

How long should one offer respects in this manner? As long as seeing me everywhere does not arise naturally, one should offer respects on the ground to all beings (*upāsita*) by the voice, saying "*Paramātmane namah*," as well as by mind and actions of the body.

|| 11.29.18 ||  
sarvam brahmātmakam tasya  
vidyayātma-maniṣayā  
paripaśyann uparamet  
sarvato mukta-saṁśayah

### TRANSLATION

By practice of seeing the Lord everywhere, one finally realizes everything is Brahman. Seeing Brahman everywhere, freed from all doubts, one gives up all action.

By that worship (*vidyā*) in which one sees the Lord everywhere (*ātma-maniṣayā*), everything becomes Brahman for him. Then, seeing Brahman everywhere (*paripaśyan*), he gives up all action (*uparamet*).

|| 11.29.19 ||  
ayam hi sarva-kalpānām  
sadhrīcino mato mama  
mad-bhāvah sarva-bhūteṣu  
mano-vāk-kāya-vṛttibhiḥ

### TRANSLATION

I consider this process—using one's mind, words and bodily functions for realizing me within all living beings—to be the easiest process of the *jñāni* to realize Brahman.

There is no other easy process for attaining Brahman for the *jñāni*.

|| 11.29.20 ||

na hy aṅgopakrame dhvamīso  
mad-dharmasyoddhvavāṇ api  
mayā vyavasitah samyaṇ  
nirguṇatvād anāśiṣah

#### TRANSLATION

O Uddhava! Because I have personally established it, the process of *niṣkāma-bhakti* is beyond the *gunas*. Thus even by starting and not completing the process, there is no destruction of results.

In three verses (9-11) the Lord described *bhakti* and in eight verses he described *jñāna* (12-19). In three verses the Lord again describes the highest essence of *bhakti*. In following other processes, if one starts and performs the actions until completion of the process without interruption, with all its principle and secondary parts, one will attain the result. If one does not complete the process, or interrupts it, or does not follow all the parts, then there is no result. This is not the rule for *bhakti* however. Even if one just starts and does not complete the process, or if one does not perform all the parts (*arigas*), it is not useless. O Uddhava! If one starts *bhakti-yoga* (*mad-dharmasya*) or if one performs one *ariga* and does not complete it, there is no destruction at all (*anu*) of results because of the irregularity, since *bhakti* is beyond the *gunas*. It is impossible that things beyond the *gunas* are destroyed. This *bhakti* of my *niṣkāma* devotee (*anāśiṣah*) is established completely by me. Even a small portion of this *bhakti* is complete. The cause should not be asked. *Bhakti* is the same as my being the Supreme Lord. (*Dad-dharma* in the verse cannot mean *jñāna*, since *jñāna* is not beyond the *gunas*. The Lord has said *kaivalyam sāttvikam jñānam*: *kaivalya-jñāna* is in *sattva-guṇa*. (SB 11. 25.24)

|| 11.29.21 ||

yo yo mayi pare dharmah  
kalpyate niṣphalāya cet  
tad-āyāso nirarthah syād  
bhayāder iva sattama

#### TRANSLATION

O Uddhava, greatest of saints! If *bhakti* is offered to me without personal motivation, endeavoring for results is useless,

just as expressions of fear or lamentation are useless in dangerous situations.

If *bhakti* is practices without duplicity then without effort it gives effects at every moment. Whatever process of *bhakti*, such as hearing or chanting, is directed to me with no desire for material happiness now or later in Svarga or for liberation, is done without effort. The results appear on their own without effort. What is the use of effort?

bhojanācchādane cintām vyarthām kurvanti vaisṇavāḥ |  
so'sau viśvambharo devah katham bhaktān upekṣate ||

The devotees find it useless to worry about eating and shelter. How can the Lord who sustains the universe ignore the devotees?

It is as useless as efforts executed out of fear and lamentation. Just as, by attaining one's object, object naturally becomes visible, by attaining me as the object of *bhakti*, *bhakti* appears on its own. Still, the sincere devotee always endeavors for *bhakti*. That endeavor shows his great attraction to *bhakti*. Effort is thus a great quality.

|| 11.29.22 ||  
eṣā buddhimatām buddhir  
manīṣā ca manīṣinām  
yat satyam anṛteneha  
martyenāpnoti māmṛtam

### TRANSLATION

The devotee is the most intelligent among the intelligent and the most clever among the clever, because he attains my eternal *svarūpa* by using his temporary body and attains me, the only truth, though he is an inconsequential *jīva*.

"Why are your devotees generally dependent on such prominence? It is a cause of destroying intelligence and discrimination." The devotee is the most intelligent of those with intelligence. But he is not intelligent in dissecting difficult scriptures. He is clever among those who are clever. But he is not clever in earning a gold coin in exchange for a penny. What is that cleverness? In Bharata-bhūmi (*iha*), the devotee attains me, without death (*amṛtam*), with eternal form, by using a mortal, temporary body (*martyena*). He controls me by *bhakti* alone. Using the disgusting material body he attains my pure spiritual *svarūpa*. He attains me, existing at all

times (*satyam*), by the *jīva* who is called non-existent (*anṛtena*) because he lacks a relationship with me.

The meaning is this. He who can receive a thousand coins by giving one coin is said to be most intelligent and skillful in this world. One who obtains diamonds or a gold coin in exchange for a small coin is called intelligent and skillful. A person who can take a gold coin from a sober, intelligent person is called intelligent and skillful. But one cannot say who is intelligent enough to obtain a *cintāmaṇi* or a *kāmadhenu*. The inhabitants of Bharata-bhūmī who are mortal and born in low families offer to me their bodies not worthy a penny, which are deformed and afflicted with old age and disease. But they attain me, the ocean of sweetness. Accepting their offerings, I, who am supposed to be the cleverest, out of joy give myself, with my priceless ornaments, bracelets and crown, to the devotees. Such inhabitants of Bhārata-bhūmī are the most intelligent and most skillful! Giving one's body to the Lord means to engage the ear and other organs in hearing, chanting, remembering and service. If the tongue is engaged in chanting, if the ears are engaged in hearing, if the hands are engaged in service, then one is giving one's body to the Lord. But the Lord is attained even by offering only one part of the body! What intelligent person would not do this?

This verse is the touchstone among verses, the essence of all the Lord's teachings. He who has this verse shining in his heart shines in the assembly of devotees.

|| 11.29.23 ||  
eṣa te 'bhihitah kṛtsno  
brahma-vādasya saṅgrahah  
samāsa-vyāsa-vidhinā  
devānām api durgamah

#### TRANSLATION

Thus have I related to you—both in brief and in detail—a complete survey of Brahman. Even for the *devatās*, this science is very difficult to comprehend.

The Lord summarizes this great topic in two verses.

|| 11.29.24 ||  
abhikṣṇaśas te gaditam  
jñānam vispaṣṭa-yuktimat  
etad vijñāya mucyeta

puruṣo naṣṭa-saṁśayah

### TRANSLATION

I have repeatedly spoken this knowledge to you with clear reasoning. Anyone who properly understands it will become free from all doubts and attain liberation.

|| 11.29.25 ||

su-viviktam tava praśnam  
mayaitad api dhārayet  
sañatanam brahma-guhyam  
param brahmādhigacchati

### TRANSLATION

Anyone who fixes his attention on these clear answers to your questions will attain the eternal secret of the Vedas—the form of the supreme Brahman.

He who concentrates on these clear answers (*etat*) given by me to your questions, and who concentrates on this story, attains the secret of the Vedas, the *svarūpa* of the supreme Brahman.

|| 11.29.26 ||

ya etan mama bhakteṣu  
sampradadyāt su-puṣkalam  
tasyāham brahma-dāyasya  
dadāmy ātmānam ātmanā

### TRANSLATION

One who liberally disseminates this knowledge among my devotees is the bestower of Brahman. I give myself to him.

*Supuṣkalam* means "abundantly." I give myself to the person who gives Brahman (*brahma-dāyasya*). The genitive case means "to him" in this sentence.

|| 11.29.27 ||

ya etat samadhiyīta  
pavitram paramam śuci  
sa pūyetāhar ahar mām  
jñāna-dipena darśayan

### TRANSLATION

He who loudly recites this supreme knowledge, which is the pure and purifying, becomes purified day by day, for he reveals me to others with the lamp of knowledge.

|| 11.29.28 ||  
ya etac chraddhayā nityam  
avyagrah śṛṇuyān narah  
mayi bhaktim parām kurvan  
karmabhir na sa badhyate

#### TRANSLATION

Anyone who regularly listens to this knowledge with faith and attention, while engaging in my pure devotional service, will never become bound by karma.

|| 11.29.29 ||  
apy uddhava tvayā brahma  
sakhe samavadhāritam  
api te vigato mohah  
śokaś cāsau mano-bhavah

#### TRANSLATION

O Uddhava! O friend! Have you now completely understood Brahman? Are the confusion and lamentation that arose in your mind now dispelled?

Though Uddhava is a *nitya-siddha* devotee beyond the *gunas*, in order to teach *jñāna* and other subjects, the Lord put him under illusion by his internal energy. He asks Uddhava as part of the pastime if his illusion has been dispelled by the teachings.

|| 11.29.30 ||  
naitat tvayā dāmbhikāya  
nāstikāya śaṭhāya ca  
aśuśrūṣor abhaktāya  
durvinitāya diyatām

#### TRANSLATION

You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who hears without faith, who is not a devotee, or who is not humble.

*Aśuśrūṣoh* means "to one who hears without faith."

|| 11.29.31 ||  
etair doṣair vihīnāya  
brahmaṇyāya priyāya ca  
sādhave śucaye brūyād  
bhaktih syāc chūdra-yoṣitām

### TRANSLATION

This knowledge should be taught to one who is free from these bad qualities, who is dedicated to the welfare of the *brāhmaṇas*, and who is kindly disposed, saintly and pure. And if common workers and women are found to have devotion for the Supreme Lord, one should speak it to them.

If women and *śūdras* have *bhakti*, then one should speak this knowledge to them.

|| 11.29.32 ||  
naītad vijñāya jijñāsor  
jñātavyam avaśisyate  
pitvā piyūṣam amṛtam  
pātavyam nāvaśisyate

### TRANSLATION

When an inquisitive person comes to understand this knowledge, he has nothing further to know. After all, one who has drunk sweet nectar cannot drink anything else.

Though the devotee who has reached success by *bhakti* has no need of knowledge, if some devotee happens to ask about knowledge, he should consult these verses because they contain knowledge. Having drunk nectar, there is no other sweet drink that can be drunk.

|| 11.29.33 ||  
jñāne karmani yoge ca  
vārtāyām daṇḍa-dhāraṇe  
yāvān artho nṛṇām tāta  
tāvāṁs te 'ham catur-vidhah

### TRANSLATION

Through analytic knowledge, ritualistic work, mystic yoga, mundane business and politics, people seek to advance in religiosity, economic development, sense gratification and

liberation. Whatever men can accomplish in these multifarious ways I give to my devotee.

"If some devotee becomes attracted to the results of *jñāna* or *karma*, then he should practice those methods." The Lord answers, addressing Uddhava, but meaning people in general. Whatever of the four goals men seek by *jñāna*, *karma*, *yoga* or other means I give all of those results to my devotee (*tāvāṁś te aham*). What is the need for my devotee to practice these other methods? *Jñāna* gives *mokṣa*. *Karma* gives *dharma*. *Yoga* gives *kāma*. Professions like farming and governing give *artha*. It is said:

yā vai sādhana-sampattiḥ puruṣārtha-catustaye |  
tayā vinā tad āpnoti naro nārāyaṇāśrayah ||

The devotee attains the results of all methods practiced for attaining the four goals of life. *Mahābhārata*

|| 11.29.34 ||  
martyo yadā tyakta-samasta-karmā  
niveditātmā vicikirṣito me  
tadāmr̥tatvam pratipadyamāno  
mayātma-bhūyāya ca kalpate vai

### TRANSLATION

When a person who gives up all *karmas*, offers himself entirely to *guru*, eagerly desires to render service to me alone, he achieves freedom from death and, more important, is qualified to be an associate of mine in *prema*.

"I have understood all philosophies and processes, but please say what is the philosophy for your devotees?" O dear Uddhava! In the Twenty-fourth Chapter I explained *sat-kārya-vāda* (effects exist in the cause—effects are real). In the Twenty-eighth Chapter, I explained *asat-kārya-vāda* (the effect does not exist in the cause). <sup>38</sup> My devotees do not quarrel but proclaim truth, and do not remain amidst these two philosophies.

.....niveditātmā mat svarūpa bhūtāya manmantropadeśakāya gurave  
When a person by chance mercy of my devotee gives up all daily, periodic and motivated (*kāmya*) duties and offers all identity of I and mine by words and mind to the *guru*, who is my *svarūpa*, who gives my *mantra-*

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<sup>38</sup> Usually both *vivartavāda* and *pariēämavāda* which are discussed in Chapter Twenty-eight are considered *satkāryavāda*. *Vivartavāda* is labeled *asatkāryavāda* since in this philosophy the effect is *asat* or unreal.

from that moment, that mortal person desires to do different work for me—*bhakti-yoga*, which is different from *yoga* and *jñāna*. Surrender is expressed in the following:

yo'hami mamāsti yat kiñcid iha loke paratra ca |  
tat sarvam bhavato nātha caraṇeṣu samarpitam ||

O Lord! I offer everything related to I and mine in this life and the next to your lotus feet. *Padma Purāṇa*

The effects of *bhakti* are not illusory, but real. It is not the effect of *avidyā*. Rather, the activities done for me are beyond the *gunas*. Thus, the devotee is made deathless, and he becomes qualified for being my servant (*ātma-bhūyāya*) in my company. The word *ca* indicates that deathlessness is not a sought result but that being an associate in *prema* is the desired goal.

|| 11.29.35 ||  
śrī-śuka uvāca  
sa evam ādarśita-yoga-mārgas  
tadottamahṛṣloka-vaco niśamya  
baddhāñjalih prity-uparuddha-kañṭho  
na kiñcid ūce 'śru-pariplutākṣah

### TRANSLATION

Śukadeva Gosvāmī said: Hearing these words spoken by Lord Kṛṣṇa, and having thus been shown the entire path of *yoga*, Uddhava folded his hands, but his throat choked up with love and his eyes overflowed with tears. Thus he could say nothing.

|| 11.29.36 ||  
viṣṭabhyā cittam̄ praṇayāvaghūrṇam̄  
dhairyena rājan bahu-manyamānah  
kṛtāñjalih prāha yadu-pravīram  
śirṣṇā sprśam̄s tac-caraṇāravindam

### TRANSLATION

O King! Steadying his mind, which had become overwhelmed with love, with determined effort, Uddhava, thinking himself successful and touching the Lord's lotus feet with his head, spoke with folded hands to greatest hero of the Yadu dynasty.

He controlled with determination his heart which extremely agitated by love, and thinking himself successful, spoke.

|| 11.29.37 ||

śrī-uddhava uvāca  
vidrāvito moha-mahāndhakāro  
ya āśrito me tava sannidhānāt  
vibhāvasoh kim nu samipa-gasya  
śitam tamo bhiḥ prabhavanty ajādya

### TRANSLATION

Uddhava said: O unborn, primeval Lord! My great ignorance has now been dispelled by your merciful association. Indeed, how can cold, darkness and fear exert their power over one who has approached the brilliant sun?

The great darkness of illusion which I was under—considering that Dvārakā along with my Lord and all the Yādavas was limited and temporary—has been destroyed by you. After asking questions to the Lord in the Third Canto, Kṛṣṇa had replied, giving to Uddhava the knowledge to elucidate the secret concerning himself which could not be understood by others. This was indicated in the following verse:

ity āvedita-hārdāya mahyam sa bhagavān parah  
ādideśāravindākṣa ātmanah paramām sthitim

When I asked the lotus-eyed Lord what I desired in my heart, he explained to me his supreme position. SB 3.4.19

The present verse refers to those answers, which dispelled his dark illusion (though the answers were given later, when Uddhava met Kṛṣṇa again). This is similar to Maitreya mixing the stories of Varāha who appeared in two different Danvantaras.<sup>39</sup>

|| 11.29.38 ||

pratyarpito me bhavatānukampinā  
bhṛtyāya vijñāna-mayah pradipah  
hitvā kṛta-jñas tava pāda-mūlam  
ko 'nyam samiyāc charaṇam tvadiyam

### TRANSLATION

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<sup>39</sup> The narration in the Third Canto actually occurs after Uddhava and Kāñṭha speak this chapter in the Eleventh Canto. Uddhava departed and then returned and asked the questions answered in the Third Canto.

In return for my insignificant surrender, you have mercifully bestowed upon me, your servant, the lamp of knowledge. What grateful devotee, giving up your lotus feet, would go to another house, even if it is yours?

I have offered by body along with senses, intelligence and mind to you. And you have offered to me the lamp of *vijñāna* which gives realization of the self. I have been made perfect by you through experiencing the sweetness of you and your associates, who exist in all time and space. I am now here. Do what you want with my body. Send me where you desire, or leave me here, because what grateful servant, giving up our lotus feet, would go some other shelter even if it is yours? If one can attain your direct presence there, he should go. There is no loss in doing so. Rather, I follow your order.

|| 11.29.39 ||

vṛkṇaś ca me su-dṛdhah sneha-pāśo  
dāśārha-vṛṣṇy-andhaka-sātvatesu  
prasāritah sṛṣṭi-vivṛddhaye tvayā  
sva-māyayā hy ātma-subodha-hetinā

### TRANSLATION

The firm rope of affection for the families of the Dāśārhās, Vṛṣṇis, Andhakas and Sātvatas—a rope you originally cast over me by your illusory energy for the purpose of developing your family—is now cut off by the weapon of knowledge of the self.

"How can you leave, giving up affection for the Yādavas?" The affection has been cut. The meaning is this. I have two types of ropes of affection for the Yādavas. You have spread out a rope of affection for increasing your creation by your *māyā*. "Let the Dāśārhās and others increase constantly with sons and grandsons. Our prosperity is without control. May it spread to all places victoriously!" Those ropes I cut by the weapon of knowledge of *ātmā*.

The ropes of affection for tasting the sweetness of your form, qualities, speech, and service remain as my ornaments. Wherever I go, I will directly see Dvārakā with you and the Vṛṣṇis, because you have given me the lamp of knowledge. Having attained my object I will go wherever you lead me.

|| 11.29.40 ||

namo 'stu te mahā-yogin  
prapannam anuśādhi mām  
yathā tvac-caraṇāmbhoje

ratih syād anapāyinī

### TRANSLATION

Obeisances unto you, O greatest of yogis! Please instruct me, who am surrendered unto you, so that I may have constant attachment to your lotus feet.

O great yogi! By the power of your great yoga, make me blissful by having realization of you everywhere!

|| 11.29.41||

śrī-bhagavān uvāca  
gacchoddhava mayādiṣṭo  
badary-ākhyam mamaśramam  
tatra mat-pāda-tirthode  
snānopasparśanaiḥ śuciḥ

### TRANSLATION

The Supreme Lord said: O Uddhava! On my order, go to Badarikāśrama. Purify yourself by sipping and bathing in the holy waters there, which have emanated from my lotus feet.

O Uddhava! Among all my associate Yādavas, you are my very form, since you are equal to me. I have said:

noddhavo ḥv api man-nyūno yad guṇair nārditah prabhuh  
ato mad-vayunam loka grāhayann iha tiṣṭhatu

Uddhava is not less than me, because he is master of māyā and not at all lacking in any spiritual quality. He should remain on this earth, giving knowledge of me to the world. SB 3.4.31

Thus, what I can accomplish myself can also be done by you. Just as I sent you to Vraja, now I desire to send you to Badarikāśrama. My amśas Nara and Nārāyaṇa and other great sages desire to see me. Previously I have gone to Mithilā on earth, to Sutala and Vaikuṇṭha and stayed in those places, since Śrutadeva, Bahulāśva, Bali and the Lord of Vaikuṇṭha wanted to see me. They became satisfied by my presence and by giving knowledge. At this time I cannot go to Badarikāśrama, since my limit of a hundred and twenty-five years for this avatāra is over. If you request that I give you instructions as you are now saying, this is my instruction. In this way Kṛṣṇa thought in his mind. Then he said audibly to Uddhava, "Go to Badarikāśrama." O Uddhava! Because of the meaning of your name, you

give a festival of joy to all people.<sup>40</sup> But now I have arranged so that you give a special festival to people by empowering you with special knowledge about me.

|| 11.29.42||  
ikṣayālakanandāyā  
vidhūtāśeṣa-kalmaṣah  
vasāno valkalāny aṅga  
vanya-bhuk sukha-nihspṛhah

### TRANSLATION

By your glance you should destroy unlimited sins of the Alakanandā River. Dress yourself in bark and eat whatever is naturally available in the forest. Be content and free from desire.

By your glance you should destroy unlimited sins of the Alakanandā River. Because Uddhava is the best of devotees, he can destroy even unlimited sins by his glance.

sādhavo nyāsinah śānta brahmaṇīḥ loka-pāvanāḥ  
haranty aghān te 'ṅga-saṅgāt teṣv āste hy agha-bhid dhariḥ  
The peaceful devotees without material attachments, fixed in the Lord, purifiers of the world, will remove the sin from your water (Gangā) by bathing in it. The Lord, destroyer of sin, will destroy the sins that the waters accumulate. SB 9.9.6

|| 11.29.43-44||  
titikṣur dvandva-mātrāṇām  
suśilah samyatendriyah  
śāntah samāhitā-dhiyā  
jñāna-vijñāna-samyutah  
  
matto 'nuśikṣitam yat te  
viviktam anubhāvayan  
mayy āveśita-vāk-citto  
mad-dharma-nirato bhava  
ativrajya gatis tisro  
mām eṣyasi tataḥ param

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<sup>40</sup> Uddhava means a festival.

Be tolerant of all dualities, good-natured, self-controlled, peaceful and endowed with knowledge and realization. With fixed attention, reveal to the sages these instructions filled with special discrimination that I have imparted to you. Fix your words and thoughts upon me, and always be absorbed in my qualities. Help the sages cross beyond the conditions of the three *gunas* and finally you will come to me.

Reveal to Nara-nārāyaṇa and others what I taught concerning *bhakti* and *jñāna*, which has special discrimination, when they ask you. Be completely engaged in my qualities such as my intelligence, wit, omniscience, and possessing all powers. By this I am giving you blessings in order to be qualified for assimilating all of this. Make the sages there surpass the worldly condition made of the three *gunas*. Having carried out my instructions, you will come to me. You will come close to me, brought to me by my power of *yoga*.

|| 11.29.45 ||

śri-śuka uvāca

sa evam ukto hari-medhasoddhavaḥ  
pradakṣinam tam parisṛtya pādayoḥ  
śiro nidhāyāśru-kalābhīr ārdra-dhīr  
nyaśiñcad advandva-paro 'py apakrame

#### TRANSLATION

Śukadeva Gosvāmī said: Thus addressed by Lord Kṛṣṇa, whose mind was attractive with *prema*, Uddhava circumambulated the Lord and then fell down, placing his head upon the Lord's feet. Uddhava, subject to the dualities arising from *prema*, his mind melting at the time of departure, drenched the Lord's lotus feet with his tears.

*Hari-medhasā* means "by the Lord whose mind is attractive with *prema*." *Apakrame* means "at the time of going away." *Advandva-parah* means that Uddhava had dualities such as lamentation and illusion arising from his *prema*.

|| 11.29.46 ||

su-dustyaja-sneha-viyoga-kātarō  
na śaknuvāṁ tam parihātum āturah  
kr̥cchram yayau mūrdhani bharṭ-pāduke  
bibhran namaskṛtya yayau punah punah

## TRANSLATION

Pained by separation caused by indestructible affection, Uddhava was overwhelmed, and he could not give up the Lord's company. Finally, feeling great pain, he bowed down to the Lord again and again, placed the shoes of his master upon his head, and departed.

When the Lord gave him his shoes by his mercy, Uddhava put them on his head. Since the Lord's order was insistent, he offered repeated respects and then left. While going there, according to the story in the Third Canto, he returned and saw the Lord alone. He asked about doubtful matters and possessing the conclusive truth concerning the Lord's pastimes from understanding the Lord's answers, as expressed in verse 37, on the order of the Lord, he again left. This should be the understanding.

|| 11.29.47 ||

tatas tam antar hṛdi sanniveśya  
gato mahā-bhāgavato viśālām  
yathopadiṣṭām jagad-eka-bandhunā  
tapah samāsthāya harer agād gatim

## TRANSLATION

Thereupon, placing the Lord deeply within his heart, the great devotee Uddhava went to Badarikāśrama. After engaging there in austerities, he attained the Lord's personal abode, just as taught by the Lord, the only friend in the universe, by the Lord's arrangement.

*Viśālām* means Badarikāśrama. He went to his destination, because of the Lord's arrangement (*hareḥ*). This means he went to Dvārakā.

|| 11.29.48 ||

ya etad ānanda-samudra-sambhṛtam  
jñānāmr̥tam bhāgavatāya bhāṣitam  
krṣṇena yogeśvara-sevitāṅghriṇā  
sac-chraddhayāsevya jagad vimucyate

## TRANSLATION

Anyone who hears with faith even a little this sweet knowledge which is firmly supported by *bhakti* and was spoken by Lord Kṛṣṇa, whose feet are served by masters of *yoga*, attains liberation. The whole world becomes liberated by that person's association.

Anyone who hears with genuine faith a little of this nectar of knowledge spoken by the Lord, completely supported by *bhakti-yoga*, an ocean of bliss, becomes liberated. And even more, by his association, the whole universe becomes liberated.

|| 11.29.49 ||

bhava-bhayam apahantum jñāna-vijñāna-sāram  
nigama-kṛd upajahre bhṛṅga-vad veda-sāram  
amṛtam udadhitaś cāpāyayad bhṛtya-vargān  
puruṣam ṛṣabham ādyam kṛṣṇa-samjñam nato 'smi

### TRANSLATION

Since he is the author of the Vedas, the Lord, like a bee, has extracted the real essence from the Vedas in order to destroy fear of material existence. This essence of all knowledge and self-realization is like the nectar extracted from the milk ocean, which the Lord as Mohini made his devotees drink while cheating the demons. I offer my obeisances to that Supreme Lord, the original and greatest of all beings, Śrī Kṛṣṇa.

At the conclusion the author offers respects to the *guru* of the universe. He has extracted the essences from the Vedas. "But have not other sages and philosophers also extracted the essence from the Vedas?" That is true. But they do not completely understand the purport of the Vedas, which is hard to comprehend. Therefore one cannot believe their explanations. But the Lord is not like that. He is creator of the Vedas. He who created the scriptures must know the difficult meaning. He is like a bee, taking the honey from the garden of flowers made of the Vedas. He makes his servants drink it, but he has cheated the demons and non-devotees. An example is given. It is nectar the essence taken from the ocean. In the form of Mohini, the Lord let the *devatās*, his servants, drink the nectar, and cheated the demons. I offer my respects to that Lord.

Thus ends the commentary on the Twenty-ninth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*.

### Chapter Thirty The Disappearance of Kṛṣṇa

|| 11.30.1 ||

śrī-rājovāca  
 tato mahā-bhāgavata  
 uddhave nirgate vanam  
 dvāravatyāṁ kim akarod  
 bhagavān bhūta-bhāvanah

### TRANSLATION

King Parikṣit said: After the great devotee Uddhava left for the forest, what did the Supreme Lord, the protector of all living beings, do in the city of Dvārakā?

In the Thirtieth Chapter, the Lord has the devatā portions of the Yadus go the Prabhāsa, withdraws them from the world and sends them to Svarga, while he, in his expansion, went to Vaikunṭha.

|| 11.30.2 ||

brahma-śāpopasamīrsṛṣṭe  
 sva-kule yādavarṣabhbhāḥ  
 preyasīm sarva-netrāṇāṁ  
 tanum sa katham atyajat

### TRANSLATION

After his dynasty met destruction from the curse of the brāhmaṇas, how could the best of the Yadus give up his body, the dearest object of all eyes?

When his dynasty was destroyed, how did the Lord give up his body which was most dear for all, even for Śiva? It is heard that some sages maintain that the Lord actually gave up his body. How is that possible? This is not possible at all, since it is impossible that the Lord could give up a body which is eternity, knowledge and bliss. How can a true brāhmaṇa give up his position of being a brāhmaṇa? It is not possible. Sa-viśeṣane vidhi-niṣedhau viśeṣaṇam upasamkrāmataḥ sati viśeṣye bādhe: statements of affirmation and denial change the meaning of their particular descriptive elements if there is a contradiction to the principal subject. (*Nyāya-vartika-tātparya* by Vacaspati Miśra) In this sentence, it states that the Lord gave up a body which was dear to him. That means he gave up his dynasty manifested on earth.<sup>41</sup> Another example is as follows. "A traveler gave up a gold pot full of water." This means that the traveler poured the water out of the pot, because of fatigue due to the weight, and carried the empty gold pot.

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<sup>41</sup> This is the meaning given to a similar statement in SB 3.4.29.

|| 11.30.3 ||

pratyākraṣṭum nayanam abalā yatra lagnam na śekuh  
karṇāviṣṭam na sarati tato yat satām ātma-lagnam  
yac-chrīr vācām janayati ratim kim nu mānam kavīnām  
dr̥ṣṭvā jiṣnor yudhi ratha-gatam yac ca tat-sāmyam iyuḥ

### TRANSLATION

Once their eyes were fixed upon his transcendental form, women were unable to withdraw them, and once that form had entered the ears of the sages and became fixed in their hearts, it would never depart. What to speak of acquiring fame, the great poets who described the beauty of the Lord's form would have their words invested with joy. And by seeing that form on Arjuna's chariot, all the warriors on the battlefield of Kurukṣetra attained the liberation.

This verse shows that he could not give up his body. The eternal wives like Rukmini could not withdraw their eyes which were attached to his form. That form entered the ears of the ātmārāma sages like you through their ears and remained there like a picture, and would not go away. The beauty of that form described by poets like Vyāsa produced special joy in their words. Seeing that form on Arjuna's chariot in battle, the soldiers attained sāyujya. That body was directly Brahman, beyond the guṇas. By seeing a material form one cannot attain sāyujya. The personified Vedas say:

nibhṛta-marun-mano-'kṣa-dr̥ḍha-yoga-yujo hṛdi yan  
munaya upāsate tad arayo 'pi yayuh smaranāt

Simply by constantly thinking of him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. SB 10.87.23

Nor would ātmārāmas remain attached to a material form. Nor would the Lord's eternal wives such as Lakṣmī, hladini-śaktis, be attached to a material form. Therefore, sages who describe that the Lord gave up his body are bewildered by the Lord's māyā.

|| 11.30.4 ||

śri ṛṣir uvāca

divi bhuvy antarikṣe ca  
mahotpātān samutthitān  
dr̥ṣṭvāśinān su-dharmāyām

krṣṇah prāha yadūn idam

### TRANSLATION

Śukadeva Gosvāmī said: Having observed many disturbing signs in the sky, on the earth and in outer space, Lord Kṛṣṇa addressed the Yadus assembled in the Sudharmā council hall as follows.

|| 11.30.5 ||

śrī-bhagavān uvāca  
ete ghorā mahotpātā  
dvārvatyāṁ yama-ketavāḥ  
muhūrtam api na stheyam  
atra no yadu-puṅgavāḥ

### TRANSLATION

The Supreme Lord said: O leaders of the Yadu dynasty! Please note all these terrible omens that have appeared in Dvārakā just like the flags of death. We should not remain here a moment longer.

Internally the Lord thought as follows. Among all the persons who came to meet me from various places during the trip to Kurukṣetra, Kali came unnoticed by others and spoke to me. "O master! When will I take charge of the earth?" I said, "You can take charge only when my pastimes are over." After I disappear, with the right given by me, Kali will pervade the earth. However, during my present appearance, *dharma* has increased to four legs, even greater than in Satya-yuga. If *dharma* is so strong, how can Kali rule? The rule is that Kali will rule when there is only one leg of *dharma* remaining. One should not say that when I disappear then the four legs of *dharma* will also disappear, on the logic of *nimittapāye naimittikasyāpy apāyah*: when the cause disappears, the effects disappear, since the *devatās* of great fame, purifiers of the whole world, remain alert. Moreover I have destroyed the unfavorable among the population of favorable, unfavorable and neutral parties. Now, if I ascend to Vaikunṭha with all the inhabitants of my abode, in sight of all persons, as Rāma did, the favorable devotees will double in number. Those who are already intensely favorable will increase their *prema* a hundredfold out of great longing in *prema* and those who are neutral will become devotees on seeing this extraordinary event. *Dharma* will thus increase. How will even a little influence of Kali be possible? By what method will I increase *adharma* in order to restrict *dharma*?

Here is the method. I will remain as I do now in Dvārakā with the Yadus who are my associates in pastimes, but will become invisible to the eyes of all material people. The *devatās* who are *vibhūtis*, such as Cupid and Kārtikeya, have entered into my eternal associates like Pradyumna and others. By my power of *yoga* I will withdraw them from those bodies, without others noticing. Making some fake forms for the eyes of ordinary people, which appear to be Pradyumna and others, I will have them go to Prabhāsa, with the other inhabitants of Dvārakā, and have them drink wine after meditating and giving charity, and send them to Svarga according to their individual qualification as devotees. I (in another form) will depart for Vaikunṭha with the other inhabitants of Dvārakā, as Rāma did. (The root forms of Kṛṣṇa and his associates remained in Dvārakā invisibly.) But I will let the common people see the influence of *māyā*. They will think that the Yadus left Dvārakā, went to Prabhāsa with all the Yadu dynasty, and under the control of the *brāhmaṇas'* curse, drank wine and gave up their bodies after killing each other. They will think the Lord along with Balarāma, giving up a human body, ascended to the spiritual abode. Thus they will say that my body was temporary, made of matter. Thinking I have a material body is a great offense. I have said *avajānanti mām mūḍhā mānuṣīm tanum āśritam*: the fools deride me, thinking I have a material human form. (BG 9.11) I have describd the result:

*moghāśā mogha-karmāṇo mogha-jñānā vicetasah /  
rākṣasīm āsurīm caiva prakṛtim mohinīm śritāḥ //*

Among those who cannot distinguish this truth, those who are devotees do not gain *sālokya*, those who are *karmīs* do not attain their material fruits, and those who are *jñānīs* do not attain liberation. They assume the nature of Rākṣasas and asuras. BG 9.12

If the devotees think in this way, their desire to attain me will be futile. If the *karmīs* think in this way, they cannot attain Svarga. If the *jñānīs* think in this way, they cannot attain liberation. They become Rākṣasas. Some will think that Supreme Lord has a temporary body because of seeing that all others have temporary bodies. Some bodies live a long time and others a short time. Others will claim that just as Kurus all died, Kṛṣṇa died with his family at Prabhāsa. By people's hearing, speaking and praising such preaching of wrong ideas by idiots who think they are learned, immediately one leg of *dharma* only will remain.

Just as eyes afflicted with jaundice see a shining white conch to be yellow, people whose minds and eyes are afflicted by *māyā* will see my departure pastimes, which are actually eternity, knowledge and bliss, to be afflicted

by material misfortune. They will see and conclude that I gave up my body along with all associates like Pradyumna and that the queens like Rukmiṇī were burned in the funeral fire. Not only the materialists will see this. Even persons like Arjuna will see this by my divine will. Sages like Vaiśampāyana and Parāśara will describe this in their works. And Śiva, my devotee, taking birth in Kali-yuga, will preach this in a commentary of the Vedānta-sūtras in order to spread Kali's influence. Persons with no intelligence, repeatedly studying the sūtras, will explain the meaning according that commentary. *Sūkṣmo yaḥ kāraṇopādhir māyākhye 'neka-śaktimān sa eva bhagavad-dehah*: the body of the Lord, possessing unlimited powers, is a subtle covering of māyā on Brahman. Thinking in this way, with the idea of producing great disturbance, the Lord spoke this verse, expressing fear and agitation.

Is there any fear of the Lord being cruel in this plan? For those other than devotees, at the time of ripening of their bad *karmas*, their unfortunate path would manifest anyway. The will of the Lord alone is the cause of the good or bad *karmas* manifesting. Otherwise one could also accuse Buddha of being cruel (by telling people to reject the Vedas). The Lord spoke the truth about his pastimes to Uddhava in order to dispell doubt for the devotees' worship. Uddava said:

ity āvedita-hārdāya mahyam sa bhagavān parah  
ādideśāravindākṣa ātmanah paramām sthitim

When I asked the lotus-eyed Lord what I desired in my heart, he explained to me his supreme decision. SB 3.4.19

*Sthitim* means "the decision of the Lord," concerning the arrangement of his pastimes and the eternal residents of Dvārakā. Uddhava also explains the disappearance pastime of the Lord:

pradarśyātапta-tapasām avitṛpta-drśām nr̥ṇām  
ādāyāntaradhād yas tu sva-bimbam loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men, who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

The Lord took that form which was attractive to all eyes and disappeared. Another meaning cannot be given to the word *bimbam*, because in later verses this refers to the Lord's body.

yan martya-lilaupayikam sva-yoga-  
 māyā-balām darśyatā gr̄hitam  
 vismāpanam svasya ca saubhagarddheḥ  
 param padam bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes to show the full capacity of his *yoga-māyā*. That form astonishes even the Lord of Vaikuṇṭha. It is the pinnacle of auspicious qualities and enhances the beauty of his ornaments. SB 3.2.12

yad dharma-sūnor bata rājasüye  
 nirikṣya dr̄k-svastyayanam tri-lokah  
 kārtsnyena cādyeha gatam vidhātur  
 arvāk-sṛtau kauśalam ity amanyata

At the *rājasūya* sacrifice of Yudhiṣṭhīra, all the people of the universe, seeing the form of the Lord which created auspiciousness in all directions, considered that the skill of the creator in making the most beautiful objects in the recent universe was nullified completely at that time. SB 3.2.13

Kṛṣṇa's disappearance is compared to the sun, which sets but does not get destroyed. *Kṛṣṇa-dyumanī nimloce*: Kṛṣṇa has disappeared like the sun. (SB 3.2.5) However, eyes covered by *māyā* will take shelter of wrong philosophy. Uddhava says:

devasya māyayā sprṣṭā ye cānyad asad-āśritāḥ  
 bhrāmyate dhīr na tad-vākyair ātmany upतātmāno harau

The intelligence of the devotee who is absorbed in Paramātmā is not bewildered by the words of those touched by the Lord's *māyā* or those who take shelter of a demonic mentality. SB 3.2.10

Those whose eyes are affected by *māyā*, who are materialistic, who take shelter of the philosophy of material *karma*, will say that Kṛṣṇa gave up his body. One's intelligence should not be bewildered by their words such as "Kṛṣṇa simply obtained the results of his irreligious acts." Whose intelligence should not be affected? The intelligence of the devotee, whose mind is absorbed (*uptātmānah*) in the Lord (*ātmani*), should not be bewildered.

Here is the evidence showing that the Lord's form, names, abodes, qualities, pastimes associates are all eternal.

govindah sac-dic-ānanda-vigragah pañca-padam vṛndāvana-sura-bhūruha-talasīnah satatam sa-marud-gaṇo' ham paramayā stutyā tosayāmi

I satisfy with praises, along with the Maruts, Govinda, a form of eternity, knowledge and bliss, five feet tall, seated at the base of desire tree in Vṛndāvana. *Gopāla-tāpanī Upaniṣad* 1.33

vāsudevah saṅkarṣaṇah pradyumno' niruddho' ham matsyah kūrmo varāho narasiṁho vāmano rāmo rāmo rāmāḥ krṣṇo buddhah kalkir aham śatadhāham sahasradhāham amito' ham ananto' ham | naivaite jāyante, naivaite mriyante, naisām ajñāna-baddho na muktih, sarva eva hy ete pūrṇā ajarā amṛtāḥ paramāḥ paramānandāḥ

I am unlimited, immeasurable by a hundred, by a thousand times, in the forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna, Āniruddha, Motsya, Kūrma, Varāha, Narasiṁha, Vāmana, Rāma, Paraśurāma, Balarāma, Krṣṇa, Buddha and Kalki. These forms are not born and do not die. They do not become bound by ignorance or become liberated. They are all perfect, ageless, deathless, full of supreme bliss. *Catur-veda-sikha*

nirdoṣa-pūrṇa-guṇa-vigraha ātmā-tantra  
niścetanātmaka-śarīra-guṇaiś ca hīnāḥ |  
ānanda-mātra-mukha-pāda-saroruhādih

The Lord's form is faultless and full of perfect qualities. It is independent, devoid of qualities of the material, unconscious bodies. His head, lotus feet and other limbs are all full of bliss. *Dhyāna-bindu Upaniṣad*.

nanda-vraja-janānandī sac-cid-ānanda-vigrahah  
Krṣṇa's form is eternity, knowledge and bliss, and gives bliss to the inhabitants of Vṛndāvana. *Brahmānda Purāṇa*

sarve nityāḥ śāśvatāś ca dehāś tasya parātmanah |  
hānopādāna-rahitā naiva prakṛtijāḥ kvacit ||

The Lord's bodies are all eternal, devoid of destructible elements. They do not arise from matter. *Mahā-vārāha Purāṇa*

yuge yuge viṣṇur anādi-mūrtim āsthāya śiṣṭam paripāti duṣṭahā

Situated in his beginningless form in every *yuga*, Viṣṇu protects the devotees and kills the demons. *Narasimha Purāṇa*

yo vetti bhautikam deham kṛṣṇasya paramātmanah |  
sa sarvasmād bahiskāryah śrauta-smārta-vidhānataḥ |  
mukham tasyāvalokyāpi sa-celah snānam ācaret ||

He who thinks that the body of Kṛṣṇa is material should be excluded from all rites according the Vedas and Smṛtis. If one sees his face one should bathe with one's clothes one. *Viṣṇu Purāṇa*

na bhūta-saṅga-samsthāno doho'sya paramātmanah  
The Supreme Lord has no faults arising from contact with material elements.

*Mahā-bhārata*

amṛtāṁśo'mṛta-vapuh  
The Lord's body is immortal, made of nectar. *Mahābhārata*

Śāṅkārācarya in his famous commentary says that this means "he who has a body without death." The following verses are proof from the *Bhāgavatam*:

tāvat prasanno Bhagavān puṣkarākṣah kṛte yuge  
darśayām āsa tam kṣattah śābdam brahma dadhad vapuh

O Vidura! The lotus eyed Lord, having a body made of eternity knowledge and bliss, pleased with Kardama, showed him his form in Satya-yuga. SB 3.21.7

yat tad vapur bhāti vibhūṣaṇāyudhair  
avyakta-cid-vyaktam adhārayad dhariḥ  
babhūva tenaiva sa vāmano vatuh  
sampaśyator divya-gatir yathā naṭah

The Lord whose body is eternally endowed with ornaments and weapons, which is invisible to the word and with spiritual form, became visible. Then, in the presence of parents, to please them, the Lord, like an actor whose actions are hard to understand, became Vāmana, a brāhmaṇa-dwarf, a *brahmacāri*. SB 8.18.12

tam matvātmajam avyaktam martya-liṅgam adhokṣajam

gopikolukhale dāmnā babandha prākṛtam yathā

That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering him her own ordinary child, bound Ḫim to the wooden mortar with a rope. SB 10.9.4

satya-jñānānantānanda-mātraika-rasa-mūrtayah  
asprṣṭa-bhūri-māhātmyā api hy upaniṣad-drśām

The forms of Viṣṇu all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānis engaged in studying the Upaniṣads. SB 10.13.54

asyāpi deva vapuso mad-anugrahasya  
svecchā-mayasya na tu bhūta-mayasya ko 'pi  
neśe mahi tv avasitum manasāntareṇa  
sāksāt tavaiva kim utātma-sukhānubhūteḥ

(My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of yours, which has shown such mercy to me and which appears just to fulfil the desires of your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand your personal form. How, then, could I possibly understand the happiness you experience within yourself? SB 10.14.2

tasmād idam jagad aśeṣam asat-svarūpam  
svapnābhām asta-dhiṣāṇam puru-duḥkha-duḥkham  
tvayy eva nitya-sukha-bodha-tanāv anante  
māyāta udyad api yat sad ivāvabhāti

Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from you, whose unlimited transcendental forms are full of eternal happiness and knowledge. SB 10.14.22

The śruti also says the name of the Lord is eternal. *om āsyā jānanto nāma cid vivaktana:* You who know the name of the Lord is spiritual should chant it. (Rg Veda 1.156.3)

The present tense in the following verse indicates the names are eternal.

bahūni santi nāmāni rūpāṇi ca sutasya te  
guṇa-karmānurūpāṇi tāny aham veda no janāḥ

For this son of yours there are many forms and names according to his transcendental qualities and activities. These are known to me, but people in general do not understand them. SB 10.8.15

anāma-rūpa evāyam bhagavān harir īśvarah |  
akarteti ca yo vedaiḥ smṛtibhiś cābhidhīyate ||

The Lord is said to be without material name, form and action according to the Vedas and Smṛti scriptures. *Padma Purāṇa*

The statement in *Vāsudevadvadhyātma* summarizes the meaning:

aprasiddhes tad-guṇānām anāmāsau prakirtitah |  
aprākṛtatvād arūpasyāpy arūpo'sāv udīryate ||  
sambandhena pradhānasya harer nāsty eva kartṛtā |  
akartāram atah prāhuh purāṇam tam purāvidah ||

Because his qualities are extraordinary the Lord is said to be without name. Because he does not have material form he is said to be without form. Because he has no relation to matter, the Lord, the doer, the ancient sages say he is without actions.

*Upāsakānām siddhy-arthaṁ brahmaṇo rūpa-kalpanā* means that the deity forms of the Lord are for the purpose of worshippers perfecting their worship. Those forms may be made of stone, wood, or metal in the form of Rāma, Kṛṣṇa or others. (It does not mean the spiritual forms are assumed by Brahman only for worshippers.)

The abodes of the Lord are eternal. *tāśāṁ madhye sāksād brahma gopāla-puri hi*: among the places, the village of Gopāla is directly brahman. (*Gopāla-tāpanī Upaniṣad*) *Nityam me mathurāṁ viddhi purīṁ dvāravatīṁ tathā*: know that my abodes of Mathurā and Dvārakā are eternal. (*Padma Purāṇa*). Sometimes the phrase *vanam vṛndāvanam tathā* replaces Dvārakā in the last quotation.

The Lord's pastimes are eternal. *Eko devo nitya-lilānurakto bhakta-vyāpi bhakta-hṛdy antarātmā*: the one Lord, absorbed in his eternal pastimes, pervades the devotee and resides in the heart of the

devotee. (*Puruṣa-bodhini Śruti*) The present tense in the next verse indicate the eternal nature of the pastimes:

*jayati jana-nivāso devakī-janma-vādo  
yadu-vara-pariṣat svair dorbhīr asyann adharmam  
sthira-cara-vṛjina-ghnah su-smīta-śrī-mukhena  
vraja-pura-vanitānāṁ vardhayan kāma-devam*

Lord Śrī Kṛṣṇa lives eternally among the cowherd men and the Yādavas, and is conclusively both the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty and the cowherd men, and with His mighty arms He kills everything inauspicious, in Vraja, Mathurā and Dvārakā. By His presence He destroys all things inauspicious for all living entities, moving and inert, and the suffering of separation of the inhabitants of Vraja and Dvārakā. His blissful smiling face always increases the desires of the *gopis* of Vṛndāvana and women of Mathurā and Dvārakā. He remains eternally in this situation. SB 10.90.48

*kāmāṁ krodhaṁ bhayaṁ sneham aikyaṁ sauḥṛdam eva ca  
nityāṁ harau vidadhato yānti tan-mayatāṁ hi te*

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness, or friendship toward Lord Hari are sure to become absorbed in thought of him. SB 10.29.15

The associates in the pastimes are eternal:

*yathā saumitri-bharatau yathā saṅkarṣaṇādayah |  
tathā tenaiva jāyante nija-lokād yadrcchayā ||  
ete hi yādavāḥ sarve mad-gaṇā eva bhāvini |  
sarvathā mat-priyā devi mat-tulya-guṇa-śālinah ||*

Just like Lakṣmana and Bharata, and Saṅkarṣaṇa, the Yādavas appear in this world by coming from their spiritual planets by their will. All the Yādavas, my associates, are dear to me and equal to me in qualities. *Padma Purāṇa, Uttara-khaṇḍa* 229.57-58

*nityāvatāro bhagavān nitya-mūrtir jagat-patiḥ |  
nitya-rūpo nitya-gandho nityaiśvaryā-sukhānubhūḥ ||*

The Supreme Lord, master of the universes, has eternal forms,  
eternal avatāras, eternal fragrance, eternal power and eternal bliss.  
*BṛhadViṣṇu Purāṇa*<sup>42</sup>

Thus there can be no objection concerning the Lord. The phrase "flags of death" indicate death. We should not stay here a moment longer.

|| 11.30.6 ||  
striyo bālāś ca vṛddhāś ca  
śaṅkhoddhāram vrajantv itaḥ  
vayam prabhāsam yāsyāmo  
yatram prayak sarasvatī

### TRANSLATION

The women, children and old men should leave this city and go to Śaṅkhoddhāra. We shall go to Prabhāsa-kṣetra, where the river Sarasvatī flows toward the west.

*Prayak* means "flowing to the west."

|| 11.30.7 ||  
tatrābhīṣicya śucaya  
upoṣya su-samāhitāḥ  
devatāḥ pūjayiṣyāmaḥ  
snapanālepanārhaṇaiḥ

### TRANSLATION

There we should bathe for purification, fast, and fix our minds in meditation. We should then worship the devatās by bathing their images, anointing them with sandalwood pulp, and presenting them various offerings.

*Abhisicya* means bathing.

|| 11.30.8 ||  
brāhmaṇāṁs tu mahā-bhāgān  
kṛta-svastyayanā vayam  
go-bhū-hiranya-vāsobhir  
gajāśva-ratha-veśmabhiḥ

### TRANSLATION

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<sup>42</sup> This is the source according to *Laghu-bhāgavatāmāta*. It is not in the regular *Viñēu Purāṇa*.

After *brāhmaṇas* have completed the auspicious rites, we will worship those highly fortunate *brāhmaṇas* by offering them cows, land, gold, clothing, elephants, horses, chariots and dwelling places.

|| 11.30.9 ||

vidhir eṣa hy arīṣṭa-ghno  
maṅgalāyanam uttamam  
deva-dvija-gavāṁ pūjā  
bhūteṣu paramo bhavah

### TRANSLATION

This is indeed the appropriate process for counteracting our imminent adversity, and it is sure to bring about the highest good fortune. Such worship of the *devatās*, *brāhmaṇas* and cows can earn the highest auspiciousness for all living entities.

*Bhavah* means auspiciousness.

|| 11.30.10 ||

iti sarve samākarnṇya  
yadu-vrddhā madhu-dviṣah  
tatheti naubhir uttiryā  
prabhāsaṁ prayayū rathaiḥ

### TRANSLATION

Having heard these words from Kṛṣṇa, the enemy of Madhu, all the elders of the Yadu dynasty gave their assent, saying, "So be it." After crossing the water in boats, they proceeded on chariots to Prabhāsa.

|| 11.30.11 ||

tasmin bhagavatādiśṭam  
yadu-devena yādavāḥ  
cakruḥ paramayā bhaktyā  
sarva-śreyopabṛmhītam

### TRANSLATION

There, with great devotion, the Yādavas performed the religious ceremonies according to the instructions of the Supreme Lord, lord of the Yadus.

The sandhi in *śreyopabṛmhītam* is poetic license.

|| 11.30.12 ||

tatas tasmin mahā-pānam  
papur maireyakam̄ madhu  
diṣṭa-vibhramśita-dhiyo  
yad-dravair bhraśyate matih

### TRANSLATION

Then, their intelligence covered by fate, they liberally indulged in drinking sweet liquor, which can completely intoxicate the mind.

*Maireyakam* is a type of liquor. From this verse till verse 26 the opinions of others, which are not the actual truth, are expressed. The Lord has said:

vayam ca tasminn āplutyā tarpayitvā pitēn surān  
bhojayitvosijo viprān nānā-guṇavatāndhasā

teṣu dānāni pātreṣu śraddhayoptvā mahānti vai  
vr̥jināni tarisyāmo dānair naubhir ivārṇavam

By bathing at Prabhāsa-kṣetra, by offering *tarpanas* to the Pitṛs and *devatās*, by feeding the worshipable *brāhmaṇas* with various delicious foodstuffs and by bestowing gifts upon them as the most suitable candidates for charity, like sowing seeds, we will certainly cross over these terrible dangers through such acts of charity, just as one can cross over a great ocean in a suitable boat. SB 11.6.37-38

Thus the *devatās*, on the strength of the Lord's words, overcame the curse of the *brāhmaṇas* by giving charity. Drinking wine, they disappeared and ascended to Svarga. The Lord's version of events starts in verse 27. Previously the Lord said:

madhv-āmadātāmra-vilocanānām  
mitho yadaiṣām bhavitā vivādo  
naiṣām vadhopāya iyān ato 'nyo  
mayy udyate 'ntardadhate svayam sma

When they will quarrel among themselves, with eyes red because of complete intoxication from liquor, they actually will not die. The cause of their disappearance is otherwise. Only when I decide that they disappear, they will disappear spontaneously. SB 3.3.15

The meaning of the above verse is this. When the quarrel will arise, it is not a method of killing them. That quarrel among them cannot be a cause of their death. Even beating each other with handfuls of reeds will not kill them. The quarrel and the killing seen by ordinary people are not actual. "What was the cause of their destruction?" It is other than killing. What is it? When I desire, they will simply disappear. That is certain (*sma*).

|| 11.30.13 ||

mahā-pānābhimattānām  
vīrāṇām drpta-cetasām  
krṣṇa-māyā-vimūḍhānām  
saṅgharṣah su-mahān abhūt

### TRANSLATION

The heroes of the Yadu dynasty became intoxicated from their extravagant drinking and began to feel arrogant. When they were thus bewildered by the personal potency of Lord Kṛṣṇa, a terrible quarrel arose among them.

They became bewildered by Kṛṣṇa's *māyā*. "Who is this? Did we do that?" Such is the bewilderment. *Saṅgharṣah* means an intense quarrel.

|| 11.30.14 ||

yuyudhuḥ krodha-samrabdhā  
velāyām ātatāyinah  
dhanurbhir asibhir bhallair  
gadābbhis tomararṣṭibhiḥ

### TRANSLATION

Infuriated, they seized their weapons and fought each other with bows and arrows, swords, missiles, clubs, lances and spears on the shore of the ocean.

|| 11.30.15 ||

patat-patākai ratha-kuñjarādibhiḥ  
kharoṣṭra-gobhir mahiṣair narair api  
mithah sametyāśvataraiḥ su-durmadā  
nyahan śarair dadbhīr iva dvipā vane

### TRANSLATION

Riding on elephants and chariots with flags flying, and also on donkeys, camels, bulls, buffalos, mules and even human beings, the extremely enraged warriors came together and violently

attacked one another with arrows, just as elephants in the forest attack one another with their tusks.

|| 11.30.16 ||

pradyumna-sāmbau yudhi rūḍha-matsarāv  
akrūra-bhojāv aniruddha-sātyakī<sup>i</sup>  
subhadra-saṅgrāmajitau su-dāruṇau  
gadau sumitrā-surathau samiyatuh

### TRANSLATION

Their mutual enmity aroused, Pradyumna fought fiercely against Sāmba, Akrūra against Kuntibhoja, Aniruddha against Sātyaki, Subhadra against Saṅgrāmajit, Sumitra against Suratha, and the two Gadas against each other.

One Gada was Kṛṣṇa's brother. The other Gada was Kṛṣṇa's son.

|| 11.30.17 ||

anye ca ye vai niśaṭholmukādayah  
sahasrajic-chatajid-bhānu-mukhyāḥ  
anyonyam āśādyā madāndha-kāritā  
jaghnur mukundena vimohitā bhṛśam

### TRANSLATION

Others also, such as Niśaṭha, Ulmuka, Sahasrajit, Śatajit and Bhānu, confronted and killed one another, blinded by intoxication and thus completely bewildered by Mukunda.

They became blinded by the intoxication.. Or *andhakāra* can be combined with the suffix *itāḥ* to form *andhakaritāḥ*, "produced in darkness," similar to words like *tāritāḥ*, "produced with stars."

|| 11.30.18 ||

dāśārha-vṛṣṇy-andhaka-bhoja-sātvatā  
madhv-arbudā māthura-sūrasenāḥ  
visarjanāḥ kukurāḥ kuntayaś ca  
mithas tu jaghnuḥ su-visṛjya sauḥṛdam

### TRANSLATION

Completely abandoning their natural friendship, the members of the various *Yadu* clans—the Dāśārhās, Vṛṣṇis and Andhakas, the Bhojas, Sātvatas, Madhus and Arbudas, the Māthuras,

Śūrasenas, Visarjanas, Kukuras and Kuntis—all slaughtered one another.

|| 11.30.19 ||

putrā ayudhyan pitṛbhīr bhrātṛbhīś ca  
svasṛiya-dauhitra-pitṛvya-mātulaiḥ  
mitrāṇi mitraiḥ suhṛdah suhṛdbhir  
jñātīms tv ahan jñātaya eva mūḍhāḥ

#### TRANSLATION

Thus bewildered, sons fought with fathers, brothers with brothers, nephews with paternal and maternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed one another.

|| 11.30.20 ||

śareṣu hiyamāeṣu  
bhajyamāneṣu dhanvasu  
śastreṣu kṣiyamāneṣu  
muṣṭibhir jahrur erakāḥ

#### TRANSLATION

When all their bows had been broken and their arrows and other missiles spent, they seized the tall stalks of cane with their bare hands.

*Jahrub* should be *jagṛhuḥ*.

|| 11.30.21 ||

tā vajra-kalpā hy abhavan  
parighā muṣṭinā bhṛtāḥ  
jaghnur dviṣas taiḥ kṛṣṇena  
vāryamāṇāḥ tu tam ca te

#### TRANSLATION

As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts. With these club-like weapons the warriors began attacking one another, and when Lord Kṛṣṇa tried to stop them they attacked him as well.

Holding the reeds which became like iron clubs they attacked each other and attacked Kṛṣṇa.

|| 11.30.22 ||

pratyaniकāṁ manyamānā  
balabhadram ca mohitāḥ  
hantum kṛta-dhiyo rājann  
āpannā ātatāyinah

### TRANSLATION

In their confused state, O King, they also mistook Lord Balarāma for an enemy. Weapons in hand, they ran toward him with the intention of killing him.

|| 11.30.23 ||

atha tāv api saṅkruddhāv  
udyamya kuru-nandana  
erakā-muṣṭi-parighau  
carantau jaghnatur yudhi

### TRANSLATION

O son of the Kurus! Kṛṣṇa and Balarāma then became very angry. Picking up cane stalks, they moved about within the battle and began to kill with these clubs.

They began to get angry (*udyamya*). They took fistfuls of reed as well.

|| 11.30.24 ||

brahma-śāpopasṛṣṭānām  
kṛṣṇa-māyāvṛtātmanām  
spardhā-krodhāḥ kṣayāṁ ninye  
vaiñavō 'gnir yathā vanam

### TRANSLATION

The violent anger of these warriors, who were overcome by the brāhmaṇas' curse and bewildered by Lord Kṛṣṇa's illusory potency, now led them to their annihilation, just as a fire that starts in a bamboo grove destroys the entire forest.

|| 11.30.25 ||

evāṁ naṣṭeṣu sarveṣu  
kuleṣu sveṣu keśavāḥ  
avatārito bhuvo bhāra

iti mene 'vaśeṣitah

### TRANSLATION

When all the members of his dynasty were thus destroyed, Lord Kṛṣṇa thought to himself that at last the burden of the earth had been removed.

|| 11.30.26 ||

rāmāḥ samudra-velāyāṁ  
yogam āsthāya pauruṣam  
tatyāja lokāṁ mānuṣyam  
samyojyātmānam ātmāni

### TRANSLATION

Lord Balarāma then sat down on the shore of the ocean and fixed himself in meditation upon the Supreme Lord. Merging himself within himself, he left this earth planet.

He gave up the earth planet or gave up the human body (*lokāṁ mānuṣyam*).

|| 11.30.27 ||

rāma-niryāṇam ālokya  
bhagavān devakī-sutah  
niṣasāda dharopasthe  
tuṣṇīm āsādya pippalam

### TRANSLATION

Lord Kṛṣṇa, the son of Devakī, seeing the departure of Balarāma, silently sat down on the ground under a nearby *pippala* tree.

From here, the Lord's version starts. Seeing Balarāma return in his *svarūpa* to Mahā-vaikuṇṭha, and his *amīṣa* go beneath Pātāla as Śeṣa, Kṛṣṇa sat under a *pippala* tree.

|| 11.30.28-32 ||

bibhrac catur-bhujāṁ rūpam  
bhrāyiṣṇu prabhayā svayā  
diśo vitimirāḥ kurvan  
vidhūma iva pāvakah

śrīvatsāṅkam ghana-śyāmam

tapta-hāṭaka-varcasam  
kauśeyāmbara-yugmena  
parivitam su-maṅgalam

sundara-smita-vaktrābjam  
nila-kuntala-maṇḍitam  
puṇḍarikābhīrāmākṣam  
sphuran makara-kuṇḍalam

kaṭi-sūtra-brahma-sūtra-  
kiriṭa-kaṭakāṅgadaiḥ  
hāra-nūpura-mudrābhiḥ  
kaustubhena virājitam

vana-mālā-paritāṅgam  
mūrtimadbhir nijāyudhaiḥ  
kṛtvorau daksine pādam  
āśinam pañkajāruṇam

### TRANSLATION

The Lord was exhibiting his effulgent four-armed form, the radiance of which, just like a smokeless fire, dissipated the darkness in all directions. His complexion was the color of a dark blue cloud and his ornaments emitted effulgence the color of molten gold. He bore the mark of Śrivatsa. A beautiful smile graced his lotus face, locks of dark blue hair adorned his head, his lotus eyes were very attractive, and his *makara* earrings glittered. He wore a pair of silken garments, an ornamental belt, the sacred thread, bracelets and arm ornaments, along with a helmet, the Kaustubha jewel, necklaces, anklets and other royal emblems. Encircling his body were flower garlands and his personal weapons in their embodied forms. As he sat, he placed his left foot, with its lotus-red sole, upon his right thigh.

His ornaments gave off a golden glow.

|| 11.30.33 ||  
muṣalāvaśeṣāyah-khaṇḍa-  
kṛteṣur lubdhako jarā  
mr̥gāsyākāram tac-caraṇam  
vivyādha mr̥ga-śaṅkayā

### TRANSLATION

Just then a hunter named Jarā, who had approached the place, mistook the Lord's foot for a deer's face. Jarā pierced the foot with his arrow, which he had fashioned from the remaining iron fragment of Sāmba's club.

He pierced his foot. This means that the hunter Jarā thought that he had shot a deer. Actually his arrow only touched Kṛṣṇa's foot but did not pierce it, since the Lord's limbs are eternity, knowledge and bliss. Otherwise when the hunter in fear placed his head on the Lord's foot, as explained in the next verse, he would have taken out the arrow.

|| 11.30.34 ||

catur-bhujam tam puruṣam  
drṣṭvā sa kṛta-kilbiṣah  
bhītah papāta śirasā  
pādayor asura-dviṣah

### TRANSLATION

Then, seeing that four-armed personality, the hunter became terrified of the offense he had committed, and he fell down, placing his head upon the Lord's feet.

His sin was that he had fired an arrow at the Lord.

|| 11.30.35 ||

ajānatā kṛtam idam  
pāpena madhusūdana  
kṣantum arhasi pāpasya  
uttamahṛṣloka me 'nagha

### TRANSLATION

Jarā said: O Lord Madhusūdana, I am a most sinful person. I have committed this act out of ignorance. O sinless Lord, O glorious Lord! Please forgive this sinner.

You should forgive my sin. You are sinless. No sin can exist at your feet. Thus you are qualified to forgive my sin.

|| 11.30.36 ||

yasyānuṣmarāṇam nr̥ṇām  
ajñāna-dhvānta-nāśanam

vadanti tasya te viṣṇo  
mayāśādhu kṛtam prabho

### TRANSLATION

O Viṣṇu! O master! The learned say that for any man,  
constant remembrance of you will destroy the darkness of  
ignorance. And I have wronged such a person!

|| 11.30.37 ||

tan māśu jahi vaikuṇṭha  
pāpmānam mṛga-lubdhakam  
yathā punar aham tv evam  
na kuryām sad-atikramam

### TRANSLATION

Therefore, O Lord of Vaikuṇṭha, please kill this sinful hunter of  
animals immediately so he may not again commit such offenses  
against saintly persons.

"Fortunately, I have no pain in my foot. But you, with intention of  
violence, shot the arrow." In response, the hunter speaks this verse.  
Therefore, please kill me immediately.

The following description was previously given:

teṣāṁ maireya-doṣena viṣamikṛta-cetasām  
nimlocati ravāv āśid veṇūnām iva mardanam

As the sun was setting, with consciousness distorted by intoxication of  
liquor, they destroyed each other, just as bamboos by mutual friction start  
a fire and destroy the whole forest.

bhagavān svātma-māyāyā gatim tām avalokya saḥ  
sarasvatīm upaspr̄ṣya vṛkṣa-mūlam upāviśat

Seeing this action of his māyā, Kṛṣṇa, sipping the water of the Sarasvatī  
River, sat down under a tree. SB 3.4.2-3

According to the Third Canto, when the sun was setting and the Yadus  
had killed each other in battle, the Lord sat down on the bank of the  
Sarasvatī River. Then the hunter approached to kill a deer. But this is not  
possible. If 560,000,000 Yadus were suddenly killed in battle at that place,  
there would be a river of blood and great confusion of noise. How would it

be possible for the hunter to arrive there to kill a deer? How would a deer, fearful in nature, remain in that place? Therefore this killing of the Yadus was actually false. However, the Lord made Arjuna and others believe it, in order to increase the *prema* in *karumā-rasa* of his devotees like Yudhiṣṭhīra and to make them give up this world. And for others, he did this to increase the wrong philosophy so that *dharma* would be stifled. Actually, after the *devatās* had drunk wine and disappeared, the hunter came to that place which was without sound and people. (The battle was an illusion.)

|| 11.30.38 ||

yasyātma-yoga-racitam na vidur viriñco  
rudrādayo 'sya tanayāḥ patayo girām ye  
tvān-māyayā pihita-drṣṭaya etad añjāḥ  
kim tasya te vayam asad-gatayo grṇimah

#### TRANSLATION

Neither Brahmā nor his sons, headed by Rudra, nor any of the great sages who are masters of the Vedic *mantras* can understand the workings of your mystic power, because your illusory potency has covered their sight. Therefore, how can I, such a low-born person, say immediately what has happened?

*Girām patayah* means the seers of the Vedas. Even they do not know about this, which is produced by your *māyā*. How can I, of low birth, say immediately what has happened?

|| 11.30.39 ||

śrī-bhagavān uvāca  
mā bhair jare tvam uttiṣṭha  
kāma eṣa kṛto hi me  
yāhi tvam mad-anujñātah  
svargam su-kṛtinām padam

#### TRANSLATION

The Supreme Lord said: O Jarā, do not fear. Please get up. What has been done is actually my desire. With my permission, go now to the abode of the devotees, the place for those who perform good acts.

This is my desire. I had to accept the curse of the *brāhmaṇa*. It was my desire. Go to the spiritual (*svargam*) place of those with the best actions,

my devotees. Go to Vaikuṇṭha. *Sukṛtinām* means "of those possessing good act," to praise the hunter.

|| 11.30.40 ||

ity ādiṣṭo bhagavatā  
kṛṣṇenecchā-śarīrīnā  
trīḥ parikramya tāṁ natvā  
vimānena divāṁ yayau

### TRANSLATION

So instructed by the Supreme Lord Kṛṣṇa, who assumes the best body by his own will, the hunter circumambulated the Lord three times and bowed down to him. Then the hunter departed in an airplane to the spiritual sky.

*Icchā-śarīrīnā* means "by the Lord who possesses the best body by his desire."

|| 11.30.41 ||

dārukah kṛṣṇa-padavīm  
anvicchann adhigamya tāṁ  
vāyūṁ tulasi-kāmodam  
āghrāyābhimukham yayaū

### TRANSLATION

At that time Dāruka was searching for his master, Kṛṣṇa. Smelling the aroma of *tulasī* flowers in the breeze, he went in its direction.

|| 11.30.42 ||

tāṁ tatra tigma-dyubhir āyudhair vṛtam  
hy aśvattha-mūle kṛta-ketanām patim  
sneha-plutātmā nipapāta pādayo  
rathād avaplutyā sa-bāṣpa-locanāḥ

### TRANSLATION

Upon seeing Lord Kṛṣṇa resting at the foot of a banyan tree, surrounded by his shining weapons, Dāruka could not control the affection he felt in his heart. His eyes filled with tears as he jumped down from his chariot and fell at the Lord's feet.

|| 11.30.43 ||

apaśyatas tvac-caraṇāmbujāṁ prabho

dṛṣṭih prañastā tamasi pravīṣṭā  
diśo na jāne na labhe ca śāntim  
yathā niśayām udupe prañaste

### TRANSLATION

Dāruka said: Just as on a moonless night people are merged into darkness and cannot find their way, so I, having lost sight of your lotus feet, my Lord, have lost my vision and am wandering blindly in darkness. I cannot tell my direction, nor can I find any peace.

|| 11.30.44 ||

iti bruvati sūte vai  
ratho garuḍa-lāñchanah  
kham utpapāta rājendra  
sāśva-dhvaja udikṣataḥ

### TRANSLATION

Śukadeva Gosvāmī continued: O foremost of kings! While the chariot driver was still speaking, before his very eyes the Lord's chariot rose up into the sky along with its horses and its flag, which was marked with the emblem of Garuḍa.

|| 11.30.45 ||

tam anvagacchan divyāni  
viṣṇu-praharaṇāni ca  
tenāti-vismitātmānam  
sūtam āha janārdanah

### TRANSLATION

All the divine weapons of Viṣṇu followed the chariot. The Lord, Janārdana, then spoke to his chariot driver, who was most astonished at seeing this.

|| 11.30.46 ||

gaccha dvāravatīm sūta  
jñātinām nidhanām mithah  
saṅkarṣaṇasya niryāṇām  
bandhubhyo brūhi mad-daśām

### TRANSLATION

O driver, go to Dvārakā and tell our family members about the mutual destruction of their relatives, the disappearance of Saṅkarṣaṇa and my condition of unmanifest pastimes.

Though the chariot was sent to Vaikuṇṭha, the charioteer was not sent to Vaikuṇṭha. This arrangement was made in order that Dāruka would inform others of the present situation, and that he, who had originally come from Vaikuṇṭha,<sup>43</sup> would enter into the unmanifest pastimes in Dvārakā on seeing that in Dvārakā there was an increase in *prema* with all the eternal associates such as Uddhava. Dāruka should inform others of the Lord's condition—that he would be performing unmanifest pastimes.

|| 11.30.47 ||

dvārakāyāṁ ca na stheyam  
bhavadbhiś ca sva-bandhubhīḥ  
mayā tyaktāṁ yadu-purīm  
samudraḥ plāvayiṣyati

#### TRANSLATION

You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean.

|| 11.30.48 ||

svam svam parigrahām sarve  
ādāya pitarau ca nah  
arjunenāvitāḥ sarva  
indraprastham gamiṣyatha

#### TRANSLATION

You should all take your own families, together with my parents, and under Arjuna's protection go to Indraprastha.

|| 11.30.49 ||

tvam tu mad-dharmam āsthāya  
jñāna-niṣṭha upekṣakah  
man-māyā-racitām etāṁ  
vijñayopaśamām vraja

#### TRANSLATION

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<sup>43</sup> This is also the *aāca* of Dāruka, just as the *aāña* of Kāñēa, Viñēu, came from Vaikuṇṭha.

You, Dāruka, should be firmly situated in devotion to me, fixed in spiritual knowledge and unattached to material considerations. Understanding these pastimes to be a display of my illusory potency, you should remain peaceful.

"What is the nature of this arrangement of disappearing, since you have a form which is eternity, knowledge and bliss? Be merciful and explain that to me." This deceptive pastime was created by my māyā.

|| 11.30.50 ||

ity uktas tam parikramya  
namaskṛtya punah punah  
tat-pādau śirṣṇy upādhāya  
durmanāḥ prayayau purim

#### TRANSLATION

Thus ordered, Dāruka circumambulated the Lord and offered obeisances to him again and again. He placed Lord Kṛṣṇa's lotus feet upon his head and then with a sad heart went back to the city.

Thus ends the commentary on the Thirtieth Chapter of the Eleventh Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Thirty-one Flooding of Dvārakā

|| 11.31.1 ||

śri-śuka uvāca  
atha tatrāgamad brahmā  
bhavānyā ca samāṁ bhavaḥ  
mahendra-pramukhā devā  
munayah sa-prajeśvarāḥ

#### TRANSLATION

Śukadeva Gosvāmī said: Then Lord Brahmā arrived at Prabhāsa along with Lord Śiva and his consort, the sages, the Prajāpatis and all the devatās headed by Indra.

In the Thirty-first Chapter the disappearance of Kṛṣṇa is explained, as well as the disappearance of Devakī, Vasudeva, Rukminī and others. Śridhara Svāmī explains that after arranging for the *devatās* to enter into the Yadus when he took birth, Kṛṣṇa again had them return to their previous positions and then, by his own will, entered his spiritual abode with his spiritual body.

|| 11.31.2-3 ||

pitarah siddha-gandharvā  
vidyādhara-mahoragāḥ  
cāraṇā yakṣa-rakṣāṁsi  
kinnarāpsaraso dvijāḥ

draṣṭu-kāmā bhagavato  
niryāṇam paramotsukāḥ  
gāyantaś ca gṛṇantaś ca  
śaureḥ karmāṇi janma ca

### TRANSLATION

The Pitṛs, Siddhas, Gandharvas, Vidyādharas and great serpents also came, along with the Cāraṇas, Yakṣas, Rākṣasas, Kinnaras, Apsarās and relatives of Garuda, greatly eager to witness the departure of the Lord. As they were coming, all these personalities variously chanted and glorified the birth and activities of Lord Kṛṣṇa.

|| 11.31.4 ||

vavṛṣuh puṣpa-varṣāṇi  
vimānāvalibhir nabhah  
kurvantah saṅkulam rājan  
bhaktyā paramayā yutāḥ

### TRANSLATION

O King, crowding the sky with their many airplanes, they showered flowers with great devotion.

|| 11.31.5 ||

bhagavān pitāmahāṁ vikṣya  
vibhūtir ātmāno vibhuḥ  
saṁyojyātmani cātmānam  
padma-netre nyamīlayat

### TRANSLATION

Seeing Brahmā, the grandfather of the universe, along with the other *devatās*, who were his *vibhūtis*, the Lord fixed his mind within himself, and closed his eyes.

|| 11.31.6 ||

lokābbhirāmāṁ sva-tanum  
dhāraṇā-dhyāna-maṅgalam  
yoga-dhāraṇayāgneyyā-  
dagdhvā dhāmāviśat svakam

### TRANSLATION

Without performing meditation to burn up his body, which was all-attractive to world and the object of all contemplation and meditation, Lord Kṛṣṇa entered into his abode.

The statements of the previous verse, this verse and later verses as well cannot be taken as being literally true. Śridhara Svāmī explains that the Lord rejected the erroneous process of dying at will which is practiced by *yogis*. He did not burn up his body by meditating on fire, because his body was attractive to all people and was the object of contemplation and meditation. Others explain the verse as follows. Taking his body which was pure like gold, as if being taken from fire after heating it without being burned up, he entered his abode. The meaning is that the Lord showed doubtful persons that his body could not be burned. The nature of the Lord's body may be explained by the following verse:

vahni-madhye smared rūpam  
mama itad dhyāna-maṅgalam  
samāṁ praśāntam su-mukham  
dirgha-cāru-catur-bhujam

Placing my form within the fire, one should meditate upon that auspicious object of all meditation. That form has harmonious limbs, is gentle and cheerful. It possesses four beautiful long arms. SB 11.14.37

|| 11.31.7 ||

divi dundubhayo neduh  
petuh sumanasaś ca khāt  
satyam dharmo dhṛtir bhūmeh  
kirtih śrīś cānu tam yayuh

### TRANSLATION

Truth, *dharma*, determination, fame and beauty immediately followed him. Kettledrums resounded in the heavens and flowers showered from the sky.

Truth and other qualities departed so that various bad qualities could become prominent in Kali-yuga.

|| 11.31.8 ||

devādayo brahma-mukhyā  
na viśantam sva-dhāmani  
avijñāta-gatim kṛṣṇam  
dadṛśuś cāti-vismitāḥ

### TRANSLATION

The *devatās*, headed by Brahmā could not see Kṛṣṇa in his Nārāyaṇa expansion as he entered Vaikuṇṭha.<sup>44</sup> Some, however, saw this with amazement.

When the Lord disappeared, even those with all knowledge wondered where he went. Brahmā and other *devatās* did not see Kṛṣṇa going to his abode. Some persons however did see, and were amazed.

|| 11.31.9 ||

saudāmanyā yathāklāśe  
yāntyā hitvābhra-maṇḍalam  
gatir na lakṣyate martyais  
tathā kṛṣṇasya daivataih

### TRANSLATION

Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the *devatās* could not trace out the destination of Lord Kṛṣṇa.

|| 11.31.10 ||

brahma-rudrādayas te tu  
dṛṣṭvā yoga-gatim hareḥ  
vismitāś tāṁ praśamsantah  
svāṁ svāṁ lokāṁ yayus tadā

### TRANSLATION

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<sup>44</sup> As explained in the commentaries on SB 11.1.4 and SB 11.6.26, the Nārāyaṇa expansion went to Prabhāsa and departed for Vaikuṇṭha whereas Kāñṭha and Balarāma actually remained in Dvārakā.

A few of the *devatās*, however—notably Lord Brahmā and Lord Śiva—could ascertain that the Lord's mystic power was working, and thus they became astonished. All the *devatās* praised the Lord's mystic power and then returned to their own planets.

An example is given to show that they could not see the Lord's destination. Just as the destination of lightning cannot be seen by humans, the destination of Kṛṣṇa as he left the earth could not be perceived by the *devatās*. But his associates could see. This is Śridhara Svāmī's explanation. Having come from Vaikunṭha, from the Kāraṇa Ocean and the Milk Ocean, when Kṛṣṇa had appeared, the associates each now thought "I am bringing my Lord to my abode!" But each could not see the other, by the Lord's *yoga-māyā*. Thus the Lord went to those abodes with those associates who were delighted. It should be understood that when the Lord appeared on earth, the associates of these Viṣṇu forms also appeared amongst the Yadus along with their masters, the Viṣṇu forms. These associates returned to their places along with the Viṣṇu forms when Kṛṣṇa departed from this world.

The *devatās* were astonished. "We thought that we were masters of *yoga* but we cannot understand where he went". They praised Kṛṣṇa. "Who can do such a thing? We are omniscient but cannot understand this. Though we are masters of *yoga*, we cannot see his destination achieved by his *yoga*. But his associate devotees know. They can see his destination, that he has entered his abode."

|| 11.31.11 ||

rājan parasya tanu-bhṛj-jananāpyayehā  
māyā-viḍambanam avehi yathā naṭasya  
sr̥ṣṭvātmanedam anuviśya vihṛtya cānte  
saṁhṛtya cātma-mahinoparataḥ sa āste

### TRANSLATION

O King! You should understand that the Supreme Lord's appearance and disappearance, which resemble those of embodied conditioned souls, are actually a show enacted by his illusory energy, just like the performance of an actor. After creating this illusion he entered into it, played within it for some time, and at last destroyed it, withdrawing from it by his own power. Thus he remains.

Parksit was sad that all people saw the Lord and his associates in this superficial way. Śukadeva comforted him by explaining the true nature of the Lord's pastimes. Understand that the birth and death activities of the Lord, which are like those of the *jīva*, are actually a resemblance to the *jīva*'s life, produced by *māyā*. Those actions are not real. The birth and death of the *jīva*, who has a body made of semen, blood, is full of suffering. The appearance and disappearance of the Supreme Lord, who has a spiritual body, is full of bliss. It is said:

devakyām deva-rūpiṇyām viṣṇuh sarva-guhā-śayah  
āvirāśid yathā prācyām diśindur iva puṣkalah

Supreme Lord, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Kṛṣṇa. SB 10.3.8

sva-śānta-rūpeśv itaraiḥ sva-rūpair  
abhyardyamāneśv anukampitātmā  
parāvareśo mahad-arnśa-yukto  
hy ajo 'pi jāto bhagavān yathāgnih

Being compassionate in mind, when his devotees are afflicted by the demons, Svayam Bhagavān Kṛṣṇa, though not having material birth, appears within this world along with all his Viṣṇu expansions, since he is the lord of all forms of God and *devatās*. SB 3.2.15

kṛṣṇa-dyumanī nimloce

Kṛṣṇa has disappeared like the sun. SB 3.2.7

pradarśyātaptta-tapasām avitrpta-drśām nr̥ṇām  
ādāyāntaradhād yas tu sva-bimbam loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men, who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

anādeyam aheyam ca rūpam bhagavato hareḥ |  
āvirbhāva-tirobhāvāv asyokte graha-mocane ||

Nothing can be added to or subtracted from the Lord's form. His appearance and disappearance are said to be simply coming into this world and leaving it.

*Brahmānda Purāṇa*

Though sometimes the Lord appears and disappears like a *jīva*, this is only an appearance produced by *māyā*. It is like the actions of a magician. Though it is false, the magician can show his or someone else's birth and death. Someone exhibits death as follows.

In front of a king, a magician approaches a stack of valuable garments, jewels, coins and so forth, given by the king. Taking a jeweled necklace, the magician tells the king, "Now I am taking this necklace, and you can't have it. Now I'm taking this gold coin, and you can't have it. I am taking seven thousand horses, and you cannot have them." Then the magician creates the illusion that the king's children, grandchildren, brothers and other family members have attacked each other with weapons and that nearly all are dead from the violent quarrel.

The king observes these things taking place before him as he sits in the great assembly hall. The magician says, "O King! I no longer wish to live. Just as I have studied magic, so also, by the mercy of the lotus feet of my *guru*, I have learned the mystic meditation of *yoga*. One is supposed to give up one's body while meditating in a holy place, I will die in front of you, who are a holy place yourself."

Thus speaking, the magician sits down in *svastika āsana*, fixes himself in *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi* in silence. A moment later, a strong fire generated by his trance blazes forth out of his body and burns it to ashes. Then all the wives of the magician, distraught with lamentation, enter into that fire.

Three or four days later, after the magician has returned to his own province, he sends a letter to the king. "O King, invisibly taking all your sons, grandsons and brothers who are in good health—along with all the jewels and other items given by you, I have come to my house in good health. Please, therefore, give me whatever you consider fitting remuneration for the wisdom of the magic that has been exhibited before you." In this way, even by ordinary magic one can simulate death.

This example is explained in the verse. I alone have created this confusion of quarrel and fighting with weapons arising from the sages' curse, and following that, I have entered into that scene and played with mortals for

a moment by taking up the reeds. Then I withdrew from that show by my own powers and now remain separate.

|| 11.31.12 ||

martyena yo guru-sutam yama-loka-nitam  
tvam canayac charana-dah paramastradagdham  
jigye 'ntakantakam apisam asav anisah  
kim svavane svar anayan mrgayum sa-deham

### TRANSLATION

Lord Krsna brought the son of his *guru* back from the planet of death in the boy's selfsame body, and as the ultimate giver of protection he saved you also when you were burned by the weapon of Asvatthamā. He conquered in battle even Lord Šiva, who deals death to the agents of death, and he sent the hunter Jarā directly to Vaikuntha in his human body. How could such a personality be unable to protect himself?

By remembering the Lord's extraordinary activities one must completely give up misconceptions concerning his disappearance. The Lord brought the son of his *guru* who had gone to Yamaloka back to this world in his body born as son of his *guru*, which had been devoured by the Pañcajana demon. It was not a different body strong with power of Brahman. The Lord who gave you shelter (*saranadah*), rescued you, though your body had been burned by the *brahmāstra*. Actually you were destined to die by two *brahmāstras*--the curse of *brāhmaṇa* at birth (by Asvatthamā) and at death (by the *brāhmaṇa* boy). What more can be said? The Lord defeated Šiva, who is death to death givers, in the battle with Bānāsura. And the Lord let the hunter Jarā go to a special Vaikuntha (*svar*) in his same body. How can the Lord not be capable of protecting the Yadus? You, the Lord, certainly can. You are fully capable of remaining eternally visible in this world along with your associates.

|| 11.31.13 ||

tathapy asesha-sthiti-sambhavapyayesv  
ananya-hetur yad asesha-sakti-dhrik  
naicchat pranetum vapur atra sesitam  
martyena kim sva-stha-gatim pradarshayan

### TRANSLATION

Although Lord Krsna, being the possessor of infinite powers, is the only cause of the creation, maintenance and destruction of innumerable planets, he did not desire to remain with his

**manifested pastimes on earth. What is the use of this mortal world or its people? But he made known his destination to the devatās.**

Even though the Lord has unlimited powers, still he has acted in this way. His unlimited power is described. He is the only cause of creation, maintenance and destruction of unlimited planets, but he is indifferent though he is the only cause, because he acts through his unlimited śaktis. Having dispatched the devatās to Svarga, he did not desire to remain visible on earth with his associates (*pranetum vapuh śeṣitam*). In other words, he desired to disappear. Why? What is the use of this mortal world for the Lord? He did not care for the material world. But he cared for Svargaloka. By the request of those on Svarga, such as Brahmā, the Lord appeared in this mortal world, and at their request alone, he went to Vaikunṭha. This is the implication of the statement. He made known his going to Vaikunṭha (*gatim*) to Brahmā and others situated in Svarga and other planets (*sva-stha*). Other explanations are not accepted by the devotees since they are the opinions of demons and contradict Uddhava's statement:

pradarśyāt apta-tapasām avitṛpta-drśām nr̥ṇām  
ādāyāntaradhād yaś tu sva-bimbām loka-locanam

The Lord, having shown his form, the center of attraction for all eyes, then took that form and disappeared from the men, who had not performed austerities but had attained the Lord's mercy, and were continually craving a vision of his form. SB 3.2.11

Uddhava has also said that the opinions of demons should not be accepted by devotees.

devasya māyayā sprṣṭā ye cānyad asad-āśritāḥ  
bhrāmyate dhīr na tad-vākyair ātmāny upतामनो harau

The intelligence of the devotee who is absorbed in Paramātmā is not bewildered by the words of those touched by the Lord's māyā or those who take shelter of a demonic mentality. SB 3.2.10

|| 11.31.14 ||  
ya etāṁ prātar utthāya  
kṛṣṇasya padavīṁ parām  
prayataḥ kirtayed bhaktyā  
tām evāpnaty anuttamām

### TRANSLATION

Anyone who regularly rises early in the morning and carefully chants with devotion the glories of Lord Kṛṣṇa's completely spiritual method of disappearance will certainly achieve that same supreme destination.

*Padavīm* means the path of disappearing. By using the words *param* and *anuttamam* it is indicated that the pastime of the Lord's disappearance is completely composed of eternity, knowledge and bliss. It suggests that intelligent people regard the opinion of common people that his disappearance was material to be insignificant.

|| 11.31.15 ||

dāruko dvārakāṁ etya  
vasudevograsenayoh  
patitvā caranāv asrair  
nyaśiñcat kṛṣṇa-vicyutah

### TRANSLATION

As soon as Dāruka reached Dvārakā, he threw himself at the feet of Vasudeva and Ugrasena and drenched their feet with his tears, lamenting the loss of Lord Kṛṣṇa.

|| 11.31.16-17 ||

kathayām āsa nidhanam  
vr̥ṣṇinām kṛtsnaśo nṛpa  
tac chrutvodvigna-hṛdayā  
janāḥ śoka-virmūrcchitāḥ

tatra sma tvaritā jagmuḥ  
kṛṣṇa-viśleṣa-vihvalāḥ  
vyasavaḥ śerate yatra  
jñātayo ghnanta ānanam

### TRANSLATION

O Parikṣit! Dāruka delivered the full account of the destruction of the Vṛṣnis, and upon hearing this, the people became deeply distraught in their hearts and stunned with sorrow. Feeling the overwhelming pain of separation from Kṛṣṇa, beating their heads, they went to the place where their relatives lay dead.

The portions of the eternal associates Pradyumna, Aniruddha and others had previously gone from Dvārakā to Prabhāsa. Portions of Devakī, Rohinī and other eternal associates then went to Prabhāsa on hearing the news. The main portions of Devakī and others remained in Dvārakā, not visible to the eyes of common people.

|| 11.31.18 ||  
devakī rohiṇī caiva  
vasudevas tathā sutau  
krṣṇa-rāmāv apaśyantah  
śokārtā vijahuh smṛtim

#### TRANSLATION

When Devakī, Rohinī and Vasudeva could not find their sons, Kṛṣṇa and Rāma, they lost consciousness out of pain caused by their sorrow.

|| 11.31.19 ||  
prāṇāṁś ca vijahus tatra  
bhagavad-virahāturāḥ  
upaguhya patīm tāta  
citām āruruhuh striyah

#### TRANSLATION

Tormented by separation from the Lord, his parents gave up their lives at that very spot. My dear Parikṣit, the wives of the Yādavas then climbed onto the funeral pyres, embracing their dead husbands.

This description should be explained to be superficial and not actual fact.

|| 11.31.20 ||  
rāma-patnyāś ca tad-deham  
upaguhyāgnim āviśan  
vasudeva-patnyas tad-gātram  
pradyumnādin hareḥ snuśāḥ  
krṣṇa-patnyo 'viśann agnim  
rukmiṇy-ādyās tad-ātmikāḥ

#### TRANSLATION

The wives of Lord Balarāma embraced his body also entered the fire. Vasudeva's wives, embracing his body, entered his fire.

The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna. And Rukmiṇī and the other wives of Lord Kṛṣṇa—whose hearts were completely absorbed in him—entered the fire.

|| 11.31.21 ||

arjunah preyasah sakhyuh  
kṛṣṇasya virahāturah  
ātmānam sāntvayām āsa  
kṛṣṇa-gītaih sad-uktibhih

### TRANSLATION

Arjuna felt great distress over separation from Lord Kṛṣṇa, his dear friend. But he consoled himself by remembering the pure words the Lord had sung to him.

|| 11.31.22 ||

bandhūnām naṣṭa-gotrāṇām  
arjunah sāmparāyikam  
hatānām kārayām āsa  
yathā-vad anupūrvaśah

### TRANSLATION

Arjuna then saw to it that the funeral rites were properly carried out for the dead who had no remaining male family members according to the rules, one after another.

|| 11.31.23 ||

dvārakām harinā tyaktām  
samudro 'plāvayat kṣaṇāt  
varjayitvā mahā-rāja  
śrimad-bhagavad-ālayam

### TRANSLATION

As soon as Dvārakā was abandoned by the Supreme Lord, the ocean flooded it on all sides, O King, sparing only his palace.

The Lord's palace was spared. As the next verse states, the Lord is eternally present there. This statement is the view of the Lord (who is present in the palace in unmanifest pastimes), not the view of the common people. This is how some explain that the palace remained. Others explain

that the ocean flooded Dvārakā but not the palaces of the Yādavas to show how everything except the Lord is temporary..

|| 11.31.24 ||

nityam sannihitas tatra  
bhagavān madhusūdanaḥ  
smṛtyāśeṣāśubha-haram  
sarva-maṅgala-maṅgalam

### TRANSLATION

Lord Madhusūdana, the Supreme Lord, is eternally present in Dvārakā. By remembering that most auspicious of all auspicious places, one destroys all contamination.

|| 11.31.25 ||

stri-bāla-vṛddhān ādāya  
hata-śesān dhanañjayah  
indraprastham samāveṣya  
vajram tatrābhyaṣecayat

### TRANSLATION

Arjuna took the survivors of the Yadu dynasty—the women, children and old men—to Indraprastha, and installed Vajra as ruler of the Yadus.

|| 11.31.26 ||

śrutvā suhṛd-vadham rājann  
arjunāt te pitāmahāḥ  
tvāṁ tu vamśa-dharam kṛtvā  
jagmuḥ sarve mahā-patham

### TRANSLATION

Hearing from Arjuna of the death of their friend, my dear King, your grandfathers established you as the maintainer of the dynasty and left to prepare for their departure from this world.

|| 11.31.27 ||

ya etad deva-devasya  
viṣṇoh karmāṇi janma ca  
kirtayec chraddhayā martyah  
sarva-pāpaiḥ pramucyate

### TRANSLATION

A person who with faith engages in chanting the glories of these various pastimes and birth of Kṛṣṇa, the lord of lords, will be free from all sins.

Two verses describe the result of chanting the pastimes of Kṛṣṇa from the beginning.

|| 11.31.28 ||

ittham harer bhagavato rucirāvatāra-  
viryāṇi bāla-caritāni ca śantamāni  
anyatra ceha ca śrutāni gṛṇan manusyo  
bhaktim parām paramahāṁsa-gatau labheta

### TRANSLATION

The auspicious exploits of the attractive incarnations of Lord Kṛṣṇa, the Supreme Lord, and also the pastimes he performed as a child in Vṛndāvana are described in this Śrīmad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of his pastimes will attain supreme bhakti to Lord Kṛṣṇa, who is the goal of perfect sages.

Bālah is defined as the age up to sixteen according to many persons. Thus the pastimes in Vṛndāvana are the most blissful. These are described in the Bhāgavatam and in other Purāṇas. One will attain supreme (parām) bhakti (prema).

The commentary on Thirty-first Chapter of the Eleventh Canto called Sārārtha-darśinī written for bringing joy to the minds of the devotees, according to the previous authorities, has been completed on the Saptami tithi of Āgrahāyaṇa month at Govardhana. May this commentary make the Lord pleased with me! I have revealed my ignorance in explaining things. Though others may laugh, my goal is to please the devotees.

### TWELFTH CANTO

#### Chapter One The Kings of Kali-yuga

||12.1.1-2 ||

śri-śuka uvāca  
yo 'ntyah purañjayo nāma  
bhaviṣyo bārahadrathah

tasyāmātyas tu śunako  
hatvā svāminam ātma-jam

pradyota-samjñam rājānam  
kartā yat-pālakah sutah  
viśākhayūpas tat-putro  
bhavitā rājakas tataḥ

Śukadeva Gosvāmī said: The last king mentioned of the future rulers of the Māgadha dynasty was Purañjaya, a descendant of Bṛhadratha. Purañjaya's minister Śunaka will assassinate the king and install his own son, Pradyota, on the throne. The son of Pradyota will be Pālaka, his son will be Viśākhayūpa, and his son will be Rājaka.

Offering respects to *guru* and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe. I offer myself and everything I possess to he who is the life of the *gopis*, the controller, for service to his dear devotees.

The Twelfth Canto, in thirteen chapters, discusses the four types of *nirodha* or destruction. Amidst this, there are also topics about Kṛṣṇa. Three chapters discuss the destruction of *dharma* in Kali-yuga. Two chapters describe conversations between Śukadeva and Parikṣit. One chapter discusses the Purāṇas. Three chapters describe Mārkandeya and the movements of the sun. Three chapters conclude the *Bhāgavata Purāṇa*.

In two Cantos, the nectar of Kṛṣṇa's pastimes in the moon dynasty has been described for drowning all people in bliss. Now, in order to produce detachment from all other things in people, the rest of the moon dynasty is described. The Ninth Canto described that in the Puru dynasty Uparicaravasu had a son named Bṛhadratha. His son was Jarāsandha, whose son was Sahadeva. Now, in this dynasty the son of Sahadeva was named Mārjāri, and Mārjāri's son was Śrutasravā. In this way, twenty kings up to Ripuñjaya were described.<sup>45</sup> The end of the dynasty when the families become mixed is also described.

Purañjaya (another name for Ripuñjaya) was the descendant of Bṛhadratha. After killing him, Śunaka will install his son Pradyota as king.

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<sup>45</sup> SB 9.22.49

Pradyota's son was called Pālaka. Because this line arose from Pradyota it is called the Pradyotana dynasty.

||12.1.3 ||  
nandivardhanas tat-putrah  
pañca pradyotanā ime  
aṣṭa-trimśottara-śatam  
bhokṣyanti pṛthivīm nṛpāḥ

The son of Rājaka will be Nandivardhana, and thus in the Pradyotana dynasty there will be five kings, who will rule the earth for 138 years.

||12.1.4 ||  
śiśunāgas tato bhāvyah  
kākavarṇas tu tat-sutah  
kṣemadharmaṁ tasya sutah  
kṣetrajñah kṣemadharma-jah

Nandivardhana will have a son named Śiśunāga, and his son will be known as Kākavarṇa. The son of Kākavarṇa will be Kṣemadharma, and the son of Kṣemadharma will be Kṣetrajña.

||12.1.5 ||  
vidhisārah sutas tasyā-  
jātaśatrur bhaviṣyati  
darbhakas tat-suto bhāvī  
darbhakasyājayah smṛtah

The son of Kṣetrajña will be Vidhisāra, and his son will be Ajātaśatru. Ajātaśatru will have a son named Darbhaka, and his son will be Ajaya.

||12.1.6-8 ||  
nandivardhana ājeyo  
mahānandih sutas tataḥ  
śiśunāgā daśaivaite  
saṣṭy-uttara-śata-trayam  
  
samā bhokṣyanti pṛthivīm  
kuru-śreṣṭha kalau nṛpāḥ  
mahānandi-suto rājan

śūdrā-garbhodbhavo bali  
 mahāpadma-patiḥ kaścin  
 nandah kṣatra-vināśa-kṛt  
 tato nr̥pā bhaviṣyanti  
 śūdra-prāyās tv adhārmikāḥ

Ajaya will father a second Nandivardhana, whose son will be Mahānandi. O best of the Kurus, these ten kings of the Śiśunāga dynasty will rule the earth for a total of 360 years during the age of Kali. My dear Parīkṣit, King Mahānandi will father a very powerful son in the womb of a śūdra woman. He will be known as Nanda and will be the master of great wealth. He will destroy *kṣatriyas*, and from that time onward virtually all kings will be irreligious *śūdras*.

Ājeyāḥ means the son of Ajaya. The letter *e* is poetic license.

||12.1.9 ||  
 sa eka-cchatrāṁ pr̥thivīm  
 anullaṅghita-śāsanah  
 śāsiyati mahāpadmo  
 dvitiya iva bhārgavah

Wealthy King Nanda, without challenge to his authority, will rule over the entire earth just like a second Paraśurāma.

He is called *mahā-padma* because he was the master of great wealth or a great number of troops. He is compared to Paraśurāma because he destroyed the *kṣatriyas*.

||12.1.10 ||  
 tasya cāṣṭau bhaviṣyanti  
 sumālyā-pramukhāḥ sutāḥ  
 ya imāṁ bhokṣyanti mahāṁ  
 rājānaś ca śatāṁ samāḥ

He will have eight sons, headed by Sumālyā, who will control the earth as kings for one hundred years.

||12.1.11 ||  
 nava nandān dvijāḥ kaścīt  
 prapannān uddhariṣyati

teṣāṁ abhāve jagatīm  
mauryā bhokṣyanti vai kalau

A certain *brāhmaṇa* will overthrow King Nanda and his eight sons, though they trusted him. In their absence, the Mauryas will rule the world as the age of Kali continues.

*Nava-nandān* means Nanda and his eight sons. The *brāhmaṇa* named Cānakya will uproot them, though they trusted him (*prannanān*). The Maurya dynasty will rule after that.

||12.1.12 ||  
sa eva candraguptam vai  
dvijo rājye 'bhiṣekṣyati  
tat-suto vārisāras tu  
tatas cāśokavardhanah

This *brāhmaṇa* will enthrone Candragupta, whose son will be named Vārisāra. The son of Vārisāra will be Aśokavardhana.

How will the Mauryas rule? Candragupta was the first of the Mauryas. The word *ca* indicates Daśaratha, as mentioned in the *Viṣṇu Purāṇa*.

||12.1.13 ||  
suyaśā bhavitā tasya  
saṅgataḥ suyaśah-sutah  
śāliśūkas tatas tasya  
somaśarmā bhaviṣyati  
śatadhanvā tatas tasya  
bhavitā tad-br̥hadrathah

Aśokavardhana will be followed by Suyaśā, whose son will be Saṅgata. His son will be Śāliśūka, Śāliśūka's son will be Somaśarmā, and Somaśarmā's son will be Śatadhanvā. His son will be known as Brhadratha.

||12.1.14 ||  
mauryā hy ete daśa nṛpāḥ  
sapta-trimśac-chatottaram  
samā bhokṣyanti pṛthivīm  
kalau kuru-kulodvaha

O best of the Kurus! The ten Maurya kings will rule the earth for 137 years of the Kali-yuga.

They will rule 137 years.

||12.1.15-17 ||

agnimitras tatas tasmāt  
sujiyesho bhavitā tataḥ  
vasumitro bhadrakaś ca  
pulindo bhavitā sutah

tato ghoṣah sutas tasmād  
vajramitro bhaviṣyati  
tato bhāgavatas tasmād  
devabhūtiḥ kurūdvaha

śuṅgā daśaite bhokṣyanti  
bhūmīṁ varṣa-śatādhikam  
tataḥ kāṇvān iyam bhūmir  
yāsyaty alpa-guṇān nṛpa

My dear King Parikṣit! Agnimitra will follow as king, and then Sujiyeshha. Sujiyeshha will be followed by Vasumitra, Bhadraka, and the son of Bhadraka, Pulinda. Then the son of Pulinda, named Ghoṣa, will rule, followed by Vajramitra, Bhāgavata and Devabhūti. In this way, O best of the Kuru heroes, ten Śuṅga kings will rule over the earth for more than one hundred years. Then the earth will come under the control of the kings of the Kāṇva dynasty, who will have few good qualities.

The commander of Br̥hadratha's army will kill Br̥hadratha and make himself king. His name will be Puṣpamitra, the first king of the Śuṅga dynasty. He will be followed by nine others starting with Agnimitra. The ten kings will last for a hundred and twelve years.

||12.1.18 ||

śuṅgam hatvā devabhūtim  
kāṇvo 'mātyas tu kāminam  
svayam kariṣyate rājyam  
vasudevo mahā-matiḥ

Vasudeva, an intelligent minister coming from the Kānva family, will kill the lusty Śunga king Devabhūti, and assume the throne.

How will the Kānva dynasty appear? The minister of the Kānva family killed Devabhūti, who desired other men's women.

||12.1.19 ||

tasya putras tu bhūmitras  
tasya nārāyaṇah sutah  
kāṇvāyanā ime bhūmīm  
catvārimśac ca pañca ca  
śatāni trīṇi bhokṣyanti  
varṣāṇām ca kalau yuge

The son of Vasudeva will be Bhūmitra, and his son will be Nārāyaṇa. These kings of the Kānva dynasty will rule the earth for 345 more years of the Kali-yuga.

Vasudeva and others were also called Kānva's dynasty.

||12.1.20 ||

hatvā kāṇvam suśarmāṇam  
tad-bhṛtyo vṛṣalo bali  
gām bhokṣyat� andhra-jātiyah  
kañcit kālam asattamah

The last of the Kāṇvas, Suśarmā, will be murdered by his own servant, Bali, a śūdra of the Andhra race. This most degraded person will rule the earth for some time.

Suśarmā was the last king of the Kānva dynasty. Bali was the name of the person who killed him.

||12.1.21-26 ||

kṛṣṇa-nāmātha tad-bhrātā  
bhavitā pṛthivī-patiḥ  
śri-śāntakarṇas tat-putrah  
paurṇamāsas tu tat-sutah

lambodaras tu tat-putras  
tasmāc cibilako nr̥pah  
meghasvātiś cibilakād

aṭamānas tu tasya ca

aniṣṭakarmā hāleyas  
talakas tasya cātma-jah  
puriṣabhīrus tat-putras  
tato rājā sunandanaḥ

cakoro bahavo yatra  
śivasvātir arin-damah  
tasyāpi gomati putrah  
purimān bhavitā tataḥ

medaśirāḥ śivaskando  
yajñāśrīs tat-sutas tataḥ  
vijayas tat-suto bhāvyāś  
candravijñāḥ sa-lomadhiḥ

ete trimśan nṛpatayaś  
catvāry abda-śatāni ca  
śat-pañcāśac ca pṛthivīm  
bhokṣyanti kuru-nandana

The brother of Bali, named Kṛṣṇa, will become the next ruler of the earth. His son will be Śāntakarṇa, and his son will be Paurṇamāsa. The son of Paurṇamāsa will be Lambodara, who will father Mahārāja Cibilaka. From Cibilaka will come Meghasvāti, whose son will be Aṭamāna. The son of Aṭamāna will be Aniṣṭakarmā. His son will be Hāleya, and his son will be Galaka. The son of Galaka will be Puriṣabhu, and following him Sunandana will become king. Sunandana will be followed by Cakora and then the eight Bahus, among whom Śivasvāti will be a great subduer of enemies. The son of Śivasvāti will be Gomati. His son will be Purimān, whose son will be Medaśirā. His son will be Śivaskanda, and his son will be Yajñāśri. The son of Yajñāśri will be Vijaya, who will have two sons, Candravijña and Lomadhi. These thirty kings will enjoy sovereignty over the earth for a total of 456 years, O son of the Kurus.

||12.1.27 ||

:

saptābhīra āvabhṛtyā  
daśa gardabhino nṛpāḥ  
kaṅkāḥ ṣoḍaśa bhū-pālā

## *bhaviṣyanty ati-lolupāḥ*

Then will follow seven kings of the Ābhira race from the city of Avabhṛti, and then ten Gardabhis. After them, sixteen greedy kings of the Kaṅkas will rule.

Āvabhṛtyā means from the city of Avabhṛti.

||12.1.28 ||

tato 'ṣṭau yavanā bhāvyāś  
caturdaśa turuṣkakāḥ  
bhūyo daśa gurुṇḍāś ca  
maulā ekādaśaiva tu

Eight Yavanas will then take power, followed by fourteen Turuṣkas, ten Gurुṇdas and eleven kings of the Maula dynasty.

||12.1.29-31 ||

ete bhokṣyanti pṛthivīm  
daśa varṣa-śatāni ca  
navādhikām ca navatīm  
maulā ekādaśa kṣitim

bhokṣyanty abda-śatāny aṅga  
trīṇi taiḥ saṁsthite tataḥ  
kilakilāyām nṛpatayo  
bhūtanando 'tha vaṅgirih

śiśunandiś ca tad-bhrātā  
yaśonandih pravīrakah  
ity ete vai varṣa-śatām  
bhaviṣyanty adhikāni ṣaṭ

These Ābhiras, Gardabhis and Kaṅkas will enjoy the earth for 1,099 years, and the eleven Maulas will rule for 300 years. When the Maulas disappear, there will appear in the city of Kilakilā a dynasty of kings consisting of Bhūtananda, Vaṅgiri, Śiśunandi, Śiśunandi's brother Yaśonandi, and Pravīraka. These kings of Kilakilā will rule for 106 years.

Other than the Maulas the other sixty-five kings starting with the Ābhiras will rule for 1099 years. The eleven Maulas will rule for three

hundred years. When they die off, kings will appear in Kilakilā city. They will rule for a hundred and six years.

||12.1.32-33 ||

teṣāṁ trayodaśa sutā  
bhavitāraś ca bāhlikāḥ  
puṣpamitro 'tha rājanyo  
durmitro 'sya tathaiva ca

eka-kālā ime bhū-pāḥ  
saptāndhrāḥ sapta kauśalāḥ  
vidūra-patayo bhāvyā  
niṣadhās tata eva hi

The Kilakilās will be followed by their thirteen sons, the Bāhlikas, and after them King Puṣpamitra, his son Durmitra, and then seven Andhras, seven Kauśalas and also kings of the Vidūra and Niṣadha provinces will separately rule in different parts of the world.

Among Bhūtananda and others, thirteen sons called Bāhlikas will rule. Then Puṣpamitra, a ksatriya, of a different family, will rule, and then his son Durmitra. After that, at one time, there will be different rulers in different states.

||12.1.34 ||

māgadhānām tu bhavitā  
viśvasphūrjih purañjayaḥ  
kariṣyat� aparo varṇān  
pulinda-yadu-madrakān

There will then appear a king of the Māgadhas named Viśvasphūrji, a second Purañjaya. He will turn all the people with varṇas into Pulindas, Yadus and Madrakas.

Then in the Māgadha family, a person called Viśvaphūri will appear, who will be a second Purañjaya. He will turn brāhmaṇas and others into Pulindas, Yadus and Madrakas-- almost into mlecchas.

||12.1.35 ||

prajāś cābrahma-bhūyiṣṭhāḥ  
sthāpayiṣyati durmatiḥ  
viryavān kṣatram utsādya

padmavatyāṁ sa vai puri  
anu-gaṅgam ā-prayāgāṁ  
guptāṁ bhokṣyati medinīm

Foolish King Viśvasphūrji will make the citizens devoid of the Vedas and will use his power to completely destroy the powerful *kṣatriya* order. From his capital of Padmavatī he will rule that part of the earth extending from the source of the Gaṅgā to Prayāga.

He will make the citizens reject the Vedas and destroy the remaining pious *kṣatriyas*.

||12.1.36 ||  
saurāṣṭrāvānty-ābhīrāś ca  
śūrā arbuda-mālavāḥ  
vrātyā dvijā bhaviṣyanti  
śūdra-prāyā janādhipāḥ

At that time, the *brāhmaṇas* of such provinces as Śaurāṣṭra, Avanti, Ābhīra, Śūra, Arbuda and Mālava will become devoid of *samskāras*, and the members of the royal order in these places will become almost śūdras.

The *brāhmaṇas* of these states will be devoid of *samskāras* (vrātyāḥ).

||12.1.37 ||  
sindhos taṭamān candrabhāgāṁ  
kauntīm kāśmīra-maṇḍalam  
bhokṣyanti śūdrā vrātyādyā  
mlecchāś cābrahma-varcasah

Śudras, fallen *brāhmaṇas* and *mlecchas*, devoid of the Vedas, will rule the land along the Sindhu River, as well as the districts of Candrabhāgā, Kauntī and Kāśmīra.

||12.1.38 ||  
tulya-kālā ime rājan  
mleccha-prāyāś ca bhū-bhṛtaḥ  
ete 'dharmānṛta-parāḥ  
phalgu-dāś tīvra-manyavah

There will be many such uncivilized kings ruling at the same time, O King Parīkṣit, and they will all be uncharitable, possessed of fierce tempers, greatly irreligious and duplicitous.

||12.1.39-40 ||

stri-bāla-go-dvija-ghnāś ca  
para-dāra-dhanādṛtāḥ  
uditāsta-mita-prāyā  
alpa-sattvālpakāyuṣah

asam̄skṛtāḥ kriyā-hinā  
rajasā tamasāvṛtāḥ  
prajās te bhakṣayiṣyanti  
mlecchā rājanya-rūpiṇah

These barbarians in the guise of kings will devour the citizenry, murdering innocent women, children, cows and brāhmaṇas, and coveting the wives and property of other men. They will be erratic in their moods, have little strength of character and be very short-lived. Devoid of Vedic rituals *samskāras*, they will be completely covered by the modes of passion and ignorance.

||12.1.41 ||

tan-nāthāś te janapadāś  
tac-chilācāra-vādināḥ  
anyonyato rājabhiś ca  
kṣayam yāsyanti pīditāḥ

The citizens governed by these low-class kings will imitate the character, behavior and speech of their rulers. Harassed by their leaders and by each other, they will all be destroyed.

Thus ends the commentary on the First Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Chapter Two Description of Kali-yuga

||12.2.1 ||

śri-śuka uvāca  
tataś cānu-dināṁ dharmāḥ  
satyam ūaucam kṣamā dayā

kālena balinā rājan  
naṅkṣyaty āyur balam smṛtiḥ

Śukadeva Gosvāmī said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

In the Second Chapter, the faults of Kali-yuga, the appearance of Kalki, the characteristics of Kali and the beginning of Satya-yuga are described.

||12.2.2 ||  
vittam eva kalau nēṇāṁ  
janmācāra-guṇodayah  
dharma-nyāya-vyavasthāyāṁ  
kāraṇam balam eva hi

In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

He who has wealth has good birth, good conduct and good qualities. This will be explained.

||12.2.3 ||  
dāmpatye 'bhirucir hetur  
māyaiva vyāvahārike  
strītve pumstve ca hi ratir  
vipratve sūtram eva hi

Men and women will live together merely because of pleasure, and business will be based on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a brāhmaṇa just by his wearing a thread.

||12.2.4 ||  
liṅgam evāśrama-khyātāv  
anyonyāpatti-kāraṇam  
avṛttyā nyāya-daurbalyam  
pāṇḍitye cāpalam vacah

A person's superiority or inferiority in *āśrama* will be ascertained merely according to external symbols. Defeat of justice will be caused by inability to give bribes. Agitated speech will be considered learning.

Excellence or degradation in *āśrama*, not knowledge or proper conduct, will be judged by wearing deer skin, carrying a *danda* or shaving the head. Inability to give bribes will cause defeat of justice. Agitated speech will be considered learning.

||12.2.5 ||  
anādhyataivāsādhutve  
sādhutve dambha eva tu  
svikāra eva codvāhe  
snānam eva prasādhanam

A person will be judged improper if he does not have money, and cheating will be accepted as a virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is properly attired if he has merely taken a bath.

||12.2.6 ||  
dūre vāry-ayanaṁ tīrtham  
lāvaṇyaṁ keśa-dhāraṇam  
udaram-bharatā svārthah  
satyatve dhārṣṭyam eva hi  
dākṣyam kuṭumba-bharaṇam  
yaśo 'rthe dharma-sevanam

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

||12.2.7 ||  
evam prajābhīr duṣṭābhīr  
ākirṇe kṣiti-maṇḍale  
brahma-viṭ-kṣatra-śūdrāṇam  
yo bali bhavitā nṛpah

As the earth thus becomes crowded with a corrupt population, whoever among the brāhmaṇas, kṣatriyas, vaiśyas or śūdras is the strongest will become the king.

||12.2.8 ||  
prajā hi lubdhai rājanyair  
nirghṛṇair dasyu-dharmabhīḥ  
ācchinna-dāra-draviṇā  
yāsyanti giri-kānanam

Losing their wives and properties to such avaricious and merciless rulers, who will behave no better than ordinary thieves, the citizens will flee to the mountains and forests.

||12.2.9 ||  
śāka-mūlāmiṣa-kṣaudra-  
phala-puṣpāṣṭi-bhojanāḥ  
anāvṛṣṭyā vinaṅkṣyanti  
durbhikṣa-kara-pīḍitāḥ

Harassed by famine and excessive taxes, people will resort to eating leaves, roots, flesh, wild honey, fruits, flowers and seeds. Struck by drought, they will become completely ruined.

||12.2.10 ||  
śīta-vātātapa-prāvṛḍ-  
himair anyonyataḥ prajāḥ  
kṣut-tr̥dbhyām vyādhibhiś caiva  
santapsyante ca cintayā

The citizens will suffer greatly from cold, wind, heat, rain and snow, and by quarrels, hunger, thirst, disease and severe anxiety.

||12.2.11 ||  
trimśad viṁśati varṣāṇi  
paramāyuḥ kalau nṛṇām

The maximum duration of life for human beings in Kali-yuga will become fifty years.

||12.2.12-16 ||  
kṣīyamāneṣu deheṣu

dehināṁ kali-doṣataḥ  
varṇāśramavatāṁ dharme  
naṣṭe veda-pathe nṛṇām

pāṣāṇḍa-pracure dharme  
dasyu-prāyeṣu rājasu  
cauryānṛta-vṛthā-himsā-  
nānā-vṛttiṣu vai nṛṣu

śūdra-prāyeṣu varṇeṣu  
cchāga-prāyāsu dhenuṣu  
gṛha-prāyeṣv āśrameṣu  
yauna-prāyeṣu bandhuṣu

aṇu-prāyāsv oṣadhiṣu  
śami-prāyeṣu sthāsnuṣu  
vidyut-prāyeṣu megheṣu  
śūnya-prāyeṣu sadmasu

ittham kalau gata-prāye  
janeṣu khara-dharmiṣu  
dharma-trāṇāya sattvena  
bhagavān avatariṣyati

By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of varṇāśrama will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of śūdras. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than youthfulness. Most plants and herbs will be tiny, and all trees will appear like dwarf śami trees. Clouds will be full of lightning, and devoid of rain. Homes will be empty, and all human beings will have become like asses. At that time, the Supreme Lord will appear on the earth for rescuing dharma with body of śuddha-sattva.

*Sthāsnuṣu* means trees.

||12.2.17 ||  
carācara-guror viṣṇor  
īśvarasyākhilātmanah  
dharma-trāṇāya sādhūnām  
janma karmāpanuttaye

Lord Viṣṇu, the *guru* of all moving and nonmoving living beings, and the Supreme Soul of all, takes birth to protect the principles of religion and to liberate his devotees.

The birth will take place for liberating the devotees (*karmāpanuttaye*).

||12.2.18 ||  
śambhala-grāma-mukhyasya  
brāhmaṇasya mahātmanah  
bhavane viṣṇuyaśasah  
kalkih prādurbhavisyati

Kalki will appear in the home of the most eminent *brāhmaṇa* of Śambhala village, the great soul Viṣṇuyaśā.

||12.2.19-20 ||  
aśvam āśu-gam āruhya  
devadattam jagat-patiḥ  
asināsādhu-damanam  
aṣṭaiśvarya-guṇānvitah  
  
vicarann āśunā kṣauṇyām  
hayenāpratima-dyutih  
nr̥pa-liṅga-cchado dasyūn  
koṭiśo nihaniṣyati

With unrivalled effulgence, Kalki, the Lord of the universe, endowed with the eight powers, mounting his swift horse sent by the *devatās* by which he will destroy the wicked, will travel over the earth on his horse with a sword in his hand. He will kill millions of thieves who dress as kings.

He will mount a swift horse given by the *devatās* by which the demons are destroyed. He will kill thieves dressed as kings.

||12.2.21 ||  
atha teṣāṁ bhavisyanti

manāṁsi viśadāni vai  
 vāsudevāṅga-rāgāti-  
 puṇya-gandhānila-sprśām  
 paura-jānapadānāṁ vai  
 hateṣv akhila-dasyuṣu

After all the thieves have been killed, the residents of the cities and towns will develop clear minds from contacting the purifying breeze from the fragrances on the body of Vāsudeva.

||12.2.22 ||  
 teṣāṁ prajā-visargaś ca  
 sthaviṣṭhah sambhaviṣyati  
 vāsudeve bhagavati  
 sattva-mūrtau hr̥di sthite

When Lord Vāsudeva, the Supreme Lord, appears in their hearts in his śuddha-sattva form, the creation of the population with strong sense of dharma will take place.

*Sthaviṣṭhah* means "strong because of being fixed in dharma."

||12.2.23 ||  
 yadāvatīrṇo bhagavān  
 kalkir dharma-patir harīḥ  
 kṛtam bhaviṣyati tadā  
 prajā-sūtiś ca sāttviki

When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga and creation of population in *sattva-guṇa* will begin.

*Sūtiḥ* means production.

||12.2.24 ||  
 yadā candraś ca sūryaś ca  
 tathā tiṣya-bṛhaspati  
 eka-rāśau sameṣyanti  
 bhaviṣyati tadā kṛtam

When the moon, the sun and Bṛhaspati simultaneously enter the constellation Puṣyā in Karkaṭa sign, Satya-yuga will begin.

This verse describes the beginning of Satya-yuga. *Tisya* means Puṣya constellation. Jupiter enters Cancer sign every twelve years (staying there for approximately a year) and during that time it is possible for two or three dark moons (conjunction of sun and moon) to conjoin with Jupiter. However, when all three planets enter Puṣya simultaneously, Satya-yuga begins.

||12.2.25 ||  
ye 'titā vartamānā ye  
bhaviṣyanti ca pārthivāḥ  
te ta uddeśataḥ proktā  
vamśiyāḥ soma-sūryayoh

Thus I have described in brief all the kings—past, present and future—who belong to the dynasties of the sun and the moon.

This concludes the description what started in Canto Nine.

||12.2.26 ||  
ārabhya bhavato janma  
yāvan nandābhīṣecanam  
etad varṣa-sahasram tu  
śatam pañcadaśottaram

From your birth up to the coronation of King Nanda, 1,150 years will pass.

The years should be enumerated from Parīkṣit onwards. From kings like Mārjāri (grandson of Jarāsandha) contemporary to Parīkṣit to Nanda<sup>46</sup> will be a little less than one thousand five hundred years, a sequence not including period when the kingdom was splintered.

||12.2.27-28 ||  
saptarśinām tu yau pūrvau  
drṣyete uditau divi  
tayos tu madhye nakṣatram  
drṣyate yat samām niśi  
  
tenaiva ṛṣayo yuktās  
tiṣṭhanty abda-śatam nr̥ṇām  
te tvadiye dvijāḥ kāla

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<sup>46</sup> SB 12.1.9

adhunā cāśritā maghāḥ

Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling constellation for that time. The Seven Sages will remain connected with that particular constellation for one hundred human years. Currently, during your lifetime, they are situated in the constellation called Maghā.

A precise calculation of time is given in order to define the beginning of Kali-yuga and its progress. Between the first two stars (Pulaha and Kratu) of the seven sages, which is shaped like a cart when seen at night, the constellations starting from Āsvini appear. Each constellation will remain for a hundred years in that position. Now, during the time of Parikṣit, the constellation was Maghā. When Kṛṣṇa was born the constellation between those two stars was Āśleṣa. When the two stars' positioning in Āśleṣa was finished and they entered Maghā constellation, Kali-yuga began. When the seven sages reach Purvāśadha constellation Kali will be flourishing. This will be understood later in the text.

||12.2.29 ||  
viṣṇor bhagavato bhānuḥ  
kṛṣṇākhyo 'sau divam gataḥ  
tadāviśat kalir lokam  
pāpe yad ramate janah

When the seven sages entered Maghā constellation, when Viṣṇu, the Lord of Vaikunṭha, the ray of Kṛṣṇa, went to Vaikunṭha, Kali entered this world, and people then began to take pleasure in sinful activities.

When the seven sages entered Maghā constellation, and the Lord of Vaikunṭha, the ray (*bhānuḥ*) of Kṛṣṇa, who is completely famous as Kṛṣṇa, went to Vaikunṭha (while Kṛṣṇa remained aprakaṭa in Dvārakā and Vraja). According to Śridhara Svāmī, the word *bhānuḥ* means "śuddha-sattva form" since *bhānuḥ* means "he who shines."

||12.2.30 ||  
yāvat sa pāda-padmābhyaṁ  
sprśan āste ramā-patiḥ  
tāvat kalir vai prthivīm

parākrantum na cāśakat

As long as Śrī Kṛṣṇa, the husband of Lakṣmī, touched the earth with his lotus feet, Kali could not subdue this planet.

"But it is said that, when Duryodhana began the gambling match during the Lord's advent at the junction of Dvāpara-yuga, and when at the time he attempted to take off Draupadī's clothing, Kali, ordered by the Lord, took that auspicious moment to gain control of the earth." True, but at that time the influence was insignificant. When Kṛṣṇa was present the four legs of *dharma* were also present and people were completely happy. According to the statement of earth herself, the strength of *dharma* was greater than that of Tretā-yuga. What then is the question of Kali conquering at that time?

||12.2.31 ||  
yadā devarṣayah sapta  
maghāsu vicaranti hi  
tadā pravṛttas tu kalir  
dvādaśābda-śatātmakah

When the seven sages pass into the constellation Maghā, the age of Kali begins. Kali-yuga comprises twelve hundred years of the *devatās*.

When the seven sages enter Maghā constellation and Kṛṣṇa disappears, the next moment after that Kali-yuga begins. Twelve hundred years of the *devatās* includes the two *sandhyās* as well.<sup>47</sup>

||12.2.32 ||  
yadā maghābhyo yāsyanti  
pūrvāśādhaṁ maharṣayah  
tadā nandat̄ prabhṛty eṣa  
kalir vṛddhim gamiṣyati

When the seven sages enter Pūrvāśādha constellation,<sup>48</sup> Kali will have his full strength, beginning from King Nanda and his dynasty.

<sup>47</sup> There is a *sandhyā* at the beginning and end of each *yuga*. The proportions are .1 from the beginning portion, .8 for the middle portion and .1 for the concluding portion of the *yuga*.

<sup>48</sup> From Magha to Pūrvāśādha constellation is a count of eleven. Thus the number of years between Kāñña's disappearance and King Nanda dynasty is 1100 years.

This verse describes the time it took for Kali to become strong.

||12.2.33 ||  
yasmin kṛṣṇo divāṁ yātas  
tasminn eva tadāhani  
pratipannam kali-yugam  
iti prāhuḥ purā-vidah

The ancients with knowledge have declared that on the very day that Kṛṣṇa departed for the spiritual world, the influence of the age of Kali began.

"Well, some recent speculators have said that Kṛṣṇa made his appearance in the first *sandhyā* of Kali-yuga." This verse refutes that theory. The general rule is that next *yuga* enters during the concluding part of the closing *sandhyā* (called a *sandhyāṁśa*) of the previous *yuga*. However, because of the influence of Kṛṣṇa, Kali could not have any effect at that time.

||12.2.34 ||  
divyābdānāṁ sahasrānte  
caturthe tu punah kṛtam  
bhaviṣyati tadā nēñāṁ  
mana ātma-prakāśakam

After the one thousand celestial years of Kali-yuga, Satya-yuga will manifest again at the concluding *sandhyā* of Kali-yuga. At that time the minds of all men will become self-effulgent.

This verse describes the entrance time of Satya-yuga. *Caturthe* means "in Kali-yuga." Here it actually means that Satya-yuga will begin during the *sandhyāṁśa* of Kali-yuga<sup>49</sup>.

||12.2.35 ||  
ity eṣa mānavo vāṁśo  
yathā saṅkhyāyate bhuvi  
tathā viṭ-śūdra-viprāṇāṁ  
tās tā jñeyā yuge yuge

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<sup>49</sup> The total number of devatā years for Kali-yuga is 1200 years. The first *sandhyā* is 120 devatās years and the *sandhyāčā* is 120 years. The middle portion is 960 devatā years (approximately 1000).

Thus I have enumerated the families descended from of Manus on this earth. One can similarly enumerate the *vaiśyas*, *śūdras* and *brāhmaṇas* living in the various ages.

Just as the numbers in members in the families of Manu have been enumerated, the *varṇas* can be calculated, though they have not been mentioned here.

||12.2.36 ||

eteṣāṁ nāma-liṅgānāṁ  
puruṣāṇāṁ mahātmanāṁ  
kathā-mātrāvaśiṣṭānāṁ  
kīrtir eva sthitā bhuvi

These great personalities are now known only by their names and their stories. Thus, only their fame remains on the earth.

Of those who are known by names (*nāma-liṅgānām*) and remaining stories, their glories alone survive.

||12.2.37 ||

devāpiḥ śāntanor bhrātā  
maruś cekṣvāku-vamśa-jah  
kalāpa-grāma āsāte  
mahā-yoga-balānvitau

Devāpi, the brother of Mahārāja Śāntanu, and Maru, the descendant of Ikṣvāku, both possessing great mystic strength, are living even now in the village of Kalāpa.

This describes the method of reviving the destroyed line of kings. Devāpi was in the moon dynasty.

||12.2.38 ||

tāv ihaitya kaler ante  
vāsudevānuśikṣitau  
varṇāśrama-yutāṁ dharmāṁ  
pūrva-vat prathayiṣyataḥ

At the end of the age of Kali, these two kings, having received instruction directly from Vāsudeva, will return to human society and establish *varṇāśrama-dharma*, just as it was before.

||12.2.39 ||

kṛtam tretā dvāparam ca  
kaliś ceti catur-yugam  
anena krama-yogena  
bhūvi prāṇiṣu vartate

The cycle of four ages—Satya, Tretā, Dvāpara and Kali—continues perpetually among living beings on this earth, in the same sequence.

This verse shows the cycle of four yugas.

||12.2.40 ||

rājann ete mayā proktā  
nara-devās tathāpare  
bhūmau mamatvāṁ kṛtvānte  
hitvemāṁ nidhanāṁ gatāḥ

O King Parīkṣit! All these kings I have described, as well as all other human beings, come to this earth and develop possessiveness, and at the end give up this world and meet their destruction.

||12.2.41 ||

kṛmi-vid-bhasma-samjñānte  
rāja-nāmno 'pi yasya ca  
bhūta-dhruk tat-kṛte svārtham  
kim veda nirayo yataḥ

Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures other living beings for the sake of his body know about his own self-interest, since his activities simply lead him to hell?

He who is known by the name of "king" after death is known by the names "worms," "stool," and "ashes." He commits violence for the sake of his body (*tat-kṛte*).

||12.2.42 ||

kathāṁ seyam akhaṇḍā bhūḥ  
pūrvair me puruṣair dhṛtā  
mat-putrasya ca paustrasya

mat-pūrvā vamśa-jasya vā

"The whole earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to remain in the hands of my sons, grandsons and other descendants?"

Possessiveness is illustrated by emotional statements. Since the land was held by my predecessors, how can I arrange for it to pass to my sons?

||12.2.43 ||

tejo-'b-anna-mayam kāyam  
gr̥hitvātmatayābudhāḥ  
mahīm mamaṭayā cobhau  
hitvānte 'darśanam gatāḥ

Although the foolish accept the body made of earth, water and fire as "me" and this earth as "mine," in every case they must abandon both their body and the earth and die.

Having accepted body as self and earth as "mine," they give up both body and land at the end and die (adarśanam).

||12.2.44 ||

ye ye bhū-patayo rājan  
bhuñjate bhuvam ojasā  
kālena te kṛtāḥ sarve  
kathā-mātrāḥ kathāsu ca

O King! All these kings who tried to enjoy the earth by their strength were reduced by the force of time to nothing more than topics in stories.

Thus ends the commentary on the Second Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Three Description of the Yugas

|| 12.3.1 ||

śri-śuka uvāca  
dr̥ṣṭvātmani jaye vyagrāṇ  
nr̥pān hasati bhūr iyam

aho mā vijigīṣanti  
mr̥tyoh kriḍanakā nṛpāḥ

Śukadeva Gosvāmī said: Seeing the kings of this earth busy trying to conquer her, the earth laughed. She said: These kings, who are playthings in the hands of death, desire to conquer me.

The Third Chapter describes the laughter of the earth, the legs of *dharma*, the faults of Kali and remembrance of the Lord which destroys the influence of Kali. The end of the last chapter mentioned how foolish people try to control the whole earth. This topic is enlarged through the descriptions made by the earth. *Mā* means "me."

|| 12.3.2 ||  
kāma eṣa narendrāṇāṁ  
moghah syād viduṣām api  
yena phenopame piṇḍe  
ye 'ti-viśrambhitā nṛpāḥ

The lust of even intelligent kings, by which they put trust in the body which is as transient as bubbles in water, ends in failure.

By this lust (*yena*) kings put trust in this body (*piṇḍe*).

|| 12.3.3-4 ||  
pūrvam nirjitya ṣaḍ-vargam  
jeṣyāmo rāja-mantriṇāḥ  
tataḥ saciva-paurāpta-  
karīndrān asya kantakān  
  
evam krameṇa jeṣyāmah  
pr̥thvīm sāgara-mekhalām  
ity āśā-baddha-hṛdayā  
na paśyanty antike 'ntakam

"First I will conquer my senses and mind; then I will subdue my chief ministers and rid myself of my advisors, citizens, friends and relatives, as well as the keepers of my elephants and my enemies. In this way I will gradually conquer the entire earth girdled by the ocean." With their hearts bound by great expectations, they fail to see death waiting nearby.

Lust is shown in two verses. Since no one can be a king while having lust for sense objects, first he must control his senses and mind. *Asya kāñṭakān* means "enemy kings."

|| 12.3.5 ||

samudrāvaraṇāṁ jitvā  
māṁ viśanty abdhim ojasā  
kiyad ātma-jayasyaitan  
muktir ātma-jaye phalam

After conquering all the land on my surface, they forcibly enter the ocean. What is the use of a kingdom for a person with control of the mind? Liberation is the gaol for a person with control of the mind.

After conquering the earth, they enter the ocean to steal the jewels. Those who want to attain a kingdom by sense control are fools.

|| 12.3.6 ||

yāṁ visṛjyaiva manavas  
tat-sutāś ca kurūdvaha  
gatā yathāgatām yuddhe  
tāṁ māṁ jeṣyanty abuddhayāḥ

O best of the Kurus! The Manus and their sons, according to their understanding, gave up ruling the earth, and went to the forest, but fools will conquer me.

According to their knowledge (*yathāgatam*), the Manus became detached, gave up the earth and went to the forest (*gatāḥ*). Those who are foolish will conquer me.

|| 12.3.7 ||

mat-kṛte pitṛ-putrāṇāṁ  
bhrātrṇāṁ cāpi vigrahāḥ  
jāyate hy asatām rājye  
mamatā-baddha-cetasām

For the sake of conquering me, materialistic persons fight with fathers, sons and brothers, because their hearts are bound to possessiveness for an impermanent kingdom.

|| 12.3.8 ||

mamaiveyam mahi kṛtsnā  
 na te mūḍheti vādinah  
 spardhamānā mitho ghnanti  
 mriyante mat-kṛte nṛpāḥ

"All this land is mine! It's not yours, you fool!' the kings say and, fighting, kill or get killed for the sake of possessing the earth.

|| 12.3.9-13 ||

pṛthuh purūravā gādhir  
 nahuṣo bharato 'rjunah  
 māndhātā sagaro rāmah  
 khaṭvāṅgo dhundhuhā raghuḥ

ṭṛṇabindur yayātiś ca  
 śaryātiḥ śantanur gayah  
 bhagirathah kuvalayāśvah  
 kakutstho naiṣadho nṛgah

hiran্যakaśipur vṛtro  
 rāvaṇo loka-rāvaṇah  
 namuciḥ śambaro bhaumo  
 hiran্যākṣo 'tha tārakah

anye ca bahavo daityā  
 rājāno ye maheśvarāḥ  
 sarve sarva-vidah śurāḥ  
 sarve sarva-jito 'jitāḥ

mamatām mayy avartanta  
 kṛtvoccair martya-dharminah  
 kathāvaśeṣah kale na  
 hy akṛtārthah kṛtā vibho

Such kings as Pṛthu, Purūravā, Gādhi, Nahuṣa, Bharata, Kārtavīrya Arjuna, Māndhātā, Sagara, Rāma, Khaṭvāṅga, Dhundhuhā, Raghu, Ṭṛṇabindu, Yayāti, Śaryāti, Śantanu, Gaya, Bhagiratha, Kuvalayāśva, Kakutstha, Naiṣadha, Nṛga, Hiran्यakaśipu, Vṛtra, Rāvaṇa, who made the whole world lament, Namuci, Śambara, Bhauma, Hiran्यākṣa and Tāraka, as well as many other demons and kings who were powerful controllers, were full of knowledge, heroic, all-conquering and

unconquerable. Nevertheless, O almighty Lord, they lived their lives intensely trying to possess me. They were not unsuccessful, even though they attained their goals fully, for these kings in time have become only historical accounts.

Śrīdhara Svāmī says that Rāma mentioned here is not the son of Daśaratha. It is another king. Though these kings had strong possessive instincts, they were not unsuccessful, but they were also successful since they attained their desires (*kṛtāḥ*). They were full in form, qualities, and other features, but even then, they ultimately are only stories in history. What then to speak of modern persons, who are imperfect in attaining wealth and other things? *Kṛta* means Satya-yuga and *paryāpti* according to *Āmara-koṣa*, and *paryāpti* means fullness.

||12.3.14 ||

kathā imāḥ te kathitā mahiyasāṁ  
vitāya lokeṣu yaśah pareyuṣāṁ  
vijñāna-vairāgya-vivakṣayā vibho  
vaco-vibhūtir na tu pāramārthyam

O mighty Parīkṣit! I have related to you the narrations of all these great devotees who attained the Lord, who spread their fame throughout the world, with a desire to speak about their renunciation and their realization of the Lord. I have not spoken to show the power of words, but to give you the highest spiritual knowledge.

The purpose of telling about the dynasties of kings is here explained. What was the purpose of telling about great devotees like Priyavrata who attained (*īyusāṁ*) the Lord (*para*)? The listener should learn about the activities of these devotees, since I had a desire to speak about their realization of the Lord and their renunciation. O great one (*vibho*)! You will also be like them. I have spoken, not to show the power of words, but for you to gain the highest spiritual knowledge.

|| 12.3.15 ||

yas tūttamah-śloka-guṇānuvādah  
saṅgiyate 'bhikṣṇam amāṅgala-ghnah  
tam eva nityam śṛṇuyād abhikṣṇam  
krṣṇe 'malām bhaktim abhipsamānah

The person who desires pure *bhakti* to Kṛṣṇa should hear the narrations of the Lord's glorious qualities, the constant chanting of which destroys everything inauspicious.

Therefore one should continuously hear stories about these great devotees. But, in talks about the stories of the Lord, one should hear the remarkable excellence in the stories of Kṛṣṇa's eternal associates, which are superior even to the stories of these great devotees. One who desires pure *bhakti* should constantly hear the stories revealing the qualities of the Lord, which are found here and there in the other cantos, but are everywhere in the Tenth Canto. Thus four points should be understood: hear about devotees, hearing about Kṛṣṇa's devotees, hearing in the Bhāgavatam and hearing the Tenth Canto.

|| 12.3.16 ||  
śrī-rājovāca  
kenopāyena bhagavan  
kaler doṣān kalau janāḥ  
vidhamiṣyanty upacitāṁs  
tan me brūhi yathā mune

King Parikṣit said: My lord! How will persons living in the age of Kali destroy the heaps of faults of this age? O great sage! Please explain this to me exactly.

*Vidhamiṣanti* means "they will destroy." *Yathā* means "as it is."

|| 12.3.17 ||  
yugāni yuga-dharmāṁś ca  
mānam pralaya-kalpayoh  
kālasyeśvara-rūpasya  
gatim viṣṇor mahātmanah

Please explain the *yugas*, their specific qualities, the duration of maintenance and destruction of the universe, and the movement of time, which is the direct representation of the Supreme Lord, the soul of all, Viṣṇu.

Tell me about the *yugas*, and the duration of maintenance and destruction (*pralaya-kalpayoh*). This is not a material question, since time is a representative of the Lord.

|| 12.3.18 ||  
śrī-śuka uvāca  
kṛte pravartate dharmaś  
catuṣ-pāt taj-janair dhṛtaḥ  
satyam dayā tapo dānam  
iti pādā vibhor nṛpa

Śukadeva Gosvāmī said: O King! In the beginning, during Satya-yuga, the age of truth, religion is maintained by the people with all four of its legs of truthfulness, mercy, austerity and cleanliness intact.

First the characteristics of the *yugas* are described. Dharma is maintained by the people of Satya-yuga. *Dānam* means *śaucam*, since the root *dai* means to clean and *dāna* also means cleaning. That is mentioned in the First Canto.

|| 12.3.19 ||  
santuṣṭāḥ karuṇā maitrāḥ  
śāntā dāntās titikṣavāḥ  
ātmārāmāḥ sama-dṛśāḥ  
prāyaśāḥ śramaṇā janāḥ

The people of Satya-yuga are for the most part self-satisfied, merciful, friendly to all, peaceful, sober, tolerant, and *ātmārāma*. They see all things equally and endeavor to understand *ātmā*.

*Śramaṇāḥ* means the people are engaged in trying to realize *ātmā*.

|| 12.3.20 ||  
tretāyāṁ dharma-pādānāṁ  
turyāṁśo hiyate śanaiḥ  
adharma-pādair anṛta-  
himṣāsantosa-vigrahaiḥ

In Tretā-yuga each leg of religion is gradually reduced by one quarter by the influence of the four pillars of irreligion—lying, violence, dissatisfaction and quarrel.

Truth is reduced by lying. Mercy is reduced by violence. Austerity is reduced by dissatisfaction. Cleanliness is reduced by quarrel.

|| 12.3.21 ||

tadā kriyā-tapo-niṣṭhā  
nāti-himṣrā na lampaṭāḥ  
trai-vargikāś trayī-vṛddhā  
varṇā brahmottarā nṛpa

In the Tretā age people are devoted to ritual performances and austerities. They are not excessively violent or very lusty after sensual pleasure. Their interest lies primarily in religiosity, economic development and regulated sense gratification, and they achieve prosperity by following the prescriptions of the three Vedas. Although in this age society evolves into four separate classes, O King, brāhmaṇas are more numerous.

Brahmottarāḥ means the brāhmaṇas are more numerous.

|| 12.3.221 ||

tapah-satya-dayā-dāneśv  
ardham hrasvati dvāpare  
himṣātuṣṭy-anṛta-dveṣair  
dharmasyādharma-lakṣaṇaiḥ

In Dvāpara-yuga, the religious qualities of austerity, truth, mercy and cleanliness are reduced to one half by their irreligious counterparts—dissatisfaction, untruth, violence and enmity.

The list of adharmas starting with violence is not in the same order as the qualities of religion mentioned in the first line.

|| 12.3.23 ||

yaśasvino mahā-śilāḥ  
svādhyāyādhyayane ratāḥ  
ādhyāḥ kuṭumbino hṛṣṭā  
varṇāḥ kṣatra-dvijottarāḥ

In the Dvāpara age, people are famous and have great qualities. They devote themselves to the study of the Vedas, possess great wealth, support large families and are joyful. Of the four classes, the kṣatriyas and brāhmaṇas are most numerous.

|| 12.3.24 ||

kalau tu dharma-pādānāṁ

turyāṁśo 'dharma-hetubhiḥ  
edhamānaiḥ kṣiyamāṇo  
hy ante so 'pi vinaṅkṣyati

In the age of Kali, only one fourth of the four legs of religious principles remains. That last remnant will continuously be decreased by the ever-increasing principles of irreligion and will finally be destroyed.

One quarter of the legs which cause *dharma* remain, and these are destroyed by violence, lying, dissatisfaction and quarrel.

|| 12.3.25 ||  
tasmin lubdhā durācārā  
nirdayāḥ śuṣka-vairiṇāḥ  
durbhagā bhūri-tarṣāś ca  
śūdra-dāsottarāḥ prajāḥ

In the Kali age people tend to be greedy, ill-behaved and merciless, and they fight one another without good reason. Unfortunate and obsessed with many material desires, the people of Kali-yuga are almost all śūdras and barbarians.

Śūdra-dāsottrāḥ means the śūdras and fishermen are most numerous.

|| 12.3.26 ||  
sattvāṁ rajas tama iti  
dṛṣyante puruṣe guṇāḥ  
kāla-sañcoditāś te vai  
parivartanta ātmāni

All the material modes—goodness, passion and ignorance—are observed within a single person, though he may be prominently of one mode. They are set into motion in the *antahkaraṇa* by the power of time.

Just as planets like the sun have major periods (*dāśa*) and within that period there are minor periods (*antar-dāśa*) of the other planets, so in any particular *yuga*, the qualities of all four *yugas* periodically manifest. Thus, even in Kali-yuga, from time to time there is not a decrease in *dharma*. This is seen in a single person as well. In the *antahkaraṇa* (*ātmāni*) of a single person all the modes come and go periodically.

|| 12.3.27 ||

prabhavanti yadā sattve  
mano-buddhindriyāṇi ca  
tadā kṛta-yugam̄ vidyāj  
jñāne tapasi yad ruciḥ

When the mind, intelligence and senses are solidly fixed in *dharma* without material desires, that time should be understood as *Satya-yuga*. People then take pleasure in knowledge and austerity.

Now this point is explained. *Sattve* means "in *dharma* without material desires."

|| 12.3.28 ||

yadā karmasu kāmyeṣu  
bhaktir yaśasi dehinām  
tadā tretā rajo-vṛttir  
iti jānihi buddhimān

O most intelligent Parikṣit! When the conditioned souls are devoted to *dharma* with material motives and seek personal prestige, you should understand such a situation to be the age of *Tretā*, in which the functions of passion are prominent.

The people of *Tretā-yuga* have inclination for *dharma* with material desires.

|| 12.3.29 ||

yadā lobhas tv asantoṣo  
māno dambho 'tha matsarāḥ  
karmaṇāṁ cāpi kāmyānāṁ  
dvāparam tād rajas-tamah

When there is fondness for *dharma* with material motives, and also for *adharma*, such a time is the age of *Dvāpara*, dominated by the mixed modes of passion and ignorance. At that time greed, dissatisfaction, false pride, cheating and envy become prominent.

*Karmaṇāṁ kāmyānāṁ* means "in *dharma* with material motives." The word *ca* indicates they also have fondness for *adharma*. When there is fondness for *dharma* with material motives and also for *adharma*, then

know that to be Dvāpara-yuga, with a prominence of *rajas* and *tamas*. In that age greed and other qualities appear.

|| 12.3.30 ||

yadā māyānṛtam tandrā<sup>1</sup>  
nidrā himsā viṣādanam  
śoka-mohau bhayam dainyam  
sa kalis tāmasah smṛtah

When people favor only acts of *adharma*, then it is known as Kali, with a predominance of ignorance. At that time there are cheating, lying, laziness, sleepiness, violence, depression, lamentation, bewilderment, fear and poverty.

When people are fond of only *adharma*, then Kali with prominence of *tamas* appears, and deceit, lying, etc. appear. *Viṣādanam* means depression.

|| 12.3.31 ||

tasmāt kṣudra-dṛśo martyāḥ  
kṣudra-bhāgyā mahāśanāḥ  
kāmino vitta-hināś ca  
svairiṇyaś ca striyo 'satīḥ

Because of the bad qualities of the age of Kali, human beings will become shortsighted, unfortunate, gluttonous, lustful and poverty-stricken. The women, becoming unchaste, will freely wander from one man to the next.

Now the faults of Kali are described. *Tasmāt* means "because of Kali."

|| 12.3.32 ||

dasyūtkṛṣṭā janapadā  
vedāḥ pāṣānda-dūṣitāḥ  
rājānaś ca prajā-bhakṣāḥ  
śiśnodara-parā dvijāḥ

Cities will be dominated by thieves, the Vedas will be contaminated by speculative interpretations of atheists, political leaders will consume the citizens, and the *brāhmaṇas* will be interested in eating and sex life.

|| 12.3.33 ||

avratā baṭavo 'śaucā  
 bhikṣavaś ca kuṭumbinah  
 tapasvino grāma-vāsā  
 nyāsino 'tyartha-lolupah

The *brahmacāris* will fail to execute their vows and become unclean, the householders will become beggars, the *vanaprasthas* will live in the villages, and the *sannyāsīs* will become greedy for wealth.

The *brahmacāris* will not perform their vows and will be unclean. The householders will beg and not give in charity. The *vanaprasthas* will give up the forest and live in the village and will show off their austerities to the householders. The *sannyāsīs* will attempt to hoard money.

|| 12.3.34 ||  
 hrasva-kāyā mahāhārā  
 bhūry-apatyā gata-hriyah  
 śaśvat kaṭuka-bhāsiṇyaś  
 caurya-māyoru-sāhasāḥ

Women will become much smaller in size, will eat too much, have many children, and will be devoid of shyness. They will always speak harshly and will exhibit qualities of thievery, deceit and unrestrained audacity.

The qualities of women in Kali-yuga are described.

|| 12.3.35 ||  
 paṇayiṣyanti vai kṣudrāḥ  
 kirāṭāḥ kūṭa-kāriṇāḥ  
 anāpady api māṃsyante  
 vārtām sādhu jugupsitām

Petty merchants will earn their money by cheating. Even when there is no emergency, all varṇas will consider any degraded occupation as good.

Merchants (*kirāṭāḥ*), after cheating by use of *adharma* (*kūṭa-kāriṇāḥ*), will carry out transactions. All varṇas will consider a despised occupation as good, even when there is no emergency.

|| 12.3.36 ||

patim tyakṣyanti nirdravyam  
bhṛtyā apy akhilottamam  
bhṛtyam vipannam patayah  
kaulam gāś cāpayasvinih

Servants will abandon a master of the best qualities who has lost his wealth. Masters will abandon an incapacitated servant, even if that servant has been in the family for generations. Cows will be abandoned when they stop giving milk.

Servants and wives will give up masters and husband of good quality who have lost wealth. Masters will give a servant whose forefathers have served the family, because he is sick. They will give up cows which do not give milk because they are old.

|| 12.3.37 ||  
pitṛ-bhrātṛ-suhṛj-jñātin  
hitvā saurata-sauhṛdāḥ  
nanāndṛ-śyāla-samvādā  
dināḥ straiṇāḥ kalau narāḥ

In Kali-yuga, men will be wretched and controlled by women, with relationships based of sex life. They will reject their fathers, brothers, other relatives and friends and will instead associate with the sisters and brothers of their wives.

*Nanāndṛ* means "sister of one's wife."

|| 12.3.38 ||  
śūdrāḥ pratigrahiṣyanti  
tapo-veṣopajīvinah  
dharmam vakṣyanty adharma-jñā  
adhiruhyottamāsanam

Śūdras will accept charity and will earn their livelihood by making a show of austerity and wearing a mendicant's dress. Those who know nothing about religion will mount a high seat and presume to speak on religious principles.

|| 12.3.39-40 ||  
nityam udvigna-manaso  
durbhikṣa-kara-karśitāḥ

niranne bhū-tale rājan  
anāvṛṣṭi-bhayātūrāḥ

vāso-'nna-pāna-śayana-  
vyavāya-snāna-bhūṣaṇaiḥ  
hīnāḥ piśāca-sandarśā  
bhaviṣyanti kalau prajāḥ

In the age of Kali, people's minds will always be agitated. They will become emaciated by famine and taxation, my dear King, and will always be disturbed by fear of drought. They will lack adequate clothing, food and drink, will be unable to properly rest, have sex or bathe themselves, and will have no ornaments to decorate their bodies. The people of Kali-yuga will gradually appear like ghostly, haunted creatures.

|| 12.3.41 ||  
kalau kākiṇike 'py arthe  
vigṛhya tyakta-sauhṛdāḥ  
tyakṣyanti ca priyān prāṇān  
haniṣyanti svakān api

In Kali-yuga, men will develop hatred for each other even over a few coins. Giving up all friendly relations, they will be ready to lose their own lives and kill even their own relatives.

They will quarrel over twenty cowries.

|| 12.3.42 ||  
na rakṣiṣyanti manujāḥ  
sthavirau pitarāv api  
putrān bhāryām ca kula-jām  
kṣudrāḥ śiśnodaram-bharāḥ

Only interested in food and sex, degraded men will no longer protect their elderly parents, their children or their respectable wives.

|| 12.3.43 ||  
kalau na rājan jagatām param gurum  
tri-loka-nāthānata-pāda-paṅkajam  
prāyeṇa martyā bhagavantam acyutam  
yakṣyanti pāṣāṇḍa-vibhinna-cetasah

O King! In the age of Kali, people whose intelligence will be diverted by atheism, will almost never offer sacrifice to the Supreme Lord, supreme guru of the universe, at whose lotus feet the *devatās* bow.

After the first *sandhyā* of Kali has passed, the bad habits become very great. This is explained in two verses.

|| 12.3.44 ||

yan-nāmadheyam mriyamāṇa āturah  
patan skhalan vā vivaśo gr̄ṇan pumān  
vimukta-karmārgala uttamām gatim  
prāpnoti yakṣyanti na tam kalau janāḥ

Terrified, about to die, collapsing, with faltering voice, if a person utters the holy name of the Supreme Lord, he can be freed from the chains of *karma* and achieve the supreme destination. But still people in the age of Kali will not worship the Supreme Lord.

|| 12.3.45 ||

pūmsāṁ kali-kṛtān doṣān  
dravya-deśātmā-sambhavān  
sarvān harati citta-stho  
bhagavān puruṣottamāḥ

The Supreme Lord, situated in the heart, takes away all the faults created by Kali-yuga, by impurity of objects, places and mind.

It was asked how the faults of Kali can be removed. This verse answers. The faults are created by lack of purity of objects, place and mind.

|| 12.3.46 ||

śrutah saṅkirtito dhyātah  
pūjitaś cādṛto 'pi vā  
nṛṇāṁ dhunoti bhagavān  
hṛt-stho janmāyatāśubham

If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is

remembered within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes.

*Hṛt-sthāḥ* means the Lord who is remembered in one's heart. Not only the faults of Kali are removed but all reactions sins committed far in the past and recently are all destroyed.

|| 12.3.47 ||

yathā hemni sthito vahnir  
durvarṇam hanti dhātu-jam  
evam ātma-gato viṣṇur  
yoginām aśubhāśayam

Just as fire within gold removes any impurities caused by traces of other metals, Lord Viṣṇu within the heart purifies the minds of the yogīs.

Remembrance of the Lord is the only method for purifying the *antahkaraṇa*. Just as fire situated in gold removes the impurities such as copper mixed with it, whereas water or other substances do not, Viṣṇu, situated in their hearts, removes all sins in the *yogīs*. This does not take place by *yama*, *niyama* or other processes.

|| 12.3.48 ||

vidyā-tapah-prāṇa-nirodha-maitri-  
tīrthābhiseka-vrata-dāna-japyaiḥ  
nātyanta-śuddhim labhate 'ntarātmā  
yathā hṛdi-sthe bhagavaty anante

By one's engaging in the processes of *devatā* worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when one remembers the unlimited Lord in one's heart.

This is further described.

|| 12.3.49 ||

tasmāt sarvātmanā rājan  
hṛdi-stham kuru keśavam  
mriyamāṇo hy avahitas

tato yāsi parām gatim

Therefore, O King, endeavor with all your might to fix the Supreme Lord Keśava within your heart. You will certainly attain the supreme destination from remembering the Lord with attention.

Since persons like Ajāmila remembered the Lord without being attentive, you will certainly attain the Lord from remembering him (*tataḥ*) with attention

|| 12.3.50 ||

mriyamāṇair abhidhyeyo  
bhagavān paramesvarah  
ātma-bhāvam nayaty aṅga  
sarvātmā sarva-saṁśrayah

O King! The Supreme Lord, the ultimate controller, the soul of all beings and the supreme shelter of all beings, when meditated upon by dying persons, gives them *prema* for the Lord.

If dying people can meditate on the Lord, he will make them attain *prema* for the Lord (*ātmā-bhāvam*). How does the Lord know that they are meditating on the Lord? The Lord is the soul of all. Others may not know, but the Lord knows that they are meditating on him. "Why does the Lord give *prema* just from meditating on him once?" He is the shelter of all beings. Thus from him arises all *sādhanas* and all results of *sādhanas*. What is so remarkable about this for the Lord who is so magnanimous?

|| 12.3.51 ||

kaler doṣa-nidhe rājann  
asti hy eko mahān guṇah  
kīrtanād eva kṛṣṇasya  
mukta-saṅgah param vrajet

O King! Although Kali-yuga is an ocean of faults, there is still one good quality about this age. Simply by chanting about Kṛṣṇa, one can become free from material bondage and attains *prema*.

Now it is said that Kali is the best of all *yugas* in two verses. Though Kali is an ocean of faults, one good quality prevails like a king. *yathā eka eva*

*rājā asaṅkhyān api dasyūn hanti tathaivaika eva guṇah sarvān apyukta  
lakṣaṇa doṣān hantī bhāvah. sa eva kas tatrāḥ kīrtanād eveti* As one king alone kills many thieves, this one good quality destroys all the bad faults of Kali just mentioned. What is that quality? From chanting alone, which is not dependent on meditation or other processes, one attains the highest human goal, *prema*. Or chanting alone produce results, what to speak of combining meditation with chanting.

|| 12.3.52 ||

kṛte yad dhyāyato viṣṇum  
tretāyām yajato makhaiḥ  
dvāpare paricaryāyām  
kalau tad dhari-kīrtanāt

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by deity worship, can be obtained in Kali-yuga simply by chanting about the Lord.

Thus ends the commentary on the Third Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

#### Chapter Four Four Types of Destruction

|| 12.4.1 ||

śrī-śuka uvāca  
kālas te paramāṇv-ādir  
dvi-parārdhāvadhir nṛpa  
kathito yuga-mānam ca  
śṛṇu kalpa-layāv api

Śukadeva Gosvāmī said: O King! I have already described to you the measurements of time, beginning from the smallest unit up to the total life span of Lord Brahmā. I have also discussed the measurement of the *yugas*. Now hear about maintenance and annihilation.

In the Fourth Chapter, Śukadeva concludes the sweet topics of Kṛṣṇa by describing the four types of destruction.

|| 12.4.2 ||

catur-yuga-sahasram tu  
brahmaṇo dinam ucyate  
sa kalpo yatra manavaś  
caturdaśa viśām-pate

One thousand cycles of four ages constitute a single day of Brahmā, known as a *kalpa*. In that period, O King, there are fourteen Manus.

|| 12.4.3 ||  
tad-ante pralayas tāvān  
brāhmaṇī rātrir udāhṛtā  
trayo lokā ime tatra  
kalpante pralayāya hi

After one day of Brahmā, annihilation occurs during his night, which is of the same duration. At that time all the three planetary systems are subject to destruction.<sup>50</sup>

Tāvat means one thousand cycles of four yugas.

|| 12.4.4 ||  
eṣa naimittikah proktah  
pralayo yatra viśva-sṛk  
śete 'nantāsano viśvam  
ātmasāt-kṛtya cātma-bhūḥ

This is called the *naimittika*, or occasional, annihilation, during which the original creator, Lord Nārāyaṇa, lies down upon the bed of Ananta Śeṣa and absorbs the universe within himself while Lord Brahmā also enters.

The *naimittika* destruction is the first of the four types of destruction. Nārāyaṇa withdraws the universe into himself and sleeps. Brahmā also enters Nārāyaṇa and sleeps. Taking Brahmā's sleep as the cause (*nimitta*), the Lord destroys the three worlds. Thus this destruction is called *naimittika*. This is a daily destruction.

|| 12.4.5 ||  
dvi-parārdhe tv atikrānte  
brahmaṇah parameṣṭhinah

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<sup>50</sup> At the beginning of Brahmā's night, the planets including Svarga are flooded. Later all the planets and Brahmā enter into Viñēu.

tadā prakṛtayah sapta  
kalpante pralayāya vai

When the two halves of the lifetime of Lord Brahmā, the most elevated created being, are complete, the seven basic elements of creation are annihilated.

The destruction into *prakṛti* is described in two verses. The first half of Brahmā's life has passed. When the second half is completed, when Brahmā's life has ended, the seven elements consisting of *mahat-tattva*, *ahaṅkāra*, and the five *tan-mātrās* are destroyed.

|| 12.4.6 ||  
eṣa prākṛtiko rājan  
pralayo yatra liyate  
aṇḍa-koṣas tu saṅghāto  
vighāṭa upasādite

O King! That is called the *prākṛtika* destruction in which the universe made of all the elements merges in *prakṛti* when it is time for that destruction.

It is called the *prākṛtika* destruction because all the objects created from *prakṛti* reenter *prakṛti*. When the time of destruction arrives, the universe made of the combination of elements like *mahat-tattva* (*saṅghātah*) is destroyed.

|| 12.4.7 ||  
parjanyah śata-varṣāṇi  
bhūmau rājan na varṣati  
tadā niranne hy anyonyam  
bhakṣyamāṇāḥ kṣudhārditāḥ  
kṣayam yāsyanti śanakaiḥ  
kālenopadrutāḥ prajāḥ

O King! There will be no rain upon the earth for one hundred years. Drought will lead to famine, and the starving populace will consume one another. The inhabitants of the earth, bewildered by the force of time, will gradually be destroyed.

The way in which that destruction takes place is now described.

|| 12.4.8 ||

sāmudram daihikam bhaumam  
rasam sāmvartako raviḥ  
raśmibhiḥ pibate ghoraiḥ  
sarvam naiva vimuñcati

The sun in its annihilating form will drink up with its terrible rays all the water of the ocean, of living bodies and of the earth itself. But the devastating sun will not give back anything.

*Pibati* means "it draws up."

|| 12.4.9 ||  
tataḥ samvartako vahniḥ  
saṅkarṣaṇa-mukhotthitah  
dahaty anila-vegotthah  
śūnyān bhū-vivarān atha

Next the great fire of annihilation, rising from the mouth of Lord Saṅkarṣaṇa, and increased by the force of the wind, will burn the universe, scorching the lifeless planets.

|| 12.4.10 ||  
upary adhah samantāc ca  
śikhābhīr vahni-sūryayoh  
dahyamānam vibhāty aṇḍam  
dagdha-gomaya-piṇḍa-vat

Burned from all sides—from above by the blazing sun and from below by the fire of Lord Saṅkarṣaṇa—the universal sphere will glow like a burning ball of cow dung.

|| 12.4.11 ||  
tataḥ pracanḍa-pavano  
varṣāṇām adhikam śatam  
parah sāmvartako vāti  
dhūmram kham rajasāvṛtam

A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn gray.

A wind will for a little more than a hundred years, and then the sky covered with dust will turn gray.

|| 12.4.12 ||

tato megha-kulāny aṅga  
citra varṇāny anekaśah  
śatam̄ varṣāṇi varṣanti  
nadanti rabhasa-svanaiḥ

After that, O King, groups of multicolored clouds, roaring terribly with thunder, will pour down rain for one hundred years.

|| 12.4.13 ||

tata ekodakam̄ viśvam̄  
brahmāṇḍa-vivarāntaram

At that time, the shell of the universe will fill up with water, forming a single cosmic ocean.

|| 12.4.14 ||

tadā bhūmer gandha-guṇam̄  
grasanty āpa uda-plave  
grasta-gandhā tu pṛthivī  
pralayatvāya kalpate

As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

*Pralayatvāya* comes from *prakṛṣṭo layah*: a long destruction. A state of long destruction is called *pralayatvā*.

|| 12.4.15-19 ||

apām̄ rasam atho tejas  
tā liyante 'tha nirasāḥ  
grasate tejaso rūpam̄  
vāyus tad-rahitam̄ tadā

liyate cānile tejo  
vāyoh kham̄ grasate guṇam̄  
sa vai viśati kham̄ rājam̄s  
tatas̄ ca nabhaso guṇam̄

śabdam̄ grasati bhūtādir

nabhas tam anu liyate  
taijasaś cendriyāṇy aṅga  
devān vaikāriko guṇaiḥ

mahān grasaty ahaṅkāram  
guṇāḥ sattvādayaś ca tam  
grasate 'vyākṛtam rājan  
guṇān kālena coditam

na tasya kālāvayavaiḥ  
parināmādayo guṇāḥ  
anādy anantam avyaktam  
nityam kāraṇam avyayam

The element fire then swallows up the taste from the element water, which, deprived of its unique quality, taste, merges into fire. Air swallows up the form inherent in fire, and then fire, deprived of form, merges into air. The element ether swallows up the quality of air, namely touch, and that air enters into ether. Then, O King, false ego in ignorance swallows up sound, the quality of ether, after which ether also merges into false ego in ignorance. False ego in passion consumes of the senses, and false ego in goodness absorbs the *devatās*. Then the total *mahat-tattva* consumes false ego along with its various functions, and that *mahat-tattva* is consumed by the three basic modes of nature—goodness, passion and ignorance. My dear King Parīkṣit, these modes are further swallowed up by *prakṛti*, impelled by time. That *prakṛti* is not subject to the six kinds of transformation caused by the influence of time. Rather, it has no birth, no death, no existence, no increase, no change, and no decrease. It is the cause of the universe.

The verb *grasati* should be added to the first line of verse 15. *Bhūtādih* means *ahaṅkāra* in *tamas*. *Ahaṅkāra* in *rajas* swallows up the senses. *Mahat-tattva* swallows up *ahaṅkāra* along with its transformation of *guṇas* (*ahaṅkāra* in the modes of *tamas*, *rajas* and *sattva*). The *guṇas* swallow up *mahat-tattva* (*tam*). *Avyākṛtam* means *pradhāna* or *prakṛti*. *Prakṛti* is not subject to the transformation and other factors produced by the limbs of time, by days and nights. *Parināma* or development is the fourth change (*vikāra*) among six which are not present in *prakṛti*. The first is birth. But *prakṛti* has no beginning (*anādi*). It has no end (*anantam*). *Avyaktam* means that it does not show itself as existing for some time. *Nityam* means that *prakṛti* is always in one form. It does not

increase or grow. It does not decline (*avyayam*). Thus the six transformations are absent in *prakṛti*.<sup>51</sup>

|| 12.4.20-21 ||

na yatra vāco na mano na sattvam  
tamo rajo vā mahad-ādayo 'mi  
na prāṇa-buddhindriya-devatā vā  
na sanniveśah khalu loka-kalpah

na svapna-jāgrān na ca tat suṣuptam  
na kham jalam bhūr anilo 'gnir arkah  
saṁsupta-vac chūnya-vad apratarkyam  
tan mūla-bhūtam padam āmananti

In *pradhāna*, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the *mahat-tattva*, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or *devatās*. There is no arrangement of planetary systems, nor are there present the different stages of consciousness—sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. It is indescribable. Authorities in spiritual science explain, however, that since *pradhāna* is the original substance, it is the basis of material creation.

Two verses explain how *prakṛti* has no transformations like objects we perceive with passion and other qualities. *Loka-kalpah* means that there is no construction of planets.

|| 12.4.22 ||

layah prākṛtiko hy eṣa  
puruṣāvyaktayor yadā  
śaktayah sampraliyante  
vivasāḥ kāla-vidrutāḥ

The annihilation is called *prākṛtika* when the energies belonging to the Supreme Person and *prakṛti*, disassembled by the force of time, merge together totally.

<sup>51</sup> The six transformations are *janma*, *astītvā*, *vārdhi*, *pariēama*, *apakñaya*, and *mātyu*. jāyate asti  
vardhate vipariēamate apakñeyate naçyat

Energies like *sattva-guṇa* merge into *prakṛti*. However the Lord and *prakṛti* never are affected at any time.

|| 12.4.23 ||  
buddhīndriyārtha-rūpeṇa  
jñānam bhāti tad-āśrayam  
dr̥syatvāvyatirekābhyaṁ  
ādy-antavad avastu yat

Brahman manifests in the forms of intelligence, the senses and the objects of sense perception, and it is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause.

The state of being one with brahman in *ātyantika-pralaya* by those desiring impersonal liberation is now described. That oneness with Brahman that they desire will be produced when there is realization of the insubstantiality of the world of duality, which is an effect of Brahman. Thinking boldly in this way, they say this world is illusory. That is explained in nine verses. That Brahman (*jñānam*) appears in the form of intelligence, senses and objects, since they are transformations of the *śakti* of Brahman. What is this Brahman? It is the shelter of intelligence, senses and objects of this world since it is their cause. Neuter gender of *āśrayam* is poetic license. What is produced in this world as intelligence has a birth and a destruction. Though this is perceived as real, from the spiritual point of view it is not real since the world does not last forever. Two other reasons are given for the unreality of the world: it is visible and it is not different from its cause (*avyatirekha*). Because of these two reasons, the world is considered unreal.

The methodology is as follows. Because the world is visible, and because it has a beginning and end, and because it is not different from its cause, it is like a golden earring. From the spiritual point of view it is insubstantial.

Even if one maintains that the world is illusory, following the later descriptions of things related to Brahman being similarly *cit* and non-different from Paramātmā (*cit-sama ātmavat*) in verse 29, there should be visible, spiritual variety. Otherwise the reasoning will be erroneous. Śruti says *tāsām madhye sāksād brahma gopāla-puriḥ*: among all these abodes, the residence of Gopāla is directly the Absolute Truth. (*Gopāla-tāpanī Upaniṣad*) *Man-niketam tu nirguṇam*: my abode is beyond the gunas. (SB 11.25.25) *Nirguṇo mad-apāśrayah*: a worker who has taken shelter of me is

understood to be transcendental to the modes of nature. (SB 11.25.26) By these words of the Lord it is understood that though the abode and other spiritual objects are visible, they are eternal, since they are beyond the *gunas*.

|| 12.4.24 ||

dipas cakṣus ca rūpam ca  
jyotiṣo na pṛthag bhavet  
evam dhiḥ khāni mātrāś ca  
na syur anyatamād ṛtāt

A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are non-different from the element light. In the same way, intelligence, the senses and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them.

An example is given. Just as a lamp, the eye and form are aspects of light element, and are not different from light, which is their cause, so intelligence, senses and sense objects are not different from Brahman. Just as the lamp, eye and form—the effects--are said to be fire or light, so intelligence, senses and sense objects—the effects of Brahman--are said to be Brahman. "But if cause and effect are one, and the effect is unreal, then the cause is unreal since the effect is simply a transformation of the cause." The Brahman is completely different from their effects, and even from *prakṛti*, the cause of those effects.

|| 12.4.25 ||

buddher jāgaranām svapnah  
suṣuptir iti cocyate  
māyā-mātram idam rājan  
nānātvam pratyag-ātmani

The three states of intelligence are called waking consciousness, sleep and deep sleep. But, my dear King, the variegated experiences created for the pure living entity by these different states are nothing more than illusion.

The *jīva* has various states: waking, dream and deep sleep, which are three aspects of intelligence. These states are also false. That is explained in this verse. Waking, sleeping and deep sleep are called functions of intelligence.

The variety created in the *jīva* (*prayag-ātmani*) by states of consciousness is false (*māyā-mātram*) since it is a covering on Brahman.

|| 12.4.26 ||

yathā jala-dharā vyomni  
bhavanti na bhavanti ca  
brahmaṇidam tathā viśvam  
avayavy udayāpyayāt

Just as clouds in the sky come into being and are then destroyed, the material universe with its parts is created and destroyed within Brahman.

Non-difference of cause and effect in *parināma-vāda* was shown. Now the real existence of the Supreme Lord, the cause of the universe which has beginning and end, is shown according to *arambha-vāda* in two verses. Just as clouds are created and destroyed in the sky, the universe is created and destroyed in Brahman. The example of sky is used to show that the Paramātmā is not contaminated by the universe, just as the sky is not contaminated by formation of clouds. The universe with its parts such as a pot, with a beginning and an end, is not factual through all time since it has a beginning and end.

|| 12.4.27 ||

satyam hy avayavah proktah  
sarvāvayavinām iha  
vinārthena pratiyeran  
paṭasyevāṅga tantavah

O King! The cause of the universe is said to be factual since the cause is perceived to have a separate existence from the universe, just threads of a cloth are separate form the cloth.

The cause (Brahman) of the parts (universe) is shown to be factual in this world, O King, since even without the parts, the cause is perceived separately, just as the threads of a cloth are perceived separate from the cloth. This has been stated in the Seventh Canto:

kārya-kāraṇa-vastv-aikya-darśanam paṭa-tantuvat  
avastutvād vikalpasya bhāvādvaitam tad ucyate

Non-difference of conception is seeing the effect and the cause as one, like threads related to a cloth, since all these are unreal, arising from misconception.

SB 7.15.63

This conception allows one to realize oneness of Brahman.

|| 12.4.28 ||

yat sāmānya-viśeṣābhyaṁ  
upalabhyeta sa bhramah  
anyonyāpāśrayāt sarvam  
ādy-antavad avastu yat

What is experienced as cause and effect is an illusion since they are mutually dependent. Everything has a beginning and end and therefore unreal.

According to *vivarta-vāda* (theory of illusion), just as the effect of Brahman, the universe, is unreal, so Brahman as the cause is also unreal. What is perceived as cause and effect is perceived through error since they are mutually dependent, and thus impossible to determine. The meaning is this. Just as one mistakes a rope for a snake out of ignorance, (the rope is the cause and the effect snake, is false), so Brahman is mistaken to be the universe out of ignorance. How can Brahman be the cause, when it is dependent on the effect, the universe, which does not exist?

|| 12.4.29 ||

vikārah khyāyamāno 'pi  
pratyag-ātmānam antarā  
na nirūpyo 'sty anur api  
syāc cec cit-sama ātma-vat

This universe and even a single atom within it have no definition without reference to the Supreme Soul. If that is so, then objects related to the Lord are also spiritual and non-different from the Lord.

This universe, famous as being subject to change, and even an atom in it, cannot be defined without Paramātmā. Everything is Paramātmā. The universe is imposed on Paramātmā. The illusion of water in a mirage will not take place at all without light. It is all light. The illusion of water is imposed on light. However, some famous objects are perceived as real and

spiritual, such as *bhakti* and things produced by *bhakti* or within *bhakti*, and the abodes of the Lord.

lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam  
ahaituky avyavahitā yā bhaktih puruṣottame

It is said that the quality of *bhakti* beyond the *guṇas* is that *bhakti* which is devoid of other results other than *bhakti* and which is unobstructed by other processes. SB 3.29.12

The Lord says *mat-sevāyām tu nirguṇā*: faith in my devotional service is purely transcendental. (SB 11.25.27) He has also said *man nitekam tu nirguṇam, nirguṇo mad apaśrayah*, and *man niṣṭam nirguṇam smṛtam*: my abode is beyond the *guṇas*, the devotee is beyond the *guṇas*, knowledge of the Lord is beyond the *guṇas*. (SB 11.25.26, 24, 25) All objects related to *bhakti* are beyond the *guṇas*. *Gopāla-tāpanī Upaniṣad* says *tāsam madhye sāksād brahma-gopāla-puri hi*: among them, the abode of Gopāla is Brahman. *Saccidānandaika-rase bhakti-yoge tiṣṭhati*: the Lord resides in *bhakti*, filled with eternity, knowledge and bliss. The planet of the Lord and *bhakti-yoga* are beyond the *guṇas* and thus the highest truth. That is explained in this verse. If it is defined as being beyond the *guṇas*, it is *cit-samah*, the same *cit*. *Paramātmā* is beyond the *guṇas*. Since all these objects are the expansions of *Paramātmā*, they are the one *Paramātmā* (*ātmavat*).

|| 12.4.30 ||  
na hi satyasya nānātvam  
avidvān yadi manyate  
nānātvam chidrayor yadvaj  
jyotiṣor vātayor iva

There is no material duality in the Absolute Truth. If a person thinks there is duality he is ignorant like seeing space in two pots as different space, or two lamps as different fire or two *prāṇas* in two bodies as different *prāṇa*, when actually there is only one space, one fire and one *prāṇa*.

How does one conceive of oneness? There is no duality in the supreme truth. If one considers duality in the absolute one is ignorant. An ignorant person, on seeing two pots with cavities thinks the first pot has some space in it and the other pot has different space in it. Similarly on seeing two lamps an ignorant person thinks that the first lamp is one fire

and the second lamp a different fire. Or on seeing *prāṇa* in one body and another body, he will think that it is different *prāṇa*.

|| 12.4.31 ||

yathā hiranyaṁ bahudhā samiyate  
nṛbhīḥ kriyābhīr vyavahāra-vartmasu  
evam vacobhir bhagavān adhokṣajo  
vyākhyāyate laukika-vaidikair janaiḥ

Just gold is perceived in different forms by various types of manufacturing in the ordinary world, the Supreme Lord, inaccessible to material senses, is described in various words, both ordinary and Vedic, by different types of men.

Though at the time of creation the universe is seen to support various actions, the *jñāni* should know that there is only one Brahman. By various fabrications, gold appears as earrings or bracelets. By common words and Vedic verses, the Lord is described in many ways.

|| 12.4.32 ||

yathā ghano 'rka-prabhavo 'rka-darśito  
hy arkāṁśa-bhūtasya ca cakṣuṣas tamah  
evam tv aham brahma-guṇas tad-ikṣito  
brahmāṁśakasyātmana ātma-bandhanah

The cloud is a product of the sun and is revealed by the sun. But the cloud covers the eye, another portion of the sun. The effects of Brahman are revealed by Brahman. Similarly the *ahankāra*, the effect of Brahman, helps the *jīva*, a portion of Brahman, to bind himself up.

"If everything is Brahman because everything is the effect of Brahman, how can the *jīvas*, portions of Brahman, be covered by *ahankāra*, the effect of Brahman, which is illusory? And being covered, how do they become bewildered?" An example is given. The rays of the sun, transformed into clouds, become rain. It is said:

agnau prāptāhūtiḥ samyag ādityam upatiṣṭhate  
ādityāj jāyate vr̥ṣṭir vr̥ṣter annam tataḥ prajāḥ

Oblations to fire go to the sun. From the sun they transform into rain. Rain transforms into food and then into living entities.

The product of the sun is a cloud. Thus clouds are manifested by the sun. They cause a covering of the eye (blocking the sun), though the eye is a portion of the sun as well. Similarly *ahaṅkāra*, an effect of Brahman, binds up the *jīva*, a portion of Brahman. *Ātma-bandhanah* means the *jīva* binds himself.

|| 12.4.33 ||

ghano yadārka-prabhavo vidīryate  
cakṣuh svarūpam ravim ikṣate tadā  
yadā hy ahaṅkāra upādhir ātmāno  
jijñāsayā naśyati tarhy anusmaret

When the cloud produced from the sun is destroyed, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he realizes Brahman.

When the *ahaṅkāra*, a covering on the *jīva*, is destroyed, one realizes Brahman. This is explained through an example. When the cloud is destroyed, the eye sees the sun in its true form. The human eye and not the eye of the owl sees the sun. Similarly the eye of the *jñāni* who has some *bhakti* sees Brahman, and not the person without *bhakti*. *Bhavyāham ekayā grāhyah*: I am only achieved by *bhakti*. (SB 11.14.21) When *ahaṅkāra* is destroyed, one realizes Brahman.

|| 12.4.34 ||

yadaivam etena viveka-hetinā  
māyā-mayāhaṅkaraṇātma-bandhanam  
chittvācyutātmānubhavo 'vatiṣṭhate  
tam āhur ātyantikam aṅga samplavam

O King! When the illusory false ego that binds the soul has been cut off with the sword of discriminating knowledge and one remains with firm meditation on Acyuta, the Supreme Soul, it is called the *ātyantika-pralaya*.

For the destruction of *ahaṅkāra* one practices *bhakti-miśra-jñāna*. That is described in this verse. After cutting the bondage of *ahaṅkāra* by *jñāna-śāstra* (*viveka-hetinā*), one remains with firm mediation of the mind upon Acyuta. Or, for the accomplished yogi, after destroying *ahaṅkāra* complete realization of Brahman (*acyutāmānubhavaḥ*) remains steady. Being fixed in that state is called *ātyantika-pralaya* (*samplavam*).

|| 12.4.35 ||  
nityadā sarva-bhūtānām  
brahmādinām parantapa  
    utpatti-pralayāv eke  
sūkṣma-jñāḥ sampracakṣate

Experts in the subtle workings of nature, O subduer of the enemy, have declared that there are continuous processes of creation and annihilation that all created beings, beginning with Brahmā, constantly undergo.

This verse speaks of the *nitya-pralaya* (destruction at every moment).

|| 12.4.36 ||  
kāla-sroto-javenāśu  
hriyamāṇasya nityadā  
parināminām avasthās tā  
janma-pralaya-hetavah

The various states of the bodies of living entities which are quickly destroyed by the force of the flow of time are indications of continual birth and death.

The cause is explained. *Hṛiyamāṇasya* should be *hriyamānām*. The various states of the bodies of living entities, such as *bālyā*, *paugandā* etc., which are quickly destroyed by the force of the flow of time are indications of continual birth and death. The bodies and other objects are at every moment born and dying. Because of these various conditions of their bodies they are compared to flames.

|| 12.4.37 ||  
anādy-antavatānenā  
kālēneśvara-mūrtinā  
avasthā naiva dṛṣyante  
vivyati jyotiṣām iva

These stages of existence created by beginningless and endless time, which is representative of the Supreme Lord, are not visible, just as the infinitesimal changes of position of the planets in the sky cannot be directly seen.

"If these states are there at every moment, why are they not seen? The argument in question is without proof." The states of birth and death caused by time without beginning and end are not seen, just as the movements of the planets in the sky are not seen. Just as one must infer the movement of a planet at every moment so that it attains a different visible position, one must infer subtle states of change between the stages of infancy and youth which are visible. Thus the argument is not without proof.

|| 12.4.38 ||

nityo naimittikaś caiva  
tathā prākṛtiko layah  
ātyantikaś ca kathitah  
kālasya gatir idṛsi

In this way, the progress of time is described in terms of the four kinds of annihilation—continual (bodies), occasional (night of Brahmā), elemental (destruction of the universe at end of Brahmā's life) and final (liberation).

This is a summary.

|| 12.4.39 ||

etāḥ kuru-śreṣṭha jagad-vidhātur  
nārāyaṇasyākhila-sattva-dhāmnah  
lilā-kathās te kathitāḥ samāsataḥ  
kārtsnyena nājo 'py abhidhātum iśah

O best of the Kurus! I have related to you these narrations of the pastimes of Lord Nārāyaṇa, the creator of this world and the abode of all living entities, in a brief summary. Even Lord Brahmā himself is incapable of describing them entirely.

Topics of the Lord are summarized.

|| 12.4.40 ||

samsāra-sindhūm ati-dustaram uttitirṣor  
nānyah plavo bhagavataḥ puruṣottamasya  
lilā-kathā-rasa-niṣevaṇam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and even for persons who desires to cross the insurmountable

**ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes.**

The topics of the Lord are the life-sustaining medicine for all types of devotees, and even for those desiring liberation. Even those who desire liberation cannot achieve liberation without these topics. That is described in this verse. Or this is the answer to the question you asked at the beginning "What should a dying person do?" Other than food, there is nothing that can satisfy intolerable hunger. There is no other means of crossing material existence, such as *jñāna*. That would be like giving a garland and sandalwood to a person suffering from hunger. This will be explained later. You should not accept *jñāna* by which I cover the great secret of *bhakti* as the recommended process. *Rasa* in this verse means sweetness produced by the topics of the Lord's pastimes. One should not prescribe any other medicine except this nectar for persons suffering in the great fire of material life.

|| 12.4.41 ||  
purāṇa-samhitām etām  
ṛṣir nārāyaṇo 'vyayah  
nāradāya purā prāha  
kṛṣṇa-dvaipāyanāya saḥ

Long ago, this anthology of all the Purāṇas was spoken by wise Viṣṇu to Brāhma. Brāhma, with undiminished *bhakti*, taught it to Nārada. Nārada spoke it to Kṛṣṇa Dvaipāyana Vedavyāsa.

One should study, teach, hear, and have others hear *Bhāgavatam* following a pure, unbroken line of *guru-parampara*. That is the intention of this verse. Wise Nārāyaṇa taught this to Brāhma. The missing word Brāhma should be supplied. Brāhma, without decrease in *bhakti* because of having no offenses (*avyayah*), taught it to Nārada.

|| 12.4.42 ||  
sa vai mahyam mahā-rāja  
bhagavān bādarāyaṇah  
imām bhāgavatīm prītah  
samhitām veda-sammitām

O King! The great Vyāsadeva taught me this same scripture, Śrimad-Bhāgavatam, which is equal in stature to the four Vedas.

The phrases *purāna-saṁhitām etam*, and *imam bhāgavatīm saṁhitām* are in two separate sentences and thus there is no fault of too much repetition.

|| 12.4.43 ||  
imāṁ vakṣyaty asau sūta  
ṛṣibhyo naimiśālaye  
dirgha-satre kuru-śreṣṭha  
samprastah ūnakaḍibhiḥ

O best of the Kurus! That person Sūta Gosvāmī who is sitting before us will speak this *Bhāgavatam* to the sages assembled in the great sacrifice at Naimiśāraṇya, when questioned by the members of the assembly, headed by Ūnaka.

Pointing out Sūta in the assembly with his finger, he says "That Suta (asau sūta)."

Thus ends the commentary on the Fourth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Five Realization of Ātmā

|| 12.5.1 ||  
śri-śuka uvāca  
atrānuvarṇyate 'bhikṣṇam  
viśvātmā bhagavān hariḥ  
yasya prasāda-jo brahmā  
rudrah krodha-samudbhavah

Śukadeva Gosvāmī said: Śrimad-Bhāgavatam describes the Supreme Lord, soul of the universe, from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.

In the Fifth Chapter Śukadeva teaches Parīkṣit about Brahman in order to hide the real meaning of *Bhāgavatam*.

Having completed the *Bhāgavatam*, Śukadeva considered the matter within himself. Ah! It is improper that I have disclosed from my heart the great jewel among secrets and made it visible to all people. The Lord has said that this *bhakti* is the king of knowledge and the king of secret: *rāja-vidyā raja-guhyaṁ*. (BG 9.2) In this scripture I have explicitly revealed out of great mercy to Parīkṣit a subject which is the most secret: *sarva-guhyatamam*. (BG 18.64) I have shown *bhakti* to award all results both by negative and positive statements.

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ |  
tivreṇa bhakti-yogena yajeta puruṣam param ||

The person desiring destruction of all desires, the person with all desires, even the person with the intense desire for liberation, if he has good intelligence, will worship the Supreme Lord with pure *bhakti*. SB 2.3.10

mukha-bāhūru-pādebhyah puruṣasyāśramaiḥ saha  
catvāro jajñire varṇā guṇair viprādayah pṛthak  
  
ya eṣāṁ puruṣāṁ sākṣād ātma-prabhavam iśvaram  
na bhajanty avajānanti sthānād bhrasṭāḥ patanty adhah

Each of the four social orders, headed by the *brāhmaṇas*, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in his universal form, along with the *āśramas*. If any of the members of the four *varṇas* and four *āśramas* fail to worship the Lord, who is the source of their own creation, they will fall down from their *āśrama*. SB 11.5.2-3

*Karma*, which bestows *Svarga*, is definitely rejected. And famous *jñāna*, which bestows liberation, is rejected.

naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam  
kutah punah ūśvad abhadram iśvare  
na cārpitam karma yad apy akāraṇam

Even the stage of *jñāna* without the bondage of *karma* is not glorious because it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord? SB 1.5.12

Even *jñānī sannyāsīs* are rejected in .SB 11.5.3 quoted above. Practicing a tradition of *jñāna* without *bhakti* will not produce liberation.

ye 'nye 'ravindākṣa vimukta-māninas  
tvayy asta-bhāvād aviśuddha-buddhayah  
āruhya kṛcchreṇa param padam tataḥ  
patanty adho 'nādr̥ta-yuṣmad-aṅghrayah

O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for your lotus feet. SB 10.2.32

Since one attains liberation by *bhakti* without performance of *jñāna*, *jñāna* is not the exclusive process for attaining liberation:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmena śreyobhir itarair api  
  
sarvam mad-bhakti-yogena mad-bhakto labhate 'njasā  
svargāpavargam mad-dhāma kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by my devotee through loving service unto me. If somehow or other my devotee desires promotion to heaven, liberation, or residence in my abode, he easily achieves such benedictions. SB 11.20.32-33

One may protest that *jñāna* is well known for producing liberation. One should understand that *bhakti* within *jñāna*, though acting as minor element, produces liberation. *Jñāna* is a producer of liberation in name only. Even performing *jñāna* along with *bhakti* for liberation is not recommended. *Bhaktiyāham ekayā grāhyah*: I am only achieved by *bhakti*.

nāsāṁ dvijāti-saṁskāro na nivāso gurāv api  
na tapo nātma-mīmāṁsā na śaucam na kriyāḥ śubhāḥ

These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as *brahmacāris* in the āśrama of a spiritual master, nor have they executed austerities, speculated on the

nature of the self, followed the formalities of cleanliness or engaged in pious rituals. SB 10.23.43

kim vā yogena sāṅkhyena nyāsa-svādhyāyayor api  
kim vā śreyobhir anyaiś ca na yatrātmā-prado hariḥ

What is the use of *yoga*, *sāṅkhya*, *sannyāsa*, study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.21.12

The practice of *bhakti* is recommended through *upakrama* (proposal), *upasamihāra* (conclusion) and *abhyāsa* (repetition). Including *jñāna* and *yoga* here and therein the text is only to teach the devotees about these philosophies and to show the superiority of *bhakti*. By performing even a small amount of *bhakti* one gains liberation:

yan-nāmadheya-śravaṇānukīrtanād  
yat-prahvaṇād yat-smaraṇād api kvacit  
śvādo 'pi sadyah savanāya kalpate  
kutah punas te bhagavan nu darśanāt

By hearing or chanting your name, by offering respects to you, by occasional remembrance of you, even the dog-eater immediately becomes qualified for performing the soma sacrifice. O Lord! What then to speak of the person who sees you? SBG 3.33.6

aho bata śva-paco 'to gariyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuh sasnur āryā  
brahmānūcur nāma gr̄ṇanti ye te

How astonishing! The outcaste on the tip of whose tongue is your name is the guru! All those who chant your name, most respectable, have completed all austerities, all sacrifices, all bathing and all study of the Vedas. SB 3.33.7

na hi bhagavann aghaṭitam idam  
tvad-darśanān nr̄ṇām akhila-pāpa-kṣayah  
yan-nāma sakṛc chravaṇāt  
pukkaśo 'pi vimucyate saṁsārāt

O Lord! Nothing is impossible for you. Just from seeing you all my sins have been destroyed. By hearing one of your names once, even the outcaste is delivered from the material world. SB 6.16.44

It has been concluded by Uddhava and me that there is no other process of liberation from *samsara* except *bhakti*:

tāpa-trayenābhihitasya ghore  
santapyamānasya bhavādhvanīha  
paśyāmi nānyac charaṇam tavāṅghri-  
dvandvātapatrād amṛtābhivarṣāt

(My dear Lord, for one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides your two lotus feet, which are a shower of nectar extinguishing the fire of suffering. SB 11.19.9

samsāra-sindhūm ati-dustaram uttitirṣor  
nānyah plavo bhagavataḥ puruṣottamasya  
līlā-kathā-rasa-niṣevaṇam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes. SB 12.4.40

And in the following verses, liberation is derided as the goal of life, and *bhakti* is established by me as the crown jewel of human goals.

yasyām eva kavaya ātmānam aviratam vividha-vṛjina-samsāra-  
paritāpopatapyamānām anusavanām snāpayantas tayaiva parayā  
nirvṛtyā hy apavargam ātyantikām parama-puruṣārtham api svayam  
āśāditam no evādriyante bhagavadiyatvenaiva parisamāpta-sarvārthāḥ.

The wise, suffering from various calamities of material life, continually bathe themselves in the lake of *bhakti*, and because of its intense bliss, they do not strive for liberation, the highest goal, which comes of its own accord since they have attained everything by being the servants of the Lord. SB 5.6.17

evam dharmair manusyāṇām uddhavātma-nivedinām  
mayi sañjayate bhaktih ko 'nyo 'rtho 'syāvaśiṣyate

By those processes, those human beings who have actually surrendered themselves to me automatically develop love for me. What other purpose or goal could remain for my devotee? SB 11.19.24

duravagamātmā-tattva-nigamāya tavātta-tanoś carita-mahāmṛtābdhi-  
parivarta-pariśramaṇāḥ  
na parilaṣanti kecid apavargam apiśvara te caraṇa-saroja-hamṣa-kula-  
saṅga-visṛṣṭa-grīhāḥ

(My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of your pastimes, which you enact when you manifest your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of your feet. SB 10.87.21

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-  
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt  
sā brahmaṇi sva-mahimany api nātha mā bhūt  
kim tv antakāsi-lulitāt patatāṁ vimānāt

The bliss for your servant available from meditating on your lotus feet or from hearing about your pastimes from the devotees is not available in your form of greatness, Brahman, what to speak of the happiness for those who fall from the pleasures of Svarga. SB 4.9.10

nārāyaṇa-parāḥ sarve na kutaścana bibhyati  
svargāpavarga-narakeṣv api tulyārtha-darśināḥ

Devotees solely engaged in the devotional service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. SB 6.17.28

The authority of the words of other sages is relative, but the authority of my words is absolute. Let those words be famous everywhere, even in Vaikunṭha.

However, the Lord prefers some matters to be secret.

vedā brahmātmā-viṣayās tri-kāṇḍa-viṣayā ime  
parokṣa-vādā ḥṛṣayāḥ parokṣam mama ca priyam

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and *mantras*, however, express their meaning secretly, and I also am pleased by hiding those descriptions. SB 10.87.2

Since I have revealed the greatest secret, I have become not so dear to the Lord. What shall I do now? I have finished writing the *Purāṇa*. Let that be. Now I will try to hide the great secret of *bhakti*. Some one may impetuously show off a great, secret jewel to all people, and then, considering the matter, hide it in a box and place it in his treasure vault. He shows off another jewel, praising it as the ultimate jewel. Thus now I will teach *jñāna* to King Parikṣit, so that people will think, "Śukadeva is teaching Parikṣit *jñāna*. By the influence of the Lord's *māyā* they will think that *jñāna* is ultimate and *bhakti* is only a means to attain *jñāna*.

The Lord sometimes appears before the perfected devotees and tests them by offering them liberation. I will test the development of *bhakti* in my disciple Parikṣit by teaching him *jñāna*. The wise should know that this test is for the purpose of announcing to the world the steadiness of Parikṣit's *bhakti*. The ignorant people will explain that the result of *bhakti* and *jñāna* is only liberation, but one should understand that this is not my intention, because I have said that compared to liberation *bhakti* is much greater:

rājan patir gurur alam bhavatām yadūnām  
daivām priyah kula-patiḥ kva ca kiṅkaro vah  
astv evam aṅga bhagavān bhajatām mukundo  
muktīm dadāti karhicit sma na bhakti-yogam

O King Parikṣit! Kṛṣṇa was the protector, instructor, object of worship, giver of affection, and the leader of both clans. But he was sometimes your servant. The Lord gives liberation but not *bhāva-bhakti* to those who worship him. SB 5.6.18

One should not fear that Parikṣit will attain impersonal liberation by the *jñāna* that I will teach. Sūta, my disciple, has understood my intentions, and will later express them:

sa vai mahā-bhāgavataḥ parikṣid  
yenāpavargākhyam adabhra-buddhiḥ  
jñānenā vaiyāsaki-śabditenā  
bheje khagendra-dhvaja-pāda-mūlam

Parīkṣit, the great devotee, with pure intelligence, attained liberation in the form of the feet of the Lord who possesses a flag marked with Garuḍa, through knowledge spoken by Śukadeva. SB 1.18.16

And I have also indicated in SB 5.6.18 that Parīkṣit will attain *prema-bhakti*.

Realization of Brahman cannot be achieved by these teachings of ātmā separate from body. The Lord has said that *bhakti* conquers *jñāna*:

dravyam deśah phalam kālo jñānam karma ca kārakah  
śraddhāvasthākṛtir niṣṭhā trai-guṇyah sarva eva hi  
  
sarve guṇa-mayā bhāvāḥ puruṣāvyakta-dhiṣṭhitāḥ  
drṣṭam śrutam anudhyātam buddhyā vā puruṣarṣabha  
  
etāḥ saṁsṛtayah puriso guṇa-karma-nibandhanāḥ  
yeneme nirjitatāḥ saumya guṇā jīvena citta-jāḥ  
bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate

Therefore material substance, place, result of activity, time, knowledge, work, the performer of work, faith, state of consciousness, species of life and destination after death are all based on the three modes of material nature.

O best of human beings, all states of material being are related to the interaction of the enjoying soul and material nature. Whether seen, heard of or only conceived within the mind, they are without exception constituted of the modes of nature.

O gentle Uddhava, all these items related to the *guṇas* and *karma* are causes of *samsāra*. The living entity conquers these *guṇas*, manifested from the mind, by *bhakti-yoga*. Dedicated only to me, he surrenders and attains a loving relation to me. SB 11. 25.30-32

The devotee does not have any desire for liberation, the goal of *jñāna*. The Lord himself says this:

jñāne karmani yoge ca vārtāyām daṇḍa-dhāraṇe  
yāvān artho nṛṇām tāta tāvāṁs te 'ham catur-vidhah

Through analytic knowledge, ritualistic work, mystic yoga, mundane business and political rule, people seek to advance in religiosity, economic

development, sense gratification and liberation. But because you are my devotee, whatever men can accomplish in these multifarious ways you will very easily find within me. SB 11.29.33

Finally I will produce a work including teachings of *jñāna*, which will be like Mohinī avatāra, with different faces for different people, so that the demons will be cheated from drinking the nectar. In teaching about *jñāna*, I will utter words first with one meaning and then indicate another meaning smeared with *bhakti-rasa* to please the devotees. And then, by doing that, I will make all the elements of *jñāna* that are unfavorable for *bhakti* favorable for *bhakti* by including them in *bhakti*. In this way Śukadeva thought.

*Atra* means "in concluding this work." Brahmā was born from the Lord's pleasure. This means that Brahmā was born from the Lord's *sattva-guṇa*. However Brahmā is not born from *sattva* but *rajoguṇa*. Śiva arose from anger. Since the Lord is beyond the *guṇas*, it is impossible that he can have anger or *tamas* as part of his *svarūpa*. Therefore these statements are exaggeration, with another meaning.

The Lord beyond the *guṇas* is pleased with his devotee who serves him. He is angry at those who harm the devotees. The pleasure and anger of the Lord are *śuddha-sattva*. Brahmā is an example of attaining good fortune from the Lord's pleasure. He is the cause of the *sādhana* and *sādhyā* (*bhakti* and *prema*). The devotees should strive for this. The cause of destruction of *sādhana* and *sādhyā* is the Lord's anger. One should strive to avoid this. This is the conclusion of the Purāṇa.

"If Śukadeva completed the Purāṇa, why do we consider that First Canto and the remainder of the Twelfth Canto part of the *Bhāgavatam*?" Just as the preliminary and concluding portions of a sacrifice are also called the sacrifice, or the introduction to the drama and blessings at the end of a drama are part of the drama, so the beginning and concluding parts of the *Bhāgavatam* are considered part of the *Bhāgavatam*. Consider the following statement:

gītā su-gītā kartavyā kim anyaiḥ śāstra-vistaraiḥ  
yā svayam padmanābhasya mukha-padmād vinihsṛta

One should recite the *Gītā*. What is the necessity of any other scripture, when the *Gītā* emanates from the lotus mouth of the Supreme Lord? *Gītā-māhātmya* 4

Though all eighteen chapters of the *Gītā* were not completely spoken by the Lord, they are said to be spoken by him in this statement. Similarly though the last part of the Twelfth Canto was not spoken by Śukadeva, it is also said to be spoken by him. This is the conclusion.

|| 12.5.2 ||

tvam tu rājan mariṣyeti  
paśu-buddhim imāṁ jahi  
na jātah prāg abhūto 'dya  
deha-vat tvam na naṅkṣyasi

O King! Give up the animal mentality, thinking "I will die." You have never been born, you were previously not non-existent, and you will not be destroyed in the future like your body.

The teachings on *jñāna* begin. The word *tu* indicates a different subject. *Mariṣye* should be *mariṣyāmi*. Give up the intelligence of animals. Destroy that with discrimination.

tam mopayātam pratiyantu viprā  
gaṅgā ca devī dhrta-cittam iśe  
dvijopasṛṣṭah kuhakas takṣako vā  
daśatv alam gāyata viṣṇu-gāthāḥ

The *brāhmaṇas* and *Gaṅgā-devī* should know that I am surrendered, and have dedicated my heart to the Lord. Let the snake released by the *brāhmaṇa*, even if it is an imposter, bite me. Please sing topics concerning the Lord. SB 1.19.15

Since Parikṣit had promised to dedicate himself to hearing *Bhāgavatam*, he cannot be accused of having animal intelligence. Thus these teaching on *jñāna* are not meant for Parikṣit but for others who have animal intelligence. Since Parikṣit is his disciple, he addresses him, though it is meant for others. Similarly Kṛṣṇa addresses Arjuna in the *Gītā*, though the teachings are meant for all people. The discrimination is described. Your body did not exist previously, now it exists and in the future it will be destroyed. But you are not born, and you were not previously non-existent. Nor will you die. You are *jīvātmā*, different from the material covering. This is not unfavorable for *bhakti*.

|| 12.5.3 ||

na bhaviṣyasi bhūtvā tvam

putra-pautrādi-rūpavān  
bijāṅkura-vad dehāder  
vyatirikto yathānalah

You will not take birth again in the form of your sons and grandsons, like a sprout taking birth from a seed and then generating a new seed. Rather, you are entirely distinct from the material body and its paraphernalia, in the same way that fire is distinct from its fuel.

Though bodies are continually born, the *ātmā* is not born repeatedly. You will not be born as your sons and grandsons. Śruti says *aṅgād aṅgāt sambhavasi hr̥dayāt abhijāyase ātmā vai putranāmāsi samjīva śaradah* *śatam*: you are born from the limbs, you are born from the heart; you are born as your son's name-- live for a hundred years. Like a sprout from a seed, a body takes the form of a child. From the spout comes another seed, which produces a grandson. But you are not like this, since the *ātmā* is different from the material covering, just as a flame is different from the wood it burns. A body is born from another body, but the *ātmā* is not like this.

|| 12.5.4 ||  
svapne yathā śiraś-chedam  
pañcatvādy ātmanah svayam  
yasmāt paśyati dehasya  
tata ātmā hy ajo 'marah

In a dream, one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake, the *ātmā* sees his body, a product of the five material elements. Therefore the *ātmā* is unborn and without death.

The difference of the *ātmā* from the body which undergoes birth and death is shown by an example. One cannot actually witness one's head being cut off. Thus the separate *ātmā* is the seer in this case. In the waking state a separate being sees the body made of five elements. Therefore (tatah) the *ātmā* is without birth and without death.

|| 12.5.5 ||  
ghaṭe bhinne ghaṭākāśa  
ākāśah syād yathā purā  
evam dehe mr̥te jīvo

**brahma sampadyate punah**

When a pot is broken, the portion of sky within the pot becomes sky element as before. In the same way, when the gross and subtle bodies die, the living entity becomes Brahman as before.

When one attains *jñāna*, the covering of the subtle body difficult to destroy is dissolved. An example used by the *ekātma-vādīs* is given. When a pot is broken the ether in the pot becomes part of the great ether as previously, before the pot was made.

"When the body dies, being dissolved by *jñāna*" has another, esoteric meaning. "The *jīva* and Paramātmā are both seen functioning in the body. When the subtle body is dissolved, both *jīva* and Paramātmā become liberated. Can we not say this?" No. Paramātmā is free of covering in the three aspects of time. An example is given. As the ether exists even at present in the pot, when the pot is broken, it exists uncovered. Since the ether is present inside and outside the pot, how can the pot cover it? That is the meaning. Though the body is present, and not dead, Paramātmā (*brahma*) who is different from the *jīva* (*ajivah*)<sup>52</sup>, who pervades everywhere, remains as before.

|| 12.5.6 ||

manah sṛjati vai dehān  
guṇān karmāṇi cātmanah  
tan manah sṛjate māyā  
tato jīvasya samsṛtiḥ

The material bodies, qualities and activities of the *ātmā*, are created by the material mind. That mind is itself created by *māyā*. Because of the *upādhis*, the *ātmā* assumes material existence.

The method of how the covering consisting of the body, made of *māyā*, is produced is described, in order that it can be destroyed by knowledge. The mind creates the body of the *ātmā*.

yato yato dhāvati daiva-coditam  
mano vikārātmakam āpa pañcasu  
guṇeṣu māyā-raciteṣu dehy asau

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<sup>52</sup> Jévaù is taken as ajévaù by sandhi rule.

prapadyamānah saha tena jāyate

At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body. SB 10.1.42

And the *māyā* creates the mind. From all of these *upādhis* or limitations starting with *māyā* (*tataḥ*), *samsāra* of the *jīva* takes.

|| 12.5.7 ||

snehādhishṭhāna-varty-agni-  
samyogo yāvad iyate  
tāvad dipasya dipatvam  
evam deha-kṛto bhavah  
rajah-sattva-tamo-vṛttyā  
jāyate 'tha vinaśyati

A flame functions as such only by the combination of its fuel, vessel, wick and fire. Similarly, *samsāra* is composed of *karma*, the mind, the body and consciousness. *Samsāra* related to accepting the body appears and disappears by the actions of *rajas*, *sattva* and *tamas*.

An example is given. The transformation of light into a flame takes place by oil, a vessel, a wick and application of fire. Oil represents *karma*. The vessel represents the mind. The wick represents the body. Fire represents the imposition of consciousness. The lamp represents *samsāra*. *Samsāra* (*bhavah*) related to accepting a body (*deha-kṛtah*) arises and disappears by the actions of the *guṇas*.

|| 12.5.8 ||

na tatrātmā svayam-jyotir  
yo vyaktavyaktayoh parah  
ākāśa iva cādhāro  
dhruvo 'nantopamas tataḥ

The *ātmā* is not subject to creation and destruction. It is different from the gross and subtle bodies since it is self-luminous. Like the ether, it is the support for everything. It is without change, without end, and beyond comparison.

*Samsāra* like the lamp should be destroyed but the *ātmā*, like light, should not be destroyed. "Where does the *ātmā* appear in *samsāra*?" The *ātmā* is not involved in creation and destruction like bodies. *Ātmā* is different from the gross and subtle bodies of the *jīva* since it is self-luminous, self-revealing. Thus the basis of the body which is made of matter is without change (*dhruvah*). It has no end (*ananta*) and nothing can compare to it (*upamah*). The hidden meaning is as follows. What is superior to cause and effect is the final cause, Paramātmā (instead of *ātmā* or Brahman). Like the ether it is the basis of everything.

|| 12.5.9 ||  
evam ātmānam ātma-stham  
ātmanaivāmr̄ṣa prabho  
buddhyānumāna-garbhiṇyā  
vāsudevānucintayā

O King! By constantly meditating upon Vāsudeva, by using the mind and intelligence for inferring the soul's existence, you should carefully consider your true self situated within the material coverings.

Carefully consider by the mind (*ātmanā*) the soul situated in the *upādhis* such as the body, using inferences for the *ātmā*'s existence through intelligence, as well as meditation on Vāsudeva.

|| 12.5.10 ||  
codito vipra-vākyena  
na tvāṁ dhakṣyati takṣakah  
mr̄tyavo nopadhakṣyanti  
mr̄tyūnām mr̄tyum iśvaram

The snake-bird Takṣaka, sent by the curse of the *brāhmaṇa*, will not burn your true self. The agents of death will never burn you who are capable of killing the servants of death.

Takṣaka will not burn you, the *ātmā*, different from your body. What to speak of Takṣaka, even death personified will not burn you. The esoteric meaning is as follows. You are independent of the body (*iśvaram*) since you are liberated from *upādhis* and you are the destroyer (*mr̄tyum*) of obstacles to *bhakti* (*mr̄tyunām*). Coming to you, the curse of the *brāhmaṇa* and other obstacles to *bhakti* will be destroyed.

|| 12.5.11-12 ||

aham brahma param dhāma  
brahmāham paramam padam  
evam samikṣya cātmānam  
ātmany ādhāya niṣkale

daśantam takṣakam pāde  
lelihānam viṣānanaiḥ  
na drakṣyasi śarīram ca  
viṣvam ca pr̄thag ātmanah

"I am that Brahman, the supreme state of being. Brahman is I, the supreme position." <sup>53</sup> Considering this, place yourself in the Brahman devoid of *upādhis*. You will not see Takṣaka biting your foot with fire and poison, and licking it with his tongue. You will not see your body or the universe to be separate from Brahman.

In two verses the method of deliberation and the bite of Takṣaka are described. By thinking "I am that Brahman, not a person in *samsāra*" one can eliminate lamentation. By thinking "Brahman is I, I am Brahman" one can eliminate the invisibility of Brahman (one can attain realization of Brahman). You should place yourself in the Brahman (*ātmani*) free of *upādhis* (*niṣkale*).

The esoteric meaning is "I am the spiritual particle (*dhāma*) of the Supreme Lord who is like the sun." *Amara-koṣa* says *dhāma* means body, house, splendor and beauty. I am the worshipper of Brahman (*brahma-param*). An example of *para* with this meaning is *nārāyaṇa-paro viprabh*: the *brāhmaṇa* is a worshipper of *Nārāyaṇa*. *Brahma aham* means "I belong to the Supreme Lord." This is *tat-puruṣa* compound with a possessive meaning. Seeing the lotus feet of the Lord or his *svarūpa* (*paramam padam*), you should surrender yourself to Paramātmā, Kṛṣṇa, with a *niṣka* ornament on his chest (*niṣkale*).

You will not see Taksaka, biting while pressing his two lips and relishing with his tongue, with fire combined with poison. You will not see your body bitten by the snake or the universe different from yourself. The other meaning is "You will not see all this because you will be fainting with bliss from directly seeing the lotus feet of Kṛṣṇa."

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<sup>53</sup> The esoteric meaning is: I am the worshipper of the Lord. I am a conscious particle of the Lord. I belong to the Lord." Considering this and considering the lotus feet of the Lord, surrender to the Lord. You will not see Takṣaka, your body or the universe separate from the Lord, because of fainting with bliss on seeing Kāñëa.

|| 12.5.13 ||

etat te kathitam tata  
yad atmā pr̄ṣṭavān nr̄pa  
harer viśvātmanaś ceṣṭām  
kim bhūyah śrotum icchasi

Beloved King Parikṣit, I have narrated to you the topics you originally inquired about—the pastimes of the ḥari, the soul of the universe. Now, what more do you wish to hear?

I have spoken to you about *jñāna*, about which you did not inquire. I have previously given the answers to what you (*atmā*) asked me concerning the pastimes of the Lord. He again asks Parikṣit, in order to proclaim the perfection of his disciple.

Thus ends the commentary on the Fifth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Six Passing of Parikṣit

|| 12.6.1 ||

sūta uvāca

etan niśamya muninābhīhitam parikṣid  
vyāsātmajena nikhilātma-dṛśā samena  
tat-pāda-mūlam upasṛtya natena mūrdhnā  
baddhāñjalis tam idam āha sa viṣṇurātah

Sūta Gosvāmī said: After hearing all that was narrated to him by the equipoised Śukadeva, the son of Vyāsadeva, seer of Kṛṣṇa, Mahārāja Parikṣit humbly approached his lotus feet. Bowing his head down upon the sage's feet, the King, who had lived his entire life under the protection of Viṣṇu, folded his hands in supplication and spoke as follows.

The Sixth Chapter describes Mahārāja Parikṣit attaining Kṛṣṇa, the seven sacrifices performed by Janmejaya and the branches of three Vedas. *Nikhilātma-dṛśā* means "by the seer of Kṛṣṇa" or "by one who sees the minds of all beings." Understanding the mind of the *jñānīs* present, he made them happy by presenting teachings on *jñāna*. Therefore he was seen as equivoiced (*samena*).

|| 12.6.2 ||  
rājovāca  
siddho 'smi anugṛhīto 'smi  
bhavatā karuṇātmanā  
śrāvito yac ca me sākṣād  
anādi-nidhano hariḥ

Mahārāja Parikṣit said: I have now achieved the purpose of my life, because a great and merciful soul like you has shown such kindness to me since you have spoken to me this narration of the Supreme Lord who has no beginning or end, whom I directly saw.

I have been successful (*siddhah*), because the Lord whom I directly saw in the womb and after birth, has been heard about from you, and I have heard him speak also.

|| 12.6.3 ||  
nāty-adbhutam aham manye  
mahatām acyutātmanām  
ajñeṣu tāpa-tapteṣu  
bhūteṣu yad anugrahah

I do not find it amazing that great souls such as you, whose minds are always absorbed in the Lord, show mercy to the foolish conditioned souls suffering in this world.

*Acyutātmanām* means "whose minds are absorbed in Acyuta."

|| 12.6.4 ||  
purāṇa-saṁhitām etām  
aśrauṣma bhavato vayam  
yasyām khalūttamah-śloko  
bhagavān anuvarnyate

I have heard from you this *Śrīmad-Bhāgavatam*, which is the summary of all the *Purāṇas* and which describes the Supreme Lord along with other themes.

"What did you understand from me by hearing scripture?" The Lord was described along with other subjects which supported the main theme as limbs (*anuvarnyate*).

|| 12.6.5 ||

bhagavāṁs takṣakādibhyo  
mr̥tyubhyo na bibhemy aham  
praviṣṭo brahma nirvāṇam  
abhayam̄ darśitam̄ tvayā

My lord, I now have no fear of Takṣaka or any other living being, or even of repeated deaths, but I fear entering the impersonal Brahman which destroys fear, that you have just taught me.

"You who understand my mind have not spoken one word to me. If there was something doubtful, I could not tolerate that."

O Lord, who knows everything (*bhagavān*)! Knowing that my heart was fixed in *bhakti*, why did you teach me *jñāna*? I do not fear Takṣaka and other deaths in other births. But entering into the impersonal Brahman which destroys fear, that you have just taught me—that I fear (the last phrase should be understood). This is similar to making a statement such as "I am not afraid of misfortunes while situated in household life. But entering the forest—that I fear (this phrase is understood and not spoken), and therefore I will not enter the forest." I have much greater fear of the impersonal Brahman you have explained to me than many deaths by Takṣaka. This impersonal liberation is intolerable for devotees like me, who have renounced everything and given it to the Lord, and whose real desires were revealed by the great devotee Śiva in this statement:

nārāyaṇa-parāḥ sarve na kutaścana bibhyati  
svargāpavarga-narakeṣv api tulyārtha-darśinah

Devotees solely engaged in the devotional service of Nārāyaṇa never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same. SB 6.17.28

I have made my vow at the point of death:

punaś ca bhūyād bhagavaty anante  
ratih prasaṅgaś ca tad-āśrayeṣu  
mahatsu yām yām upayāmi sr̥ṣṭim  
maityr astu sarvatra namo dvijebhyah

On the other hand, in whatever birth I receive, may I have *rati* for the unlimited Lord, excellent association with his devotees who take shelter of him and friendship with all living beings! I offer respects to the *brāhmaṇas*. SB 1.19.16

But now you teach me about Brahman. There is a hint of anger in his words. By that, Śukadeva, who was testing the firmness of his *bhakti*, became happy. Similarly, at the beginning of the *rasa* dance, the *gopīs*, having disobeyed the orders of their elders, became angry with Kṛṣṇa and rebuked him by this indirect expression. The commentator on *Kāvya-prakāśa* gives that meaning.<sup>54</sup> To take another meaning of the present verse (I have entered the Brahman which destroys all fear) is not accepted by the devotees since *Bhāgavatam* presents two meanings to persons of different qualifications, like Mohinī.

|| 12.6.6 ||  
anujānīhi māṁ brahman  
vācam yacchāmy adhokṣaje  
mukta-kāmāśayam cetah  
praveśya visṛjāmy asūn

O *brāhmaṇa*, please give me permission to resign my speech to Adhokṣaja. Absorbing my mind, purified of desires and impressions, in the Lord, permit me to give up my life.

O *brāhmaṇa*! Give me the order by your mercy, and nothing unfavorable. Give me permission to leave my body, having concentrated my mind, free of desires and impressions.

|| 12.6.7 ||  
ajñānam ca nirastam me

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<sup>54</sup> Viçvanātha quotes the phrase:  
tvāṁ asmi vacmi viduññā samaväyo'tra tiñöhati |  
ātmeyäà matim ästhäya sthitim atra vidhehi tat ||

This is an example of suggestive means of expression. It however is found originally in the *Sāhitya-darpaëa* 4.12 as well as *Kāvya-prakäça*. It is difficult to say which commentary on *Kavya-prakäça* this is from. The literal meaning of the sentence is: I tell you that here there is an assembly of learned people. Therefore after gathering your intelligence, stay here. The suggested meaning is: Since I am your friend, you must stay here.

jñāna-vijñāna-niṣṭhayā  
bhavatā darśitam kṣemam  
param bhagavataḥ padam

You have revealed to me the supreme form of the Lord. By being fixed in knowledge of the Lord and in realization of his sweetness and powers, my ignorance has been eradicated.

By known about the Lord and realization of his sweetness and powers, my ignorance has been destroyed. How did this arise? The supreme form, abode or lotus feet of the Lord have been shown by you.

|| 12.6.8 ||  
sūta uvāca  
ity uktas tam anujñāpya  
bhagavān bādarāyaṇih  
jagāma bhikṣubhiḥ sākāṁ  
nara-devena pūjitaḥ

Sūta Gosvāmī said: Thus requested, the son of Vyāsadeva gave his permission to King Parikṣit. Then, after being worshiped by the King and all the great sages, Śukadeva departed from that place.

Bhikṣubhiḥ means "by all the great sages."

|| 12.6.9-10 ||  
parikṣid api rājarśir  
ātmāny ātmānam ātmanā  
samādhāya param dadhyāv  
aspandāsur yathā taruh  
  
prāk-kūle barhiṣy āśino  
gaṅgā-kūla udañ-mukhah  
brahma-bhūto mahā-yogī  
niḥsaṅgaś chinna-saṁśayah

The saintly King Parikṣit then sat down on the bank of the Ganges, upon a seat made of *darbha* grass with the tips of its stalks facing east, and turned himself toward the north. Having attained the perfection of *yoga*, having freed himself of all material association, have cast off all doubts, merging his life

airs within, concentrating intently, situated in the spiritual realm, he placed Kṛṣṇa in his mind by his intelligence.

By his intelligence (ātmanā) he concentrated acutely (param) on Kṛṣṇa (ātmanam) in his mind (ātmani) and merged his life airs within (aspandāsuḥ) while sitting on kuśa with tips facing east and surpassing the three guṇas (brahma-bhūtaḥ). Brahma here means spiritual substance. Parīkṣit became situated in the spiritual sky. It is said tāsam madhye sākṣad brahma gopalā-puri: among the places, the abode of Kṛṣṇa is directly Brahman.

|| 12.6.11 ||

takṣakah prahito viprāḥ  
kruddhena dvija-sūnunā  
hantu-kāmo nṛpam gacchan  
dadarśa pathi kaśyapam

O learned brāhmaṇas! When the snake-bird Takṣaka, who had been sent by the angry son of a brāhmaṇa, was going toward the King to kill him, he saw Kaśyapa Muni on the path.

Since he was situated in the spiritual world, the attack of Takṣaka was a useless action. This is expressed in three verses.

|| 12.6.12 ||

tam tarpayitvā draviṇair  
nivartya viṣa-hariṇam  
dvija-rūpa-praticchannah  
kāma-rūpo 'daśan nṛpam

Takṣaka flattered Kaśyapa by presenting him with valuable offerings and thereby stopped the sage, who was expert in counteracting poison, from protecting Mahārāja Parīkṣit. Then the snakebird, who could assume any form he wished, disguised himself as a brāhmaṇa, and bit the King.

Kaśyapa had come to gather materials for a remedy to protect Parīkṣit from the poison. His ability to counteract poisons was demonstrated by growing a banyan tree step by step from a spout when it was turned to ashes by the poison of Takṣaka. Takṣaka satisfied him by giving him objects he liked and stopped him from going to Parīkṣit. Takṣaka disguised himself as a brāhmaṇa and bit Parīkṣit

|| 12.6.13 ||  
brahma-bhūtasya rājarṣer  
deho 'hi-garalāgninā  
babhūva bhasmasāt sadyah  
paśyatāṁ sarva-dehinām

While living beings all over the universe looked on, the body of the saint among kings who was situated with the Lord was immediately burned to ashes by the fire of the snake's poison.

The burning of his body was like the last rites performed by his son.

|| 12.6.14 ||  
hāhā-kāro mahān āśid  
bhūvi khe dikṣu sarvataḥ  
vismitā hy abhavan sarve  
devāsura-narādayah

There arose a great lamentation in all directions on the earth and in the heavens, and all the *devatās*, demons, human beings and other creatures were dismayed.

|| 12.6.15 ||  
deva-dundubhayo nedur  
gandharvāpsaraso jaguh  
vavṛṣuh puṣpa-varṣāṇi  
vibudhāḥ sādhu-vādinah

Heavenly kettledrums sounded, and the Gandharvas and Apsarās sang. The *devatās* showered flowers and spoke words of praise.

|| 12.6.16 ||  
janmejayah sva-pitaram  
śrutvā takṣaka-bhakṣitam  
yathājuhāva sankruddho  
nāgān satre saha dvijaiḥ

Hearing that his father had been fatally bitten by the snakebird, Mahārāja Janmejaya became extremely angry and along with *brāhmaṇas* offered snakes in sacrifice in order to rid the world of snakes.

"I will make the world devoid of all snakes!" Saying this (*yathā*), in anger, along with *brāhmaṇas*, he performed a sacrifice.

|| 12.6.17 ||  
sarpa-satre samiddhāgnau  
dahyamānān mahoragān  
drṣṭvendram bhaya-samvignas  
takṣakah śaraṇam yayau

When Takṣaka saw even the most powerful serpents being burned in the blazing fire of that snake sacrifice, he was overwhelmed with fear and approached Indra for shelter.

|| 12.6.18 ||  
apaśyam̄s takṣakam̄ tatra  
rājā pārikṣito dvijān  
uvāca takṣakah kasmān  
na dahyetoragādhamah

Not seeing Takṣaka entering his sacrificial fire, Janmejaya said to the *brāhmaṇas*: Why is Takṣaka, the lowest of all serpents, not burning in this fire?

|| 12.6.19 ||  
tam̄ gopāyati rājendra  
śakraḥ śaraṇam̄ āgatam  
tena samstambhitah sarpas  
tasmān nāgnau pataty asau

The *brāhmaṇas* replied: O best of kings, the snake Takṣaka, stopped by Indra, has not fallen into the fire because he is being protected by Indra, whom he has approached for shelter.

|| 12.6.20 ||  
pārikṣita iti śrutvā  
prāhارتviya udāra-dhiḥ  
sahendras takṣako viprā  
nāgnau kim iti pātyate

The intelligent King Janmejaya, hearing these words, replied to the priests: O *brāhmaṇas*! Why not make Takṣaka fall into the fire, along with Indra?

|| 12.6.21 ||  
tac chrutvājuhuvur viprāḥ  
sahendram takṣakam makhe  
takṣakāśu patasveha  
sahendreṇa marutvatā

Hearing this, the priests then chanted this *mantra* for offering Takṣaka together with Indra as an oblation into the sacrificial fire: O Takṣaka, fall immediately into this fire, together with Indra and the *devatās*!

O Indra! You are proud, thinking "I am the king of the *devatās*." I will make you fall along with the *devatās*. *Āmara-koṣa* says *marut* mean wind and *devatā*.

|| 12.6.22 ||  
iti brahmoditākṣepaiḥ  
sthānād indrah pracālitah  
babhuva sambhrānta-matiḥ  
sa-vimānah sa-takṣakah

When Indra, along with his airplane and Takṣaka, was suddenly thrown from his position by these insulting words of the *brāhmaṇas*, he became very disturbed.

His mind became disturbed thinking, "Today my life had ended."

|| 12.6.23 ||  
tam patantam vimānenā  
saha-takṣakam ambarāt  
vilokyāṅgirasaḥ prāha  
rājānam tam bṛhaspatih

Bṛhaspati, the son of Āṅgirā, seeing Indra falling from the sky in his airplane along with Takṣaka, approached King Janmejaya and spoke to him as follows.

Āṅgirasaḥ means the son of Āṅgirā.

|| 12.6.24 ||  
naiṣa tvayā manusyendra  
vadham arhati sarpa-rāṭ

anena pitam amṛtam  
atha vā ajarāmarah

O King among men! It is not fitting that this Indra who remains with Takṣaka should be killed by you, for he has drunk nectar. Consequently he is not subject to the ordinary symptoms of old age and death.

You are king of the humans. You should not kill Indra, king of the *devatās* who remains with the snake (*sarpa-rāṭ*). Having drunken nectar, he is certainly immortal and ageless.

|| 12.6.25 ||

jīvitam maraṇam jantor  
gatiḥ svenaiva karmaṇā  
rājams tato 'nyo nāsty asya  
pradātā sukha-duḥkhayoh

The life and death of an embodied soul and his destination in the next life are all caused by himself through his own activity. Therefore, O King, no other agent is responsible for creating one's happiness and distress.

Here the philosophy of what you are doing out of grief for your father. The actions of the living entity cause his destination such as Svarga on dying. This is the normal arrangement for low living entities (*jantoh*). But your father's living, dying and attaining the Supreme Lord's abode were by the Lord's arrangement. The Lord protected him by his own hand from the weapon of Aśvatthāmā and also arranged for him to die by the curse of the sage. He arranged from him to attain his spiritual abode by the teachings his beloved Śukadeva. All these events were arranged by the Lord. Takṣaka is a cause of this death in name only.

|| 12.6.26 ||

sarpa-caurāgni-vidyudbhayah  
kṣut-trḍ-vyādhy-ādibhir nṛpa  
pañcatvam ṛcchate jantur  
bhūṅkta ārabdha-karma tat

When a low conditioned soul is killed by snakes, thieves, fire, lightning, hunger, disease or anything else, he is experiencing the reaction to his *karma*.

Persons of this world obtain death under the control of *karma* through a snake bite etc. but not your father, who was the king of devotees. *Jantuh* means a low living entity.

|| 12.6.27 ||

tasmāt satram idam rājan  
saṁsthīyetābhicārikam  
sarpa anāgasō dagdhā  
janair diṣṭam hi bhujyate

Therefore, O King, please stop this sacrificial performance, which was initiated with the intent of doing harm to others. Many innocent snakes have already been burned to death, but all creatures must suffer their fate.

This sacrifice should be stopped because it is black magic, which condemned and useless (*ābhicārikam*). The killing of snakes done already is not a sin for you, since all creatures suffer their fate. Even the snakes are experiencing the results of ancient *karmas*.

|| 12.6.28 ||

sūta uvāca  
ity uktah sa tathety āha  
maharṣer mānayan vacah  
sarpa-satrād uparataḥ  
pūjayām āsa vāk-patim

Sūta Gosvāmī said: Advised in this manner, Mahārāja Janmejaya replied, "So be it." Honoring the words of the great sage, he stopped the snake sacrifice and worshiped Brhaspati, the most eloquent of sages.

|| 12.6.29 ||

saiśā viṣṇor mahā-māyā-  
bādhyayālakṣaṇā yayā  
muhyanty asyaivātma-bhūtā  
bhūteṣu guṇa-vṛttibhiḥ

This is the Supreme Lord Viṣṇu's illusory energy, which is unstoppable and difficult to perceive. By this illusory energy the souls, portions of the Lord, are bewildered concerning other living beings by the functions of the *guṇas*.

How can even learned persons be so bewildered? Because of the anger of Janmejaya, the *brāhmaṇas* who were learned were engaged in a sacrifice to kill the snakes. The power of *māyā* is shown. *Māyā* is invisible. By *māyā*, who cannot be stopped, even by learned people, everyone is bewildered. Who is bewildered? The living entities who are *amṛtas* of Viṣṇu are bewildered concerning living beings and objects by the functions of the *guṇas* such as anger and hatred.

|| 12.6.30-31 ||

na yatra dambhīty abhayā virājitā  
māyātma-vāde 'sakṛd ātma-vādibhīḥ  
na yad vivādo vividhas tad-āśrayo  
manaś ca saṅkalpa-vikalpa-vṛtti yat

na yatra sṛjyam sṛjatobhayoh param  
śreyas ca jīvas tribhir anvitas tv aham  
tad etad utsādita-bādhya-bādhakam  
niśidhya cormin virameta tan muniḥ

Wherever the form of Viṣṇu resides, *māyā*, fearless with deceitful persons, does not exist. Where Viṣṇu, who gives shelter to *māyā*, exists, there can be no constant discussions among *ātmavādīs* or various quarrels. Where Viṣṇu exists, there can be no mind subjected to accepting and rejecting. Where Viṣṇu exists there can be no created objects or creators, since he is beyond created and creator. Where Viṣṇu exists, there can be no results of pious actions and no *jīvas* with *ahankāra* affected by the three *guṇas*. Therefore, the form of Viṣṇu is devoid of suffering *jīvas* and causes of suffering in the form of *māyā*. The devotee who has destroyed lust and anger in his heart experiences the highest bliss with that form of the Lord.

If all *jīvas* are subject to anger and hatred because of the illusions of *māyā*, who is exempt?

vilajjamānayā yasya sthātum iksā-pathe 'muyā  
vimohitā vikatthante mamāham iti durdhiyah

The ignorant *jīvas*, bewildered by *māyā* who is ashamed to stand in sight of the Lord, boast about "I" and "mine." SB 2.5.13

According to the words of Brahmā, māyā has no jurisdiction over Viṣṇu and the great devotees. Then, what is the *svarūpa* of Viṣṇu? Three verses answer. Māyā has no influence on the *svarūpa* of Viṣṇu (*yatra*). What is māyā? She remains fearless towards the deceitful person (*dambhi iti*). Because the Lord and the devotee have no deceit, she is fearful of them, and does not remain there. When ātmavādīs discuss about the ātmā, māyā is present. Where Viṣṇu's form appears (*yat*), there is no quarrelling. Viṣṇu gives shelter to māyā.

yac-chaktayo vadatām vādinām vai  
vivāda-samvāda-bhuvo bhavanti  
kurvanti caisām muhur ātma-moham  
tasmai namo 'nanta-guṇāya bhūmne

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of ātmā. SB 6.4.31

Thus, in Viṣṇu there is no mind which has functions of accepting and rejecting. Where Viṣṇu appears, there are no created objects with a cause of their creation (he is eternal), since he is distinct from both a created object and creator. In Viṣṇu there are no pious results such as Svarga. There is no jīva with *aharikāra*, influenced by the three *guṇas* or the three conditions of consciousness. Therefore where Viṣṇu resides there is no suffering jīva and no cause of suffering from the *guṇas*. Who reveals this person? The devotee devoid of lust and anger in his heart experiences exceptional bliss (*virameta*) with the Lord

|| 12.6.32 ||

param padam vaiṣṇavam āmananti tad  
yan neti netiy atad-utsisṛkṣavah  
visṛjya daurātmyam ananya-sauhṛdā  
hṛdopaguhyāvasitam samāhitaiḥ

Giving up evil tendencies of I and mine, understanding what is not favorable for *bhakti*, eager to reject all things not related to Viṣṇu because of affectionate for the unalloyed devotees, the devotees fix themselves on the supreme form of Viṣṇu who is embraced and understood by devotees having deep concentration.

The devotees concentrate by continual remembrance on the *svarūpa* of Viṣṇu (*padam*). They give up the evil tendency to think in terms of I and mine. They understand "this is not favorable, that is not favorable." They desire to give up everything unrelated to the Lord such as body, house, sons, and wife which are objects of possessiveness, because they have friendship with the fully dedicated devotees. This form is understood (*avasitam*) by the devotees having full concentration, and not by others.

|| 12.6.33 ||  
ta etad adhigacchanti  
viṣṇor yat paramān padam  
ahām mameeti daurjanyām  
na yeṣām deha-geha-jam

Such devotees understand the supreme position of Viṣṇu, because they are no longer polluted by the concepts of "I" and "my," which are based on body and home.

This clarifies the meaning of the previous verse. *Adhigacchanti* refers to *avasitam*. And *daurjanyam* refers to *daurātmyam*.

|| 12.6.34 ||  
ativādāṁś titikṣeta  
nāvamanyeta kañcana  
na cemām deham āśritya  
vairām kurvita kenacit

One should tolerate all insults and never disrespect a person who shows disrespect. Taking shelter of one's devotional body, one should not create enmity with anyone.

If a person commits offense, the form of Viṣṇu will disappear. The method of avoiding offenses is now taught. One should tolerate sharp words. One should not answer with equally harsh words. Taking shelter of a *sādhaka* body--taking shelter of one's *siddha* body which is remembered even at the stage of *sādhana*--one should not have enmity towards even group of *gopis* in an opposing faction by remembering them. The followers of *rāgānuga-bhakti* give this meaning. *Kañcana* means a person who disrespects.

|| 12.6.35 ||  
namo bhagavate tasmai  
krṣṇāyākuṇṭha-medhase

yat-pādāmburuha-dhyānāt  
saṁhitām adhyagām imām

I offer my obeisances to the Supreme Lord, the invincible Kṛṣṇa by remembrance of whose lotus feet I have understood this Purāṇa from Śukadeva.

Concluding the scripture, Sūta offers respects to his deity. I have understood (*adhyagām*) from the mouth of Śukadeva.

|| 12.6.36 ||

śrī-śaunaka uvāca  
pailādibhir vyāsa-śiṣyair  
vedācāryair mahātmabhiḥ  
vedāś ca kathitā vyastā  
etat saumyābhidhehi nah

Śaunaka Ṛṣi said: O gentle Sūta! Please narrate to us how Paila and the other greatly intelligent disciples of Śrila Vyāsadeva, who are known as the authorities of Vedic wisdom, spoke and edited the Vedas.

Having heard about the *saṁhitā*, the sages want to know about the divisions of the Veda *saṁhitās*.

|| 12.6.37 ||

sūta uvāca  
samāhitātmano brahman  
brahmaṇah parameṣṭhinah  
hṛdy ākāśād abhūn nādo  
vṛtti-rodhād vibhāvyate

Sūta Gosvāmi said: O brāhmaṇa! First, the *nāda* appeared from the ether in the heart of Lord Brahmā, whose mind was perfectly fixed in spiritual realization. One can perceive this subtle vibration when one stops up the ears.

In order to correctly define the fruit of the tree of the Vedas, he briefly describes the branches of the Vedas. First he describes how the Vedas appeared. *Nāda* appeared from the ether in the heart of Brahmā. This sound can be conjectured by a person if he blocks the ears.

|| 12.6.38 ||

yad-upāsanayā brahman  
yogino malam ātmanah  
dravya-kriyā-kārakākhyam  
dhūtvā yānty apunar-bhavam

By worship of this subtle form of the Vedas, O *brāhmaṇa*,  
mystic sages cleanse their hearts of all contamination of object,  
activity and doer, and thus they attain freedom from repeated  
birth and death.

By worshipping this sound the sages destroy the contamination known as  
objects (*adhībhūta*), actions (*adhyātma*) and doers (*adhidaiva*).

|| 12.6.39 ||

tato 'bhūt tri-vṛd omkāro  
yo 'vyakta-prabhavah sva-rāṭ  
yat tal liṅgam bhagavato  
brahmaṇah paramātmah

From *nāda* arose the *omkāra* composed of three sounds, and  
whose origin is unclear. *Om* is directly the Supreme Lord and  
causes realization of Bhagavān, Paramātmā and Brahman.

From *nāda* (*tataḥ*) appeared *om* composed of three letters *a*, *o* and *m*,  
whose birth is indistinct. *Om* is directly the Supreme Lord (*svarāṭ*) and is  
the cause of understanding (*liṅgam*) Brahman, Paramātmā and Bhagavān.  
*Tat* is in the neuter since it is the object of worship for devotees, *jñānis* and  
*yogis* and because it modifies *liṅgam*.

|| 12.6.40-41 ||

śr̥noti ya imam sphoṭam  
supta-śrotre ca śunya-dṛk  
yena vāg vyajyate yasya  
vyaktir ākāśa ātmanah  
  
sva-dhāmno brāhmaṇah sākṣād  
vācakah paramātmah  
sa sarva-mantropaniṣad  
veda-bijam sanātanam

The Lord is the person who hears *om* which arises from  
unmanifested *nāda* when the senses do not function, since his

knowledge does not depend on senses. By that *om*, which manifests from the *ātmā*, in the ether of the heart, the Vedas appear. *Om* indicates Brahman, which is its own shelter, and as well indicates Paramātmā and Bhagavān. *Om* contains all mantras and Upaniṣads and it is the eternal cause of the Vedas.

Who is the Supreme Lord known by words like Bhagavān? He is the person who hears *om* (*sphotam*) generated from the unmanifest *nāda*. "But does the *jīva* not hear this sound?" No. The Lord is the person who hears this sound when the ears are covered, when all senses do not function. The *jīva* is not the hearer, since his knowledge is dependent on his senses. Paramātmā is the hearer. This means that whatever the *jīva* realizes as hearing is dependent on Paramātmā, because the Lord has knowledge without having material senses (*śūnya-dṛk*). When a sleeping person, on hearing a sound, wakes up, the *jīva* is not the hearer, since his senses were not functioning during sleep. He who hears the sound and wakes up the *jīva* is Paramātmā. The nature of *om* is described in a verse and a half. By *om*, speech, represented by the Vedas, becomes manifested from the *ātmā* in the ether of his heart. *Om* indicates Brahman which is its own shelter, and is called Paramātmā and Bhagavān. Śruti says *om iti etad brahmano nedīṣṭham nāma*: *om* is the name nearest to Brahman. All mantras and Upaniṣads are uttered along with *om* which is the eternal cause of the Vedas. It has one form eternally, since it is Brahman.

|| 12.6.42 ||  
tasya hy āśams trayo varṇā  
a-kārādyā bhṛgūdvaha  
dhāryante yaś trayo bhāvā  
guna-nāmārtha-vṛttayah

O eminent descendant of Bhṛgu! *Om* has the three syllables by which the three Vedas are sustained. The three Vedas sustain the qualities, words, gender and meaning of words.

This verse shows how *om* is the cause. *Om* has three syllables *a*, *u* and *m* by which the three Vedas are sustained. By the three Vedas, qualities, names, gender and meaning are manifested. *Guna* refers things like the power or clarity of sound. *Nāma* refers to words. *Artha* refers to indications of gender of words. *Vṛtti* refers to the meaning of words. It is like a seed. The banyan tree comes from the seed, and the trunk, branches, flowers and fruit come from the banyan tree.

|| 12.6.43 ||  
tato 'kṣara-samāmnāyam  
asṛjad bhagavān ajah  
antasthoṣma-svara-sparśa-  
hrasva-dīrghādi-lakṣaṇam

From that *omkāra* Lord Brahmā created all the sounds of the alphabet—the vowels, consonants, semivowels, sibilants and others—distinguished by such features as long and short measure.

The appearance of the Vedas from *om* is described. From *om* (*tataḥ*) Brahmā created the group of sounds—the semivowels: *ya*, *ra*, *la* and *va*; the sibilants: *śa*, *ṣa* and *sa*; the vowels: *a*, *i*, *u* *e*, *o*, *ai*, and *au*; the consonants from *ka* to *ma*; and short and long sounds of different intonations. *Ādi* indicates things like the *visarga*. He created the basic form (*lakṣaṇam*) of sounds.

|| 12.6.44 ||  
tenāsau caturo vedāṁś  
caturbhīr vadānair vibhuḥ  
sa-vyāhṛtikān somkārāṁś  
cātur-hotra-vivakṣayā

By these sounds, all-powerful Brahmā produced from his four faces the four Vedas, which appeared together with the sacred *omkāra* and the seven *vyāhṛti* invocations, with a desire for creating the four sacrificial activities.

By this group of sounds (*tena*) Brahmā created the four Vedas.

|| 12.6.45 ||  
putrān adhyāpayat tāṁś tu  
brahmaśin brahma-kovidān  
te tu dharmopadeṣṭārah  
sva-putrebhyah samādiśan

Brahmā taught these Vedas to his sons, who were great sages among the *brāhmaṇas* and experts in Vedic recitation. These instructors of *dharma* instructed the Vedas to their sons.

They taught sons like Marici.

|| 12.6.46 ||

te paramparayā prāptās  
tat-tac-chiṣyair dhṛta-vrataih  
catur-yugeṣv atha vyastā  
dvāparādau maharṣibhiḥ

In this way, throughout the cycles of four ages, generation after generation of disciples fixed in their vows received the Vedas. At the end of each Dvāpara-yuga the Vedas were edited into separate divisions by eminent sages.

Te refers to the Vedas.

|| 12.6.47 ||

kṣīṇāyuṣah kṣīṇa-sattvān  
durmedhān vikṣya kālataḥ  
vedān brahmaṛṣayo vyasyan  
hṛdi-sthācyuta-coditāḥ

Observing that people in general were diminished in their life span, strength and intelligence by the influence of time, great sages, inspired by the Lord situated within their hearts, divided the Vedas.

|| 12.6.48-49 ||

asmīnna apy antare brahman  
bhagavān loka-bhāvanah  
brahmaśādyair loka-pālair  
yācito dharma-guptaye

parāśarāt satyavatyām  
amśāmśa-kalayā vibhuḥ  
avatirṇo mahā-bhāga  
vedam cakre catur-vidham

O brāhmaṇa! In the present age of Vaivasvata Manu, the leaders of the universe, led by Brahmā and Śiva, requested the Supreme Lord, the protector of all the worlds, to protect dharma. O most fortunate Śaunaka! The powerful Lord, as a portion of a portion of a portion of the Lord, then appeared in

the womb of Satyavatī as the son of Parāśara, and divided the one Veda into four.

*Antare* means "in Vaivasvata Manvantara."

|| 12.6.50 ||  
ṛg-atharva-yajuh-sāmnām  
rāśir uddhṛtya vargaśah  
catasrah samhitāś cakre  
mantrair maṇi-gaṇā iva

Vyāsadeva, separating the R̄g, Atharva, Yajur and Sāma mantras into different piles according to categories, made four *samhitās* out of the mantras, just as one divides collection of gems into different types.

"The four Vedas were made by Brahmā from his four mouths. How can one say that Vyāsa made the four Vedas?" He made the four Vedas into separate piles according to different subjects, just as from a mine one gathers rubies and diamonds, and then separates them into different piles by type. He made four *Samhitās*: R̄g, Yajur, Sāma and Atharva.

|| 12.6.51 ||  
tāsām sa caturah śiṣyān  
upāhūya mahā-matiḥ  
ekaikām samhitām brahmann  
ekaikasmai dadau vibhuḥ

The most powerful and intelligent Vyāsadeva called four of his disciples, O brāhmaṇa, and entrusted to each of them one of these four *samhitās*.

|| 12.6.52-53 ||  
pailāya samhitām ādyām  
bahvṛcākhyām uvāca ha  
vaiśampāyana-samjñāya  
nigadākhyām yajur-gaṇam  
  
sāmnām jaiminaye prāha  
tathā chandoga-samhitām  
atharvāṅgirasim nāma  
sva-śiṣyāya sumantave

Vyāsadeva taught the first *samhitā*, the R̥g Veda, to Paila and gave this collection the name Bahvṛca. To the sage Vaiśampāyana he spoke the collection of Yajur mantras named Nigada. He taught the Sāma Veda mantras, designated as the Chandoga-samhitā, to Jaimini, and he spoke the Atharva Veda to his dear disciple Sumantu.

Bahvṛca (having many verses) was the name of the R̥g Samhitā. Yajur Veda was called *Nigada* because it is constantly (*nitarām*) recited (*gada*).

|| 12.6.54-56 ||

pailah sva-samhitām ūce  
 indrapramitaye munih  
 bāskalāya ca so 'py āha  
 śiṣyebhyah samhitām svakām

caturdhā vyasya bodhyāya  
 yājñavalkyāya bhārgava  
 parāśara-yāgnimitra  
 indrapramiti ātmavān

adhyāpayat samhitām svām  
 māṇḍūkeyam ṛṣim kavim  
 tasya śiṣyo devamitraḥ  
 saubhary-ādibhya ūcivān

After dividing his *samhitā* into two parts, the wise Paila spoke it to Indrapramiti and Bāskala. Bāskala further divided his collection into four parts, O Bhārgava, and instructed them to his disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, the self-controlled sage, taught his *samhitā* to the learned mystic Māṇḍūkeya, whose disciple Devamitra later passed down this division of the R̥g Veda to Saubhari and others.

These verses describe the branches of the R̥g Veda. Paila divided the R̥g Veda into two and spoke it to Indrapramiti and Bāskala. Bāskala divided his portion into four and taught it to four of his disciples starting with Bodhya. O Śaunaka (*bhārgava*)! Indrapramiti taught his *samhitā* to his son Māṇḍūkeya, whose disciple was Devamitra.

|| 12.6.57 ||

śākalyas tat-sutah svām tu  
 pañcadhā vyasya saṁhitām  
 vātsya-mudgala-śāliya-  
 gokhalya-śisireṣv adhāt

The son of Māṇḍūkeya, named Śākalya, divided his own collection into five, entrusting one subdivision each to Vātsya, Mudgala, Śāliya, Gokhalya and Śisira.

Māṇḍūkeya's son was Śākalya. He taught it to five persons.

|| 12.6.58 ||  
 jātūkarṇyaś ca tac-chiṣyah  
 sa-niruktām sva-saṁhitām  
 balāka-paila-jābāla-  
 virajebhyo dadau munih

The sage Jātūkarṇya was also a disciple of Śākalya, and after dividing the *saṁhitā* he received from Śākalya into three parts, he added a fourth section, a Vedic glossary. He taught one of these parts to each of four disciples—Balāka, the second Paila, Jābāla and Viraja.

Śākalya's disciple Jātūkarṇya divided his portion into three, and made a fourth part explaining the meanings of Vedic words. He gave these to four disciples.

|| 12.6.59 ||  
 bāṣkalīḥ prati-śākhābhyo  
 vālakhilyākhyā-saṁhitām  
 cakre vālāyanir bhajyāḥ  
 kāśāraś caiva tāṁ dadhuh

Bāṣkali, son of Bāṣkala, assembled the Vālakhilya-saṁhitā, a collection from all the branches of the R̥g Veda. This collection was received by Vālāyani, Bhajya and Kāśāra.

Bāṣkali was the son of Bāṣkala. He collected the verses from different branches.

|| 12.6.60 ||  
 bahvṛcāḥ saṁhitā hy etā  
 ebhīr brahmaṛśibhir dhṛtāḥ

śrutvaitac-chandasāṁ vyāsām  
sarva-pāpaiḥ pramucyate

Thus these various *samhitās* of the R̄g Veda were maintained through disciplic succession by these saintly *brāhmaṇas*. Simply by hearing of the division of the Vedic hymns, one will be freed from all sins.

|| 12.6.61 ||  
vaiśampāyana-śiṣyā vai  
caraṅgadhvaryavo 'bhavan  
yac cerur brahma-hatyāṁhah  
kṣapaṇam sva-guror vratam

The disciples of Vaiśampāyana became authorities in the Yajur Veda. They were known as the Carakas because they executed strict vows to free their *guru* from his sin of killing a *brāhmaṇa*.

Now appearance of the Taittiriya branch of the Yajur Veda is described. The derivation of the name Caraka is given. On behalf of their *guru*, they performed (*cara*) vows to destroy the effects of sin of killing a *brāhmaṇa*, that should have been undertaken by their *guru*. They were *adhvaryu* priests, expert in Yajur Veda.

|| 12.6.62 ||  
yājñavalkyaś ca tac-chiṣya  
āhāho bhagavan kiyat  
caritenālpa-sārāṇāṁ  
cariṣye 'ham su-duścaram

Once Yājñavalkya, one of the disciples of Vaiśampāyana, said: O master, how much benefit will be derived from the feeble endeavors of these weak disciples of yours? I will perform some difficult penance.

Yājñavalkya was Vaiśampāyana's disciple. What is the use of atonements by these weak disciples? Let them be happy. I alone will perform proper austerity.

|| 12.6.63 ||  
ity ukto gurur apy āha  
kupito yāḥy alam tvayā

viprāvamantrā śisyeṇa  
mad-adhitam tyajāśv iti

Addressed thus, the *guru* Vaiśampāyana became angry and said: Go away from here! What is the use of a disciple like you, who insults *brāhmaṇas*! Furthermore, you must give back everything I have taught you.

He became angry because Yajñavalkya had spoken out of pride. You criticize *brāhmaṇas* who are humble as being weak. Go away. What is the use of a disciple like you? "Yes, I will go." When he was leaving the *guru* said, "Give back the knowledge I have taught you."

|| 12.6.64-65 ||  
devarāta-sutah so 'pi  
charditvā yajuṣāṁ gaṇam  
tato gato 'tha munayo  
dadṛśus tān yajur-gaṇān

yajūṁṣi tittirā bhūtvā  
tal-lolupatayādaduh  
taittiriya iti yajuh-  
śākhā āsan su-peśalāḥ

Yajñavalkya, the son of Devarāta, then vomited the mantras of the *Yajur Veda* and went away from there. The assembled disciples, looking greedily upon these hymns, assumed the form of partridges and picked them all up. These divisions of the *Yajur Veda* therefore became known as the most beautiful *Taittiriya-samhitā*, the hymns collected by partridges (*tittirāḥ*).

Yajñavalkya was the son of Devarāta. Since it was improper for *brāhmaṇas* to take something which was vomited, they became partridges and received those verses. Therefore the *samhitā* is called *Taittiriya*, "coming from partridges."

|| 12.6.66 ||  
yajñavalkyas tato brahmamś  
chandāṁsy adhi gaveṣayan  
guror avidyamānāni  
sūpatasthe 'rkam iśvaram

My dear brāhmaṇa Śaunaka! Yājñavalkya, seeking mantras unknown to even his guru, began worshipping the powerful sun-god.

*Adhigaveṣayan* means seeking. He sought mantras which his guru Vaiśampāyana had not studied.

|| 12.6.67 ||

śrī-yājñavalkya uvāca  
om namo bhagavate ādityāyākhila-jagatām ātma-svarūpeṇa  
kāla-  
svarūpeṇa catur-vidha-bhūta-nikāyānām brahmādi-stamba-  
paryantānām antar-hṛdayeṣu bahir api cākāśa  
ivopādhināvyavadvahiyamāno bhavān eka  
eva kṣaṇa-lava-nimeśāvayavopacita-saṁvatsara-gaṇenāpām  
ādāna-  
visargābhyaṁ imāṁ loka-yātrām anuvahati.

Yājñavalkya said: I offer my respectful obeisances to you, the sun, most wealthy lord of whole universe, who alone are present in all being of four types, from Brahmā to the trees, who are present internally as the ātmā and externally as time, but remain uncovered by *upādhis* as ether is untouched, and who maintain worldly existence by drawing up and expelling water by the year, which is a combination of *kṣanas*, *lavas* and *nimeśas*.

I offer respects to you, the sun, the lord of the whole universe, who alone supports worldly existence. The word *bhagavate* here means "unto you who are most wealthy." Amara-koṣa says *bhaga* means wealth, greatness and love. You exist inside and outside of the four types of living bodies respectively as ātmā and time. Though you are situated in the heart, you, like ether, are not covered by *upādhis* like the *jīva*. You support the world with drying up and pouring of water annually, in years composed of divisions of *kṣanas*, *lavas* and *nimeśas*.

|| 12.6.68 ||

yad u ha vāva vibudharṣabha savitar adas tapaty anusavanam  
ahar  
ahar āmnāya-vidhinopatiṣṭhamānānām akhila-durita-vṛjina-  
bijāvabharjana bhagavataḥ samabhidhīmahi tapana mandalam.

O best of the *devatās*! O Savitā! O shining sun! O destroyer of ignorance, suffering and sin for men who offer prayers daily at all times by the path of the Vedas! I mediate on you who light up your globe.

O best of the *devatās*! O Savitā! I mediate on he who lights up the sun globe. O destroyer of ignorance (*bija*), suffering, and sinful acts for men who praise you through Vedic mantras, at all times, every day!

|| 12.6.69 ||

ya iha vāva sthira-cara-nikarāṇāṁ nija-niketanānāṁ mana-  
indriyāsu-  
gaṇān anātmanah svayam ātmāntar-yāmī pracodayati.

You, as the *antaryāmī*, put into motion the unconscious mind, senses and life airs of all the moving and non-moving beings under your shelter.

You put into motion the unconscious (*anātmanah*) mind and senses.

|| 12.6.70 ||

ya evemāṁ lokam ati-karāla-vadanāndhakāra-samjñājagara-  
graha-  
gilitam mṛtakam iva vicetanam avalokyānukampayā parama-  
kāruṇika ikṣayaivotthāpyāhar ahar anusavanāṁ śreyasi sva-  
dharmākhyātmāva-  
sthane pravartayati.

Looking at the almost dead, unconscious people seized and swallowed by darkness in the form of a python with a fearful mouth, being most merciful, by your compassionate glance, you wake them up, and engage them daily in the most auspicious activity, worship of *ātmā*, their real duty.

Rising over Eastern Mountain, you glance upon the world. You engage people in worship of *ātmā* (*ātmāvasthāne*), which is their duty.

|| 12.6.71 ||

avani-patir ivāśādhūnāṁ bhayam udīrayann aṭati parita āśā-  
pālais  
tatra tatra kamala-kośāñjalibhir upahṛtārhaṇah.

Just like an earthly king, you travel about everywhere, creating fear among the evil, while *devatās* of the directions offer you lotus flowers and *arghya* in their folded palms.

You are given *arghya* (*arhaṇah*) along with handfuls of lotus buds or similar items by the *devatās* of the directions such as Indra.

|| 12.6.72 ||

atha ha bhagavāṁs tava carana-nalina-yugalam tri-bhuvana-gurubhir abhivanditam aham ayāta-yāma-yajuṣ-kāma upasarāmīti.

Therefore, my lord, I am approaching your lotus feet, which are honored by the *gurus* of the three worlds, because I hope to receive from you *mantras* of the *Yajur Veda* unknown to anyone else.

*Ayāta-yāma* means powerful *mantras* which cannot be known by others. With a desire for such *Yajur mantras* I worship you.

|| 12.6.73 ||

sūta uvāca  
evam stutah sa bhagavān  
vāji-rūpa-dharo raviḥ  
yajūṁṣy ayāta-yāmāni  
munaye 'dāt prasāditah

Sūta Gosvāmī said: Praised in this way and satisfied, the powerful sun-god assumed the form of a horse and presented to the sage Yājñavalkya *mantras* of the *Yajur Veda* previously unknown.

|| 12.6.74 ||

yajurbhir akaroc chākhā  
daśa pañca śatair vibhuḥ  
jagṛhur vājasanyas tāḥ  
kāṇva-mādhyandinādayah

From these countless hundreds of *mantras* of the *Yajur Veda*, the powerful sage made fifteen branches. Kāṇva, Mādhyandina and other sages accepted these *mantras* known as the Vājasaneyi-saṁhitā because they were produced from the hairs of the horse's mane.

He made fifteen branches from the hundreds of *Yajur mantras* he received. *Vājasanyah* means "taken from hair of the horses of the sun god."

|| 12.6.75 ||  
jaimineḥ sama-gasyāśit  
sumantus tanayo munih  
sutvāṁs tu tat-sutas tābhyaṁ  
ekaikāṁ prāha saṁhitām

Jaimini Ṛṣi, the authority of the Sāma Veda, had a son named Sumantu, and the son of Sumantu was Sutvān. The sage Jaimini spoke to each of them a different part of the Sāma-veda-saṁhitā.

The branches of the Sāma Veda are now described. The son of Sumantu was Sutvān. Jaimini gave one portion to his son and one portion to his grandson.

|| 12.6.76-77 ||  
sukarmā cāpi tac-chiṣyah  
sāma-veda-taror mahān  
sahasra-saṁhitā-bhedam  
cakre sāmnām tato dvija

hiranyañabhaḥ kauśalyah  
pauṣyañjiś ca sukarmanah  
śiṣyau jagṛhatuś cānya  
āvantyo brahma-vittamah

Sukarmā, another disciple of Jaimini, was a great scholar of the tree of the Sāma Veda. He divided the Sāma Veda into one thousand saṁhitās. Then, O brāhmaṇa, three disciples of Sukarmā---Hiranyañabha, the son of Kuśala; Pausyañji; and Āvantya, who was very advanced in spiritual realization—took charge of those mantras.

Sukarmā, disciple of Jaimini, became very great regarding learning the tree of the Sāma Veda. He divided this Veda into thousands of parts. His two disciples Niranyañabha son of Kuśala and Pausyañji, and another disciple Āvantya, received the mantras.

|| 12.6.78 ||

udic�āḥ sāma-gāḥ śiṣyā  
 āsan pañca-śatāni vai  
 pauṣyañjy-āvantyayoś cāpi  
 tāṁś ca prācyān pracakṣate

The five hundred disciples of Ḫiranyanābha became known as the northern singers of the Sāma Veda, and the five hundred disciples of Pauṣyañji and Āvantya became known as eastern singers.

Ḫiranyanābha's five hundred disciples became northern reciters. Five hundred disciples of Pauṣyañji and Āvantya became eastern reciters. They produced a thousand branches.

|| 12.6.79 ||

laugākṣir māṅgaliḥ kulyāḥ  
 kuśidāḥ kukṣir eva ca  
 pauṣyañji-siṣyā jagṛhuh  
 saṁhitās te śatāni śatam

Five other disciples of Pauṣyañji, namely Laugāksi, Māṅgali, Kulya, Kuśida and Kukṣi, each received one hundred *saṁhitās*.

Pauṣañji had five other disciples.

|| 12.6.80 ||

kṛto hiranyanābhasya  
 catur-vimśati saṁhitāḥ  
 siṣya ūce sva-śiṣyebhyah  
 śesā āvantya ātmavān

Kṛta, the disciple of Ḫiranyanābha, spoke twenty four *saṁhitās* to his own disciples, and the remaining collections were passed down by the self-realized sage Āvantya.

Another disciple of Ḫiranyanābha was Kṛta. Āvantya taught other famous branches of the Sāma Veda to his disciples.

Thus ends the commentary on the Sixth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

## Characteristics of Purāṇas

|| 12.7.1 ||

sūta uvāca  
atharva-vit sumantuś ca  
śiṣyam adhyāpayat svakām  
saṁhitāṁ so 'pi pathyāya  
vedadarśāya coktavān

Sūta Gosvāmī said: Sumantu Ṛṣi, the authority on the Atharva Veda, taught his *saṁhitā* to his disciple Kabandha, who in turn spoke it to Pathya and Vedadarśa.

The Seventh Chapter describes the branches of the Atharva Veda, and the ten characteristics of a Purāṇa, as well as an enumeration of the Purāṇas.

The name of the disciple of Sumantu is Kabandha according to Viṣṇu Purāṇa.

|| 12.7.2 ||

śauklāyanir brahmabalir  
modoṣah pippalāyanih  
vedadarśasya śiṣyās te  
pathya-śiṣyān atho śṛṇu  
kumudah ūnako brahmaṇ  
jājaliś cāpy atharva-vit

Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were disciples of Vedadarśa. Hear from me also the names of the disciples of Pathya. My dear brāhmaṇa, they are Kumuda, Ūnaka and Jājali, all of whom knew the Atharva Veda very well.

|| 12.7.3 ||

babhruḥ śiṣyo 'thāngirasah  
saindhavāyana eva ca  
adhiyetāṁ saṁhite dve  
sāvarṇādyās tathāpare

Babhru and Saindhavāyana, disciples of Ūnaka, studied the two divisions of their spiritual master's compilation of the Atharva Veda. Saindhavāyana's disciple Sāvarṇa and his other disciples also studied this edition of the Atharva Veda.

Babhru was the disciple of Śunaka (āngirasah). Saindhavāyana's disciple Sāvarṇa and others of his disciples studied this.

|| 12.7.4 ||

nakṣatrakalpaḥ śāntiś ca  
kaśyapāṅgirasādayah  
ete ātharvaṇācāryāḥ  
śṛṇu paurāṇikān mune

Nakṣatrakalpa, Śāntikalpa, Kaśyapa, Āṅgirasa and others were also among the ācāryas of the Atharva Veda. Now, O sage, listen as I name the authorities on Purāṇic literature.

|| 12.7.5 ||

trayyāruṇih kaśyapaś ca  
sāvarṇir akṛtavranaḥ  
vaiśampāyana-hāritau  
śad vai paurāṇikā ime

Trayyāruṇi, Kaśyapa, Sāvarṇi, Akṛtavrana, Vaiśampāyana and Hārita are the six masters of the Purāṇas.

|| 12.7.6 ||

adhiyanta vyāsa-śiṣyāt  
saṁhitāṁ mat-pitur mukhāt  
ekaikām aham eteṣām  
śiṣyah sarvāḥ samadhyagām

Each of them studied one of the six anthologies of the Purāṇas from my father, Romahārṣaṇa, who was a disciple of Vyāsadeva. I became the disciple of these six authorities and thoroughly learned everything from them.

Sūta's father was Romahārṣaṇa. I was the student of these six authorities.

|| 12.7.7 ||

kaśyapo 'ham ca sāvarṇī<sup>1</sup>  
rāma-śiṣyo 'kṛtavranaḥ  
adhimahi vyāsa-śiṣyāc  
catvāro mūla-saṁhitāḥ

The sage Kaśyapa and I, along with Śāvarṇi and Akṛtavraṇa, a disciple of Rāma, learned the four basic collections of the Purāṇas from Romaharṣaṇa.

Vyāsa-śiṣyāt means "from Romaharṣaṇa."

|| 12.7.8 ||  
purāṇa-lakṣaṇam brahman  
brahmaṛśibhir nirūpitam  
śṛṇuṣva buddhim āśritya  
veda-śāstrānusārataḥ

O Śaunaka! Please hear with attention the characteristics of a Purāṇa, which have been defined by learned brāhmaṇas using their intelligence, in accordance with Vedic literature.

This is more or less a summary of what Śukadeva has already said at the beginning.

|| 12.7.9-10 ||  
sargo 'syātha visargaś ca  
vṛtti-rakṣāntarāṇi ca  
vamśo vamśānucaritam  
samsthā hetur apāśrayaḥ  
  
daśabhir lakṣaṇair yuktam  
purāṇam tad-vido viduh  
kecit pañca-vidham brahman  
mahad-alpa-vyavasthayā

O brāhmaṇa! Authorities on the matter understand a Purāṇa to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, liberation and the supreme shelter. Other scholars state that the great Purāṇas deal with these ten topics, while lesser Purāṇas may deal with five.

The characteristics of a minor Purāṇa are as follows

:

sargaś ca pratisargaś ca vamśo manvantarāṇi ca  
vamśānucaritam ceti purāṇam pañca-lakṣaṇam

Creation, secondary creation, the dynasties of kings, the reigns of Manus and the activities of various dynasties are the five characteristics of a Purāṇa.

When a Purāṇa has the ten characteristics it is called a major Purāṇa and when it has only five characteristics it is called a minor Purāṇa.

|| 12.7.11 ||

avyākṛta-guṇa-kṣobhān  
mahatas tri-vṛto 'hamah  
bhūta-sūkṣmendriyārthānām  
sambhavaḥ sarga ucyate

From the agitation of the original modes within the unmanifest material nature, the mahat-tattva arises. From the mahat-tattva comes the element false ego, which divides into three aspects. This threefold false ego further manifests as the elements, the senses and sense devatās. The generation of all these is called primary creation.

Sarga is defined. From a disturbance of the guṇas of pradhāna or prakṛti comes mahat-tattva. From mahat-tattva comes ahankāra. From threefold ahankāra come sense objects (bhūta-sūkṣma), the senses and the devatās (artha). This primary creation is called sarga. The same verb is understood in the following definitions.

|| 12.7.12 ||

puruṣānugṛhitānām  
eteśām vāsanā-mayah  
visargo 'yam samāhāro  
bijād bijām carācaram

The aggregate, the total and individual jīvas, which is effect of the all previous mentioned elements which have been favored by the Lord, which are predominated by impressions of sin and piety, is called visarga. It consists of all moving and non-moving beings who continue like a seed producing a seed.

Visarga is explained. The aggregate or effect of the all elements which have been favored by the Lord--the total and individual jīvas, which are predominated by impressions of sin and piety--is called visarga. This

universe of moving and non-moving beings is a continuous current like seeds producing seeds which produce more seeds. The previous definition of *ūti*, "impressions of karma" is included in the present definition.<sup>55</sup>

|| 12.7.13 ||  
vṛttir bhūtāni bhūtānām  
carāṇām acarāṇi ca  
kṛtā svena nṛṇām tatra  
kāmāc codanayāpi vā

*Vṛtti* means the process of sustenance, by which the moving beings live upon the nonmoving beings. For a human, *vṛtti* specifically means acting for one's livelihood in a manner suited to his personal nature, either by desire or according to regulation.

The previously mentioned *sthāna* or sustenance is here called *vṛtti*. That is explained in this verse. Because of desire, in general, the sustenance of the moving beings is the non-moving beings, and sometimes even other moving beings, indicated by the word *ca*. Among men, sustenance of the body according to one's nature out of desire or by regulation is called *vṛtti*. The whole of the earth is the shelter for the moving and non-moving beings. In relation to this the earth globe is described in the Fifth Canto.

|| 12.7.14 ||  
rakṣācyutāvatārehā  
viśvasyānu yuge yuge  
tiryān-martyarṣi-deveṣu  
hanyante yais trayī-dviṣah

In each age, the infallible Lord's appearance in this world among the animals, human beings, sages and *devatās* is called protection of the universe. By these incarnations he kills the enemies of Vedic culture.

*Poṣanam* was called mercy of the Lord previously. Now *poṣanam* is called *rakṣā*. *Rakṣā* is explained. The activities of the Lord's avatāras among animals, humans and *devatās*, which are the cause of his appearing, are called *rakṣā*. Why does he appear? The demons are killed by the avatāras. Thus *rakṣā* means protecting his devotees from the afflictions of the wicked. As well sometimes *rakṣā* simply means protecting his devotee from

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<sup>55</sup> SB 2.10.4

great fear (without a demon being involved). Thus the protection of Ajāmila and others in the Sixth Canto is called *rakṣā*.

|| 12.7.15 ||

manvantaram manur devā  
manu-putrāḥ sureśvarāḥ  
ṛṣayo 'ṁśāvatārāś ca  
hareḥ ṣad-vidham ucyate

*Manvantaram* means the reign of Manu, during which six types of persons carry out specific duties: the ruling Manu, the *devatās*, the sons of Manu, Indra, the great sages and the incarnations of the Supreme Lord.

Previously *manvantarāṇi* was defined as *sad-dharma*. Here *manvantaram* is described. The word *vidhā* means "the persons like Manu who perform their duties." This takes six forms. *Manvantara* means "the period in which these six types of persons carry out their designated jobs."

|| 12.7.16 ||

rājñāṁ brahma-prasūtānāṁ  
vamśas trai-kāliko 'nvayah  
vamśānucaritāṁ teṣām  
vṛttāṁ vamśa-dharāś ca ye

Dynasties are lines of kings originating with Lord Brahmā and extending continuously through past, present and future. The activities of the prominent members constitute the subject of dynastic history.

*Vamśa* is defined. The continuous line of kings arising from Brahma is called *vamśa*. *Vamśānucaritam* is then described. The activities of those among the kings who are famous such as Priyavrata, Dhruva and Prthu, is called *vamśānucaritam*.<sup>56</sup>

|| 12.7.17 ||

naimittikāḥ prākṛtiko  
nitya ātyantiko layah  
saṁsthethi kavibhiḥ proktāś  
caturdhāsyā svabhāvataḥ

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<sup>56</sup> These two items, *vaṭṭa* and *vaṭṭānucarta*, take the place of *ēḍānukathā* of the list from the Second Canto. *Uṭī* from the first list is included in *visarga* of the present list.

The learned define *samsthā* as destruction of the causes of the universe on four levels: occasional, elemental, continuous and ultimate.

The previous term *nirodha*, here called *samsthām* is explained. The destruction of the causes (*bhāva*) of the universe (*asya*), such as earth, water, and fire, is called *samsthā*.

|| 12.7.18 ||  
hetur jīvo 'sya sargāder  
avidyā-karma-kārakah  
yam cānuśāyinam prāhur  
avyākṛtam utāpare

The cause of *sarga*, *visarga* of the universe is the *jīva* who performs actions out of ignorance and is said to possess a material body, or, alternately, possess a spiritual body.

This verse defines *hetu*. The cause of *sarga*, *visarga* etc of the universe (*asya*) is the *jīva*, who performs actions out of ignorance. Because the Lord creates the universe for the *jīva*, the *jīva* is called the cause. Some call the *jīva* the possessor of a body made of *māyā*. *Anuśāyinam* means "a covering of *māyā*." Others, the devotees, say that the *jīva* who performs actions out of ignorance, when he is situated on the path of *bhakti* by devotee association, is the possessor of a spiritual body (*avyākṛtam*). The word *uta* means "on the other hand." Nārada has said:

prayujyamāne mayi tāṁ śuddhāṁ bhāgavatīṁ tanum  
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikah

Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, in which *karma* had stopped. SB 1.6.2

At the beginning of the prayers of the personified Vedas Śukadeva said:

buddhindriya-manah-prāṇān janānāṁ asrjat prabhuh  
mātrārthaṁ ca bhavarthaṁ ca ātmane 'kalpanāya ca

The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities,

become elevated in future lives and ultimately use their senses and intelligence for the Lord. SB 10.87.2

*Ātmane kalpanāya* means "so jivas would make an offering of their intelligence, mind, sense and *prana* to the Lord." Thus the ninth characteristic previously mentioned, *mukti*, is the same as *hetu*. *Muktir hitvānyathā-rūpam svarūpena vyavasthitih* (SB 2.10.6) means to attain a spiritual form, and that is explained also in the present verse.

|| 12.7.19 ||  
vyatirekānvayo yasya  
jāgrat-svapna-suṣuptiṣu  
māyā-mayeṣu tad brahma  
jīva-vṛttiṣv apāśrayah

That Brahman which is present in all objects as its cause, in states of waking, dreaming and deep sleep, but which is separate from them, is called *apāśraya*.

This verse explains *apāśraya*. That Brahman which as a cause is present in all objects (*māyāmayeṣu*), in states of waking, dreaming and deep sleep, but which is separate from them (*vyatireka*) is called *apāśraya*.

|| 12.7.20 ||  
padārtheṣu yathā dravyam  
san-mātram rūpa-nāmasu  
bijādi-pañcatāntāsu  
hy avasthāsu yutāyutam

Just as earth is present in a pot and also exists outside the pot, just as sense objects exist in objects with name and form and also exist beyond them, that entity who exists in all states of the body from conception to death is called *apāśraya*.

This is explained with an example. A material like earth is present in an object like a pot and separate as well, since it exists beyond the pot. In objects with name and form, sense objects like fragrance as well as their cause, *ahaṅkāra* in *tamas*, are present in the objects, and also beyond the objects. In all states of the body from impregnation to death, that which is present as the controller and witness, and is also separate, is called *apāśraya*.

|| 12.7.21 ||

virameta yadā cittam  
hitvā vṛtti-trayam svayam  
yogena vā tadātmānam  
vedehāyā nivartate

When the mind, gives up the three states of waking, dreaming and deep sleep by *bhakti-yoga*, spontaneously enjoys the lotus feet of the Lord, at that time he realizes the Lord and gives up all material desires.

Having explained the ten characteristics of a Purāṇa, a verse is given to understand the topic. Similarly it has already been stated:

daśamasya viśuddhy-artham navānām iha lakṣaṇam  
varṇayanti mahātmānah śrutenārthena cāñjasā

The great devotees such as Vidura and Maitreya describe properly the nine topics in order to impart the highest knowledge of the tenth topic, through the words of the scripture and stories to illustrate their meaning. SB 2.10.2

The power of *bhakti* has already been stated.

jarayaty āśu yā kośam nigirṇam analo yathā

That *bhakti* quickly destroys the subtle body, just as the digestive fire consumes food. SB 3.25.33

Giving up the three states of material consciousness by pure *bhakti* (*yogena*) consisting of hearing and chanting, the mind spontaneously becomes detached (*virameta*) from the *guṇas*, or the mind take great joy (*viśeṣena rameta*) spontaneously in lotus feet of the Lord. Or, by *aṣṭāṅga-yoga* the mind becomes detached and reaches *nirvāṇa*. At that time the mind realizes Paramātmā (*ātmānam*) and becomes detached from material desires. (*iḥāyāḥ*).

|| 12.7.22 ||

evam lakṣaṇa-lakṣyāṇi  
purāṇāni purā-vidah  
munayo 'ṣṭādaśa prāhuḥ  
kṣullakāni mahānti ca

Sages expert in ancient histories have declared that the Purāṇas, according to their various characteristics, can be divided into eighteen major Purāṇas and eighteen secondary Purāṇas.

|| 12.7.23-24 ||

brāhmaṁ pādmam vaiṣṇavam ca  
śaivam laṅgam sa-gāruḍam  
nāradiyam bhāgavatam  
āgneyam skānda-samjñitam

bhaviṣyam brahma-vaivartam  
mārkaṇḍeyam sa-vāmanam  
vārāham mātsyam kaurmaṁ ca  
brahmāṇḍakhyam iti tri-ṣaṭ

The eighteen major Purāṇas are the Brahmā, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhaviṣya, Brahma-vaivarta, Mārkaṇḍeya, Vāmana, Varāha, Mātsya, Kūrma and Brahmāṇḍa Purāṇas.

Triṣaṭ means eighteen.

|| 12.7.25 ||

brahmann idam samākhyātām  
śākhā-praṇayanam muneh  
śiṣya-śiṣya-praśiṣyāṇām  
brahma-tejo-vivardhanam

O brāhmaṇa! I have thoroughly described to you the expansion of the branches of the Vedas by the great sage Vyāsadeva, his disciples and the disciples of his disciples. One who listens to this narration will increase in spiritual strength.

Muneh means of Vyāsa. I have explained the expansion of the branches made by Vyāsa, his disciples and their disciples, which will increase the spiritual power of those who hear about it.

Thus ends the commentary on Seventh Chapter of the Twelfth Canto of the Bhāgavatam for the pleasure of the devotees, in accordance with the previous ācāryas.

Chapter Eight

## Mārkandeya Meets the Lord

|| 12.8.1 ||

śrī-śaunaka uvāca  
 sūta jīva ciram sādho  
 vada no vadatām vara  
 tamasy apāre bhramatām  
 nēṇām tvam pāra-darśanah

Śaunaka said: O Sūta, may you live a long life! O saintly one, best of speakers! Please continue speaking to us. Only you can show men wandering within insurmountable *samsara* the way to cross beyond it.

In the Eighth Chapter Mārkandeya performs austerity and the Apasarās attempt to disturb his vows. Mārkandeya Purāṇa was mentioned in verse 24 of the last chapter. That brought to Śaunaka's mind the story of Mārkandeya. Thus he asks about this now. *Tamasi* means "in *samsara*."

|| 12.8.2-5 ||

āhuś cirāyuṣam ṛṣim  
 mṛkaṇḍu-tanayam janāḥ  
 yaḥ kalpānte hy urvarito  
 yena grastam idam jagat

sa vā asmat-kulotpannah  
 kalpe 'smiṇ bhārgavarṣabhaḥ  
 naivādhunāpi bhūtānām  
 samplavaḥ ko 'pi jāyate

eka evārṇave bhrāmyan  
 dadarśa puruṣam kila  
 vaṭa-patra-puṭe tokam  
 śayānam tv ekam adbhitam

eṣa nah samśayo bhūyān  
 sūta kautūhalam yataḥ  
 tam naś chindhi mahā-yogin  
 purāṇeṣv api sammataḥ

Authorities say that Mārkandeya, the son of Mṛkaṇḍu, was an exceptionally long-lived sage who was the only survivor at the end of Brahmā's day, when the entire universe was merged in

the flood of annihilation. But this same Mārkaṇḍeya, the foremost descendant of Bhṛgu, took birth in my own family during the current day of Brahmā, and we have not yet seen any total annihilation in this day of Brahmā. Also, it is well known that Mārkaṇḍeya, while wandering helplessly in the great ocean of annihilation, saw a wonderful personality—an infant boy lying alone within the fold of a banyan leaf. O Sūta, I am most bewildered and curious about this great sage, Mārkaṇḍeya. O great yogī, you are accepted as the authority on all the Purāṇas. Therefore kindly dispel my confusion.

*Urvāritah* means "remaining." During the devastation by which (yena) the universe was swallowed up, he remained. That is well known. But there is no devastation now. That is my doubt. Otherwise how could it happen that he saw a small boy on a banyan leaf during devastation? Because of this doubt, I have curiosity. Cut this doubt and curiosity. Not only are you a great yogī but are acknowledged as an authority on the Purāṇas.

|| 12.8.6 ||  
sūta uvāca  
praśnas tvayā maharše 'yam  
kr̥to loka-bhramapahāḥ  
nārāyaṇa-kathā yatra  
gītā kali-malāpahā

Suta said: Your question, which will remove everyone's illusion, has within it topics of Lord Nārāyaṇa, which destroy the contamination of Kal-yuga.

|| 12.8.7-11 ||  
prāpta-dvijāti-saṁskāro  
mārkaṇḍeyah pituḥ kramāt  
chandāṁsy adhitya dharmenā  
tapah-svādhyāya-saṁyutah  
  
bṛhad-vrata-dharah sānto  
jaṭilo valkalāṁbarah  
bibhrat kamaṇḍalum danḍam  
upavitam sa-mekhalam  
  
kr̥ṣṇājinaṁ sākṣa-sūtram  
kuśāṁś ca niyamarddhaye  
agny-arka-guru-viprātmashv

arcayan sandhyayor harim

sāyam prātah sa gurave  
bhaikṣyam āhṛtya vāg-yataḥ  
bubhuje gurv-anujñātah  
sakṛṇ no ced upoṣitah

evam tapah-svādhyāya-paro  
varṣāṇām ayutāyutam  
ārādhayan hṛṣikeśam  
jigye mṛtyum su-durjayam

After being purified by his father's performance of second birth *samskāra*, Mārkaṇḍeya studied the Vedic hymns and strictly observed the regulative principles. A lifelong celibate, he was peaceful and endowed with austerity and Vedic knowledge. With his matted hair, clothing made of bark, a waterpot, staff, sacred thread, *brahmačāri* belt, black deerskin, lotus-seed prayer beads and bundles of *kuṣa* grass. At the sacred junctures of the day he regularly worshiped the Supreme Lord in five forms—the sacrificial fire, the sun, *guru*, the *brāhmaṇas* and Paramātmā within his heart. Morning and evening he would go out begging, and upon returning he would present all the food he had collected to his *guru*. Only when his *guru* invited him would he silently take his one meal of the day; otherwise he would fast. Thus devoted to austerity and Vedic study, Mārkaṇḍeya worshiped the supreme master of the senses for a hundred million years, and in this way he conquered unconquerable death.

|| 12.8.12 ||  
brahmā bhṛgur bhavo dakṣo  
brahma-putrāś ca ye 'pare  
nr̥-deva-pitr̥-bhūtāni  
tenāsann ati-vismitāḥ

Brahmā, Bhṛgu, Śiva, Prajāpati Dakṣa, the great sons of Brahmā, and many others among the human beings, *devatās*, *Pitṛs* and ghostly spirits were astonished by Mārkaṇḍeya.

|| 12.8.13 ||  
ittham bṛhad-vrata-dharas  
tapah-svādhyāya-samīyamaiḥ

dadhyāv adhoksajam yogī  
dhvasta-klesāntarātmanā

In this way, maintaining rigid celibacy through penance, study of the Vedas and self-discipline, the *yogī* meditated on the Lord with his mind free of all material attractions.

He meditated with a mind (*antarātmanā*) freed of all *kleśas* such as attachment.<sup>57</sup>

|| 12.8.14 ||  
tasyaivam yuñjataś cittam  
mahā-yogena yoginah  
vyatiyāya mahān kālo  
manvantara-ṣad-ātmakah

While the *yogī* concentrated his mind by powerful *yoga* practice, the great expanse of six Manvantaras passed.

|| 12.8.15 ||  
etat purandaro jñātvā  
saptame 'smin kilāntare  
tapo-viśaṅkito brahmann  
ārebhe tad-vighātanam

O *brāhmaṇa*, during the reign of the seventh *Manu*, the current age, Indra came to know of Mārkaṇḍeya's austerities, and being fearful, he began to obstruct the sage's penance.

Indra became fearful that by his austerity he would take Indra's post.

|| 12.8.16 ||  
gandharvāpsarasah kāmam  
vasanta-malayānilau  
munaye preṣayām āsa  
rajas-toka-madau tathā

Indra sent Cupid, Gandharvas, Apsarās, the season of spring and the sandalwood-scented breeze from the Malaya Hills, along with greed and intoxication personified.

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<sup>57</sup> There are five *kleśas*: ignorance, ego, attachment, hatred and absorption in material existence.

He sent the son of passion, greed (*rajas-toka*) and intoxication.

|| 12.8.17 ||

te vai tad-āśramam jagmūr  
himādreh pārśva uttare  
puṣpabhadrā nadi yatra  
citrākhyā ca śilā vibho

O most powerful Śaunaka! They went to Mārkaṇḍeya's hermitage, on the northern side of the Ḫimālaya Mountains near the Puṣpabhadrā River and Mount Citrā.

|| 12.8.18-20 ||

tad-āśrama-padam puṇyam  
puṇya-druma-latāñcitam  
puṇya-dvija-kulākīrnām  
puṇyāmala-jalāśayam

matta-bhramara-saṅgitam  
matta-kokila-kūjitam  
matta-barhi-naṭāṭopam  
matta-dvija-kulākulam

vāyuh praviṣṭa ādāya  
hima-nirjhara-śikarān  
sumanobhiḥ pariṣvakto  
vavāv uttambhayan smaram

It was a pure hermitage, filled with pure trees and creepers, pure groups of brāhmaṇas, and pure, clear lakes. Intoxicated bees were humming, intoxicated cuckoos were cooing, intoxicated peacocks were dancing, and intoxicated birds were flying everywhere. The breeze, embraced by flowers, holding drops of cool water from waterfalls, entering that place, agitating Cupid, began to blow.

|| 12.8.21 ||

udyac-candra-niśā-vaktrah  
pravāla-stabakālibhiḥ  
gopa-druma-latā-jālais  
tatrāśit kusumākaraḥ

Springtime, with a network of trees and creepers covered by clumps of flowers and sprouts, whose face was the rising moon at night, appeared in the hermitage.

Spring had night as its face with a rising moon. The spring was endowed with a network of creepers and trees which protected the rays of the moon (*gopa*) and lines of flower clumps.

|| 12.8.22 ||

anviyamāno gandharvair  
gīta-vāditra-yūthakaiḥ  
adrśyatātta-cāpeṣuh  
svah-strī-yūtha-patiḥ smarah

Cupid, the master of many heavenly women, followed by groups of Gandharvas playing musical instruments and singing, appeared, holding his bow and arrow.

He came with persons who had groups of instrument players and singers. The suffix *kaiḥ* has the sense of "possessing." The sage realized their presence somewhat in his mind, and began to tremble. This can be understood from later verses. Verse 29 mentions he was a like suddenly awokened snake, and the word *dharśitah* (violated) in verse 30 indicates awareness of their attack.

|| 12.8.23 ||

hutvāgnim samupāśinam  
dadṛśuh śakra-kiñkarāḥ  
militākṣam durādharṣam  
mūrtimantam ivānalām

These servants of Indra saw the sage sitting in meditation, with closed eyes, having just offered his prescribed oblations into the sacrificial fire. He seemed invincible, like fire personified.

They saw the sage sitting (*samupāśinam*).

|| 12.8.24 ||

nanṝtus tasya purataḥ  
striyo 'tho gāyakā jaguḥ  
mr̄daṅga-viṇā-paṇavair  
vādyam cakrur mano-ramam

The women danced before the sage, the celestial singers sang, and attractive instruments played with drums, strings and cymbals.

|| 12.8.25 ||

sandadhe 'stram sva-dhanuṣi  
kāmaḥ pañca-mukham tadā  
madhur mano rajas-toka  
indra-bhṛtyā vyakampayan

While greed personified, spring and the other servants of Indra all tried to agitate Mārkaṇḍeya's mind, Cupid fixed his five-headed arrow on his bow.

The five heads of the arrow are drying up, bewilderment, agitation, suffering, and exhilaration.

|| 12.8.26-27 ||

kriḍantyāḥ puñjikasthalyāḥ  
kandukaiḥ stana-gauravāt  
bhṛśam udvigna-madhyāyāḥ  
keśa-visramśita-srajah

itas tato bhramad-dṛṣṭeś  
calantyā anu kandukam  
vāyur jahāra tad-vāsaḥ  
sūkṣmam truṭita-mekhalam

While Puñjikasthali, with waist bent over by the weight of her breasts, garlands falling from her hair, was playing with some balls, glancing here and there, and was chasing a ball, the wind blew at her fine dress with its loose belt.

|| 12.8.28 ||

visasarja tadā bāṇam  
matvā tam sva-jitam smarah  
sarvam tacrābhavan mogham  
aniśasya yathodyamah

Cupid, thinking he had conquered the sage, then shot his arrow. But all these attempts proved futile, just like the useless endeavors of a person with bad luck.

*Aniśasya* means "of a person with bad fortune."

|| 12.8.29 ||  
ta ittham apakurvanto  
munes tat-tejasā mune  
dahyamānā nivavṛtuḥ  
prabodhyāhim ivārbhakāḥ

O learned Śaunaka! While Cupid and his followers tried to harm the sage, they became burned by his potency. Thus they desisted, just like children who have aroused a sleeping snake.

They became frightened, thinking, "We do not know what will happen now." From the example of the snake, it is understood that the sage first became angry on the arousal of lust and then he controlled both lust and anger.

|| 12.8.30 ||  
itindrānucarair brahman  
dharṣito 'pi mahā-muniḥ  
yan nāgād ahamo bhāvam  
na tac citram mahatsu hi

O brāhmaṇa! Though the followers of Indra had impudently attacked the saintly Mārkaṇḍeya, he did not succumb to false ego. For great souls such tolerance is not surprising.

*Ahamah* means "of *ahankāra*."

|| 12.8.31 ||  
drṣṭvā nistejasam kāmam  
sa-gaṇam bhagavān svarāṭ  
śrutvānubhāvam brahmarṣer  
vismayam samagāt param

The mighty King Indra, seeing the impotence of Cupid and his followers, and hearing of the power of the great sage, became very astonished.

*Svarāṭ* means Indra.

|| 12.8.32 ||  
tasyaivam yuñjataś cittam

tapah-svādhyāya-samyamaiḥ  
 anugrahāyāvirāśin  
 nara-nārāyaṇo hariḥ

While Mārkaṇḍeya was fixing his mind through penance, Vedic study and observance of regulative principles, the Supreme Lord Nara-Nārāyaṇa appeared before the sage by his mercy.

|| 12.8.33-34 ||

tau śukla-kṛṣṇau nava-kañja-locaṇau  
 catur-bhujaū raurava-valkalāmbarau  
 pavitra-pāṇī upavitakam̄ tri-vṛt̄  
 kamanḍalum̄ daṇḍam̄ ṛjum̄ ca vaiṇavam̄  
  
 padmākṣa-mālām̄ uta jantu-mārjanam̄  
 vedam̄ ca sākṣat̄ tapa eva rūpiṇau  
 tapat-tadid-varṇa-piśaṅga-rociṣā  
 prāṁśū dadhānau vibudharṣabhbārcitau

One form was white and the other black. They had four arms and eyes resembling the lotus petals. They wore garments of black deerskin and bark, along with the three-stranded sacred thread, and had *pavitras* of *kuṣa* on their hands. They carried the mendicant's waterpot, straight bamboo staff and lotus-seed prayer beads, as well as the all-purifying Vedas in the symbolic form of bundles of *darbha* grass. The tall figures, austerity personified, flashing with yellow rays like lightning, were being worshiped by the foremost *devatās*.

They wore skin of the black deer and bark for clothing and a sacred thread of newly woven thread in three strands. They held water pots in their hands. They held the Vedas which purify men. Some say this means they held *darbha*, representing the Vedas. They were the personification of austerity. They were tall. Their yellow effulgence looked like flashing lightning.

|| 12.8.35 ||  
 te vai bhagavato rūpe  
 nara-nārāyaṇāv ṣṭi  
 dṛṣṭvotthāyādareṇoccair  
 nanāmāṅgena daṇḍa-vat

Seeing these two sages, Nara and Nārāyaṇa, forms of the Supreme Lord, Mārkaṇḍeya stood up and with great respect offered them obeisances by falling down flat on the ground.

|| 12.8.36 ||

sa tat-sandarśanānanda-  
nirvṛtātmendriyāśayah  
hṛṣṭa-romāśru-pūrṇākṣo  
na sehe tāv udīkṣitum

Mārkaṇḍeya's body, mind and senses became blissful on seeing them. His eyes filled with tears and his hairs stood on end. He could not gaze upon them.

*Na sehe* means "he could not."

|| 12.8.37 ||

utthāya prāñjaliḥ prahva  
autsukyād āśliṣann iva  
namo nama itiśānau  
babhāśe gadgadākṣaram

Standing with his hands folded in supplication and his head bowed in humility, Mārkaṇḍeya out of eagerness imagined he was embracing the two Lords. In a voice choked with ecstasy, he repeatedly said, "I offer my humble obeisances."

*Pravrahā* means "with humility."

|| 12.8.38 ||

taylor āsanam ādāya  
pādayor avanijya ca  
arhaṇenānulepena  
dhūpa-mālyair apūjayat

He gave them sitting places and washed their feet, and then he worshiped them with presentations of arghya, sandalwood pulp, fragrant oils, incense and flower garlands.

|| 12.8.39 ||

sukham āsanam āśinau  
prasādābhimukhau muni  
punar ānamya pādābhyām

garīṣṭhāv idam abravit

Mārkaṇḍeya, once again bowing down at the lotus feet of those two most worshipable sages, who were sitting at ease, ready to bestow all mercy upon him, he addressed them as follows.

|| 12.8.40 ||

śri-mārkaṇḍeya uvāca

kim varṇaye tava vibho yad-udirito 'suḥ  
saṁspandate tam anu vān-mana-indriyāṇi  
spandanti vai tanu-bhṛtām aja-śarvayoś ca  
svasyāpy athāpi bhajatām asi bhāva-bandhuḥ

Mārkaṇḍeya said: O Almighty Lord, how can I possibly describe you? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even Brahmā and Śiva. So it is certainly true for me. Nevertheless, you become the intimate friend of those who worship you.

By you, the life air is made to move, and the voice, mind and senses. Śruti says śrotrasya śrotram: the lord is the ear of the ear. (Kena Upaniṣad 1.2) Vai means certainly. You enliven the senses not only of ordinary beings, but of Brahmā and Śiva as well, what to speak of me. yadyapyevam tathāpi bhajatām janānāṁ bhāvena premṇā bandhur bandhur iva vaśyo'si. prāṇa buddhīndriyādibhis tvam eva sva bhajanāṁ kārayasi punas tādrśa bhajanasya pratyupakāre'samartho ḥnīva bhūtvā tat prema vaśyo bhavasītyadbhutām tava kṛpā vaibhavam iti bhāvah. Like a friend, you are controlled by the love of those who worship you. You alone enable them to worship you by enlivening their minds and senses, yet you feel unable to repay the debt of their worship and become indebted and controlled by their love. That is most astonishing. That is the greatness of your mercy.

|| 12.8.41 ||

mūrti ime bhagavato bhagavāṁs tri-lokyāḥ  
kṣemāya tāpa-viramāya ca mṛtyu-jityai  
nānā bibharṣy avitum anya-tanūr yathedam  
srṣṭvā punar grasasi sarvam ivorṇanābhīḥ

Just as you appear in various other forms, you assume these two forms for the benefit of the three worlds, for removing suffering and for giving liberation. Having manifested these

forms, you make them disappear, like a spider that produces thread and then consumes it.

Therefore you appear in this world to allow us to worship you and to let yourself be controlled by the *prema* of your devotees with matured *bhakti*. But not only for this purpose do you appear. You come to protect the universe. That is explained in this verse. *Mṛtyu-jityai* means "for giving liberation." Just as you assume various other forms like Matsya and Kūrma, you now appear in these two forms. However, having accepted these forms (*sṛṣtvā*) you then make them disappear, just as a spider produced and devours his web. This verse praises the greatness of the Lord's pastimes.

|| 12.8.42 ||

tasyāvituh sthira-careśitum aṅghri-mūlam  
yat-stham na karma-guṇa-kāla-rajah sprśanti  
yad vai stuvanti ninamanti yajanty abhikṣṇam  
dhyāyanti veda-hṛdayā munayas tad-āptyai

I worship the lotus feet of you, who are the protector and controller of all beings moving and non-moving, whose fixed devotees are not touched by *karma*, *guṇas* or time, and whom the sages, with continuous silence, knowing the conclusion of the Vedas, praise, respect, worship and meditate upon, in order to attain you.

I worship your lotus feet. The verb occurs in verse 44. The contamination of bad conduct, arising from *karma*, *guṇas* and time do not touch the devotees situated at your feet. This expresses the greatness of *bhakti* dedicated to the Lord. Actions, either pious or sinful, recent or ancient, do not touch the devotee, just as water does not touch the lotus leaf. The plural verb is poetic license. The devotees, always silent (*munayah*), who know the conclusion of the Vedas, meditate on the Lord to attain him.

|| 12.8.43 ||

nānyam tavāṅghry-upanayād apavarga-mürteḥ  
kṣemam janasya parito-bhiya iśa vidmaḥ  
brahmā bibhety alam ato dvi-parārdha-dhiṣṇyah  
kālasya te kim uta tat-kṛta-bhautikānām

O Lord! For people fearing *samsāra* I do not know any auspiciousness other than the lotus feet of you, the form of

liberation, since even Brahmā who lives for two *parārdhas* also fears time. What to speak of the creatures created by him!

I do not know any auspiciousness other than your lotus feet for persons fearing *samsāra* (*parito bhīyah*), since even Brahmā fears time, what to speak of others created by Brahmā fearing time.

|| 12.8.44 ||

tad vai bhajāmy ṛta-dhiyas tava pāda-mūlam  
hitvedam ātma-cchadi cātma-guroḥ parasya  
dehādy apārtham asat antyam abhijñā-mātram  
vindeta te tarhi sarva-manisitārtham

I worship the lotus feet of the Supreme Lord, the *guru* of the *jīva*, who has true knowledge, after I have given up the covering on the *ātmā* such as possessiveness of body and house, which are all useless, insignificant, and temporary. A person should attain you alone, who know the devotee's service, and he will attain all his desires.

*Rta-dhiyah* means "the Lord who has true knowledge." Giving up the covering on the *ātmā*—possessiveness of body and house, which is useless (*apārtham*), insignificant (*asat*) and temporary (*antyam*), I worship the lotus feet of you, who have true knowledge. One who worships you also attains you, who know the service of the devotee. "Then let those without material desire worship me. Let those with desires worship some one else." No, if someone attains you, he attains all desirable objects.

|| 12.8.45 ||

sattvam rajas tama itiśa tavātma-bandho  
māyā-mayāḥ sthiti-layodaya-hetavo 'sya  
lilā dhṛtā yad api sattva-mayī praśāntyai  
nānye nṛṇāṁ vyasana-moha-bhiyaś ca yābhyaṁ

O master of life forms! O friend of the *jīva*! The causes of creation, maintenance and destruction, of the universe of all beings, including the *devatās*, are the three *guṇas*, made of *māyā*. Though you accept pastimes of *sattva-guṇa* for auspiciousness, you do not accept *rajas* and *tamas* at all, since they produce pain, illusion and fear for mankind.

"If a person has material desires, let him worship *devatās*. Worshipping them is worshipping me, since the *devatās* are my representatives." O

friend of the *jīva*! O master of life forms! The causes of this universe made of men, animals and *devatās* like Indra and Candra are the three *guṇas* which are made of *māyā*. How will I attain you, beyond *māyā*, by worshipping the effects of *māyā*, the *devatās*, who are all temporary? Though you accept *sattva-guṇa* pastimes among all pastimes for auspiciousness, you do not accept the others, *rajas* and *tamas* actions, by which suffering, illusion and fear arise. However, all three pastimes are made of *māyā*.

|| 12.8.46 ||

tasmāt taveha bhagavann atha tāvakānām  
śuklām tanum sva-dayitām kuśalā bhajanti  
yat sātvatāḥ puruṣa-rūpam uśanti sattvam  
loko yato 'bhayam utātma-sukham na cānyat

O Lord! Therefore in this world, the wise worship your pure form and the pure form of your devotee, and not the forms made of material *guṇas*, since the devotees like Nārada recognize your form as *śuddha-sattva*, from which arises Vaikuṇṭha, a place which has no fear of falling and is endowed spiritual bliss.

Therefore the wise give up the impure forms of Indra and others made of *māyā* and worship the *śuddha-sattva* forms of the Lord and his devotees. Devotees like Nārada (*sātvatāḥ*) recognize the form of Viṣṇu which is *sattva*. "What type of *sattva* is this?" From this Lord arises Vaikuṇṭha, with no fear of falling. There is fear of falling from Svarga. Because there is no fear of falling there is spiritual happiness, not happiness from results of *karma*. Therefore, it is *śuddha-sattva*, not material *sattva*.

|| 12.8.47 ||

tasmai namo bhagavate puruṣāya bhūmne  
viśvāya viśva-gurave para-daivatāya  
nārāyaṇāya ṛṣaye ca narottamāya  
hamsāya samyata-gire nigameśvarāya

I offer respects to the Supreme Lord, the supreme, the all-pervading person, who assumes all forms in the universe, who teaches the universe, who is most worthy of worship, who is the sage Nārāyaṇa and Nara, who is completely detached from worldly life, who is controlled in speech and who teaches the Vedas.

Though you have a form of a human (*puruṣāya*), you are all pervading (*bhumne*), and you take the forms of animals, men and devatās (*viśvāya*). The purpose of the Lord's appearance is described. You teach *bhakti*, *jñāna* and *vairāgya* (*viśva-gurave*). Not only are you a teacher, but you are worthy of worship. You are most worthy of worship (*para-daivatyāya*). You appear in two forms. You are the sage Nārāyaṇa and the best of humans as a sage. You have given up all possessiveness (*hamṣāya*). You remain with a vow of silence (*samyata-gire*). However, you preach the Vedas (*nigameśvarāya*).

|| 12.8.48 ||

yam vai na veda vitathākṣa-pathair bhramad-dhīḥ  
santam svakeṣvasuḥ ḥṛdy api dṛk-patheṣu  
tan-māyayāvṛta-matiḥ sa u eva sākṣād  
ādyas tavākhila-guror upasādya vedam

Persons with intelligence bewildered by deceptive sense perception cannot know you who are situated in their senses, life airs and hearts. Persons whose intelligence is covered by *māyā* cannot even know you when you appear as avatāra within their vision. Even Brahmā who obtained the Vedas from you, the *guru* of all beings, cannot know you.

This verse explained that the Lord is difficult to realize. A person with bewildered intelligence caused by deceptive sense perception (*vitathākṣa-pathaiḥ*) does not know the Lord situated as the controller in the heart, in the life air and the senses. The person whose intelligence is covered by *māyā* does not know you, who are present visibly (*dik-patheṣu*) now as avatāra. What to speak of others, even Brahmā (*ādyah*), though he obtained the Vedas from you, who are the *guru* of all beings, does not know you.

|| 12.8.49 ||

yad-darśanam nigama ātma-rahah-prakāśam  
muhyanti yatra kavayo 'ja-parā yatantah  
tam sarva-vāda-viṣaya-pratirūpa-śilam  
vande mahā-puruṣam ātma-nigūḍha-bodham

Knowledge of the Lord is revealed in the Vedas, but indirectly. Even the great sages headed by Brahmā, though endeavoring to understand the Lord, are bewildered about the Lord by studying the Vedas. I offer respects to the great Lord, who is conceived differently by various philosophies presented in the

Vedas, whose real nature is hidden, who is understood only by himself.

Though you are known by the Vedic scriptures, you are still difficult to understand. Knowledge of you is in the Vedas. That knowledge reveals you, who are secret (*ātma-rahah*). "Then those who study the Vedas can know me." The sages, the best of whom is Brahmā ((*aja-parāh*), though they endeavor, are bewildered concerning the nature of the Lord. Because the Vedas speak indirectly, they are bewildered about you as the only object of knowledge. The reason is explained. The Lord has a form which is not the form (*prati-rūpam*) which becomes the subject of various philosophies like *vivarta-vāda* described in the Vedas. Therefore I offer respects to he whose real nature is hidden from understanding, hidden within himself.

Thus ends the commentary on Eighth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Nine Mārkaṇḍeya Sees Pralaya

|| 12.9.1 ||  
saṁstuto bhagavān ittham  
mārkaṇḍeyena dhīmatā  
nārāyaṇo nara-sakhah  
prita āha bhṛgūdvaham

Sūta Gosvāmī said: The Supreme Lord Nārāyaṇa, the friend of Nara, was satisfied by the glorification offered by the intelligent sage Mārkaṇḍeya, the excellent descendant of Bhṛgu.

The Ninth Chapter describes how Mārkaṇḍeya, saddened by seeing māyā, enters within the abdomen of a child lying on a banyan leaf, comes out again and then falls into the ocean of devastation.

|| 12.9.2 ||  
śri-bhagavān uvāca  
bho bho brahmaṛsi-varyo 'si  
siddha ātma-samādhinā  
mayi bhaktyānapāyinyā  
tapah-svādhyāya-samīyamaiḥ

The Supreme Lord said: My dear Mārkaṇḍeya, you are the best of all learned brāhmaṇas. You have perfected your life by practicing fixed meditation, by undeviating bhakti to me, along with austerities, study of the Vedas and adherence to regulative principles.

|| 12.9.3 ||

vayam te paritustah sma  
tvad-brahma-vrata-caryayā  
varam praticcha bhadram te  
vara-do 'smi tvad-ipśitam

We are completely satisfied with your practice of lifelong celibacy. Please choose whatever benediction you desire, since I can grant your wish. May you enjoy all good fortune.

The plural number is used because later it will be seen that Śiva and Umā were also pleased.

|| 12.9.4 ||

śri-ṛṣir uvāca  
jitam te deva-deveśa  
prapannārti-harācyuta  
vareṇaitāvatālam no  
yad bhavān samadr̄syata

The sage said: O Lord of lords! You have all excellent qualities! O Lord Ācyuta, remover all distress for the surrendered! That I have seen you is enough of a benediction.

*Jitam te* means "you have all excellent qualities."

|| 12.9.5 ||

gr̄hitvājādayo yasya  
śrimat-pādābja-darśanam  
manasā yoga-pakvena  
sa bhavān me 'kṣi-gocarāḥ

Such *devatās* as Lord Brahmā achieved success by seeing your lotus feet in their minds by mature *yoga* practice. And now, my Lord, you have appeared before my eyes.

Having seen your lotus feet, Brahmā and others became successful. The verb should be supplied.

|| 12.9.6 ||

athāpy ambuja-patrākṣa  
puṇya-śloka-śikhāmaṇe  
drakṣye māyāṁ yayā lokah  
sa-pālo veda sad-bhidām

O lotus-eyed Lord! O crest jewel of renowned persons! I wish to see your illusory potency, by whose influence the entire world, together with the devatās, know the various effects arising from *prakṛti*.

I desire to see (*draksye*). *Sad-bhidam* means "the various effects arising from the cause (*sat*).” Or it can mean "the destruction of the existing world."

|| 12.9.7 ||

sūta uvāca  
itiḍito 'rcitah kāmam  
ṛṣīnā bhagavān mune  
tatheti sa smayan prāgād  
badary-āśramam iśvarah

Sūta Gosvāmī said: O wise Śaunaka! Thus satisfied by Mārkaṇḍeya's praise and worship, the Supreme Lord, smiling, replied, "So be it," and then departed for his hermitage at Badarikāśrama.

The Lord smiled. Seeing *māyā* is only a cause of experiencing grief. If you want that, then I will give it, since I must give you a boon. You must realize "I do not like this experience of seeing *māyā*." Otherwise your desire to experience it will not go away. Therefore by experiencing its suffering you will give it up. It is like a father who orders his son to give up some action which the stubborn son does, even though the act will cause the son suffering. But for his devotee in order to have him give up this desire, the Lord would also give him bliss by showing him his baby form within the experience of suffering. Thus the Lord smiled.

|| 12.9.8-9 ||

tam eva cintayann artham  
ṛṣih svāśrama eva sah

vasann agny-arka-somāmbu-  
bhū-vāyu-viyad-ātmasu

dhyāyan sarvatra ca harim  
bhāva-dravyair apūjayat  
kvacit pūjām visasmāra  
prema-prasara-samplutah

Thinking always of his desire to see the Lord's illusory energy, the sage remained in his āśrama, meditating constantly upon the Lord within fire, the sun, the moon, water, the earth, air, lightning and his own heart, and worshiping him with paraphernalia conceived in his mind. But sometimes, overwhelmed by waves of love for the Lord, Mārkaṇḍeya would forget to perform his regular worship.

He thought of seeing māyā (*tam artham*). *Bhāva-dravaiḥ* means "with articles produced in the mind."

|| 12.9.10 ||

tasyaikadā bhṛgu-śreṣṭha  
puṣpabhadrā-taṭe muneh  
upāśinasya sandhyāyāṁ  
brahmaṇ vāyur abhūn mahān

O brāhmaṇa Śaunaka, best of the Bhṛgus! One day while Mārkaṇḍeya was performing his evening worship on the bank of the Puṣpabhadrā, a great wind suddenly began to blow.

The display of māyā begins.

|| 12.9.11 ||

tam caṇḍa-śabdām samudirayantam  
balāhakā anv abhavan karālāḥ  
akṣa-sthaviṣṭhā mumucus taḍidbhiḥ  
svananta uccair abhi varṣa-dhārāḥ

That wind created a terrible sound. After that, fearsome, thick clouds appeared, accompanied by lightning and roaring thunder, and poured down on all sides torrents of rain as heavy as chariot wheels.

The torrents were as heavy as wheels of a chariot.

|| 12.9.12 ||

tato vyadr̄syanta catuh samudrāḥ  
samantataḥ kṣmā-talam āgrasantah  
samīra-vegormibhir ugra-nakra-  
mahā-bhayāvarta-gabbira-ghoṣāḥ

Then the four great oceans, filled with crocodiles, fearful whirlpools and ominous rumblings, appeared on all sides, swallowing up the surface of the earth with their wind-tossed waves.

|| 12.9.13 ||

antar bahiś cādbhir ati-dyubhiḥ kharaiḥ  
śatahradābbhir upatāpitam jagat  
catur-vidham vikṣya sahātmanā munir  
jalāplutāṁ kṣmāṁ vimanāḥ samatrasat

The sage saw all the inhabitants of the universe, including himself, tormented within and without by the harsh rays of the sun, bolts of lightning, and great waves rising beyond the sky. As the whole earth flooded, he grew perplexed and fearful.

*Ati-dyubhiḥ adbhiḥ* means "by water reaching to the sky." *Kharaiḥ* means "by the harsh sun's rays." *Śatahradābbhiḥ* means "by lightning." The long ā is poetic license.

|| 12.9.14 ||

tasyaivam udvīkṣata ūrmi-bhīṣanāḥ  
prabhañjanāghūrṇita-vār mahārṇavah  
āpūryamāṇo varāṣadbhir ambudaiḥ  
kṣmām apyadhād dvipa-varṣādribhiḥ samam

While Mārkaṇḍeya watched, the rain pouring down from the clouds filled the ocean more and more until that great sea, its waters violently whipped into terrifying waves by hurricanes, covered up all the earth's islands, mountains and continents.

|| 12.9.15 ||

sa-kṣmāntarikṣam sa-divam sa-bhā-gaṇam  
trai-lokyam āsit saha digbhir āplutam  
sa eka evorvarito mahā-munir  
babhrāma vikṣipya jaṭā jadāndha-vat

The water inundated the earth, outer space, heaven, all the planets and the three worlds, in all directions. Only Mārkaṇḍeya remained. His matted hair scattered, the great sage wandered about alone in the water as if dumb and blind.

*Sa-bhā-gaṇam* means "with the planets."

|| 12.9.16 ||

kṣut-tṛṭ-parito makarais timiṅgilair  
upadruto vīci-nabhasvatāhataḥ  
tamasy apāre patito bhraman diśo  
na veda kham gām ca pariśrameśitah

Having fallen into insurmountable darkness, tormented by hunger and thirst, attacked by monstrous *makaras* and *timiṅgila* fish, and battered by the wind and waves, he moved aimlessly. As he grew increasingly exhausted, he lost all sense of direction and could not tell the sky from the earth.

He was beaten by wind with waves. *Īśitah* means "attained." It comes from the root *īś*, meaning "to go."

|| 12.9.17-18 ||

kracin magno mahāvarte  
taralais tādītah kvacit  
yādobbhir bhakṣyate kvāpi  
svayam anyonya-ghātibhiḥ

kvacic chokam kvacin moham  
kvacid duḥkham sukham bhayam  
kvacin mr̥tyum avāpnoti  
vyādhya-ādibhir utārditah

At times he was engulfed by the great whirlpools, sometimes he was beaten by the mighty waves, and at other times the aquatic monsters threatened to devour him as they attacked one another. Sometimes he felt lamentation, bewilderment, misery, happiness or fear, and at other times he experienced such terrible pains that he felt himself dying.

|| 12.9.19 ||

ayutāyata-varṣāṇām

sahasrāṇī śatāni ca  
vyatiyur bhramatas tasmin  
viṣṇu-māyāvṛtātmanah

Countless millions of years passed as Mārkandeya wandered about in that deluge, his mind bewildered by the illusory energy of Lord Viṣṇu.

|| 12.9.20 ||  
sa kadācid bhramam̄ tasmin  
pr̄thivyāḥ kakudi dvijāḥ  
nyāgrodha-potam̄ dadṛśe  
phala-pallava-śobhitam̄

Once, while wandering in the water, the brāhmaṇa Mārkandeya saw a small island, upon which stood a young banyan tree, radiant with leaves and fruits.

|| 12.9.21 ||  
prāg-uttarasyāṁ śākhāyāṁ  
tasyāpi dadṛśe śiśum  
śayānam̄ parṇa-puṭake  
grasantam̄ prabhayā tamah

Upon a branch of the northeast portion of that tree he saw, lying on a leaf, an infant boy whose effulgence swallowed up the darkness.

|| 12.9.22-25 ||  
mahā-marakata-syāmam̄  
śrimad-vadana-paṅkajam̄  
kambu-grīvam̄ mahoraskam̄  
su-nasam̄ sundara-bhruvam̄

śvāsaijad-alakābhātam̄  
kambu-śri-karṇa-dādimam̄  
vidrumādhara-bhāseśac-  
chonāyita-sudhā-smitam̄

padma-garbhāruṇyāpāṅgam̄  
hṛdyā-hāsāvalokanam̄  
śvāsaijad-vali-samvigna-  
nimna-nābhi-dalodaram̄

cārv-aṅgulibhyāṁ pāṇibhyāṁ  
 unniya caraṇāmbujam  
 mukhe nidhāya vīprendro  
 dhayantam vikṣya vismitah

The infant's dark-blue complexion was the color of a flawless emerald, his lotus face shone with a wealth of beauty, and his throat bore marks like the lines on a conchshell. He had a broad chest, a finely shaped nose, beautiful eyebrows, and lovely ears decorated with pomegranate flowers, having inner folds like a conchshell's spirals. The corners of his eyes were reddish like the whorl of a lotus, and the effulgence of his coral-like lips slightly reddened the sweet, enchanting smile on his face. As he breathed, his splendid hair trembled and his deep navel moved about along with the deep folds of skin on his abdomen which was shaped like a banyan leaf. The exalted brāhmaṇa watched with amazement as the infant took hold of one of his lotus feet with his graceful fingers, placed a toe within his mouth, and began to suck.

*Kakudi* means "on a raised area." He looked splendid with locks of hair trembling because of his breathing. He had pomegranate flowers decorating his ears whose ear folds had the beauty of conches. His abdomen was shaped like a banyan leaf with a deep navel which quivered, and with deep horizontal skin folds which trembled when he breathed. He held his toe and sucked it, thinking, "What is the sweetness of my lotus foot? Since many of my devotees attempt to taste that sweetness, I should also try to taste it."

|| 12.9.26 ||

tad-darśanād vīta-parīśramo mudā  
 protphulla-hṛt-padma-vilocanāmbujah  
 prahrṣṭa-romādbhuta-bhāva-śaṅkitah  
 praśṭum puras tam prasasāra bālakam

From seeing the child, all his weariness vanished. Because of joy the lotus of his heart, along with his lotus eyes, fully blossomed, and the hairs on his body stood on end. Confused as to the identity of the wonderful infant, the sage approached him to ask.

He had doubt about that astonishing form (*bhāva*). It could not be an ordinary child. He approached to ask.

|| 12.9.27 ||

tāvac chiśor vai śvasitena bhārgavah  
so 'ntah śariram maśako yathāviśat  
tatrāpy ado nyastam acaṣṭa kṛtsnaśo  
yathā purāmuhyad ativa vismitah

At that moment, the child, by inhaling, drew Mārkaṇḍeya within his body like a mosquito. There the sage found the entire universe arrayed as it had been before its dissolution. Seeing this, Mārkaṇḍeya was most astonished and perplexed.

*Adah* means the universe. He saw everything as it was before the devastation (*yathā purā*).

|| 12.9.28-29 ||

kham rodasi bhā-gaṇān adri-sāgarān  
dvīpān sa-varṣān kakubhah surāsurān  
vanāni deśān saritah purākarān  
khetān vrajān āśrama-varṇa-vṛttayah

mahānti bhūtāny atha bhautikāny asau  
kālam ca nānā-yuga-kalpa-kalpanam  
yat kiñcid anyad vyavahāra-kāraṇam  
dadarśa viśvam sa divāvabhāsitam

The sage saw the entire universe: the sky, heavens and earth, the stars, mountains, oceans, great islands, continents, the directions, the saintly and demoniac living beings, the forests, countries, rivers, cities, mines, the agricultural villages, cow pastures, and the occupational and spiritual activities of the various social divisions. He also saw the basic elements of creation along with all their by-products, as well as time itself, which regulates the progression of countless ages within the days of Brahmā. In addition, he saw everything else created for use in material life. He saw in daylight a bright world.

He (*sah*) saw a bright world (*avabhāsitam*) in daylight (*divā* for *divasah*).

|| 12.9.30 ||

himālayam puṣpavahām ca tām nadīm

nijāśramam yatra ṛṣī apaśyata  
viśvam vipaśyañ chvasitāc chiśor vai  
bahir nirasto nyapatal layābdhau

He saw before him the Ḫimālaya Mountains, the Puśpabhadrā River, and his own hermitage, where he had had the audience of the sages Nara-Nārāyaṇa. Then, as Mārkaṇḍeya beheld the entire universe, the infant exhaled, expelling the sage and casting him back into the ocean of dissolution.

*Puśpavahām* means the Puśpabhadrā River.

|| 12.9.31-32 ||

tasmin pṛthivyāḥ kakudi prarūḍham  
vaṭam ca tat-parṇa-puṭe śayānam  
tokam ca tat-prema-sudhā-smitena  
nirikṣito 'pāṅga-nirikṣanena

atha tam bālakam vikṣya  
netrābhyaṁ dhiṣṭhitam hṛdi  
abhyayād ati-saṅkliṣṭah  
pariṣvaktum adhokṣajam

In that vast sea he again saw the banyan tree growing on the tiny island and the infant boy lying within the leaf. The child glanced at him from the corner of his eyes with a smile imbued with the nectar of *prema*, and Mārkaṇḍeya took him into his heart through his eyes. Greatly agitated, the sage ran to embrace the transcendental Lord.

|| 12.9.33 ||

tāvat sa bhagavān sākṣād  
yogādhīśo guhā-śayah  
antardadha ṛṣeh sadyo  
yathehāniśa-nirmitā

At that moment the Supreme Lord, who is the original master of all powers of *yoga* and who is hidden within everyone's heart, became invisible to the sage, just as the poor man's desire for wealth comes and goes.

Again thrown into the ocean, he wandered about for millions of years, experiencing hardship, and then saw the child on the banyan leaf on the

upraised portion of earth. He was glanced upon with a glance endowed with a smile of *prema* which was like nectar. Again he entered the body of the Lord when he inhaled. It should be understood from later statements that he went in and came out seven times.<sup>58</sup> The Lord then became invisible just as desire for wealth of a poor man comes and goes.

|| 12.9.34 ||  
tam anv atha vaṭo brahmaṇ  
salilam loka-samplavah  
tirodhāyi kṣaṇād asya  
svāśrame pūrva-vat sthitah

O *brāhmaṇa!* After the Lord disappeared, the banyan tree, the water and the dissolution of the universe all vanished as well, and in an instant Mārkaṇḍeya found himself back in his own hermitage, just as before.

Within one instant of time, seven *kalpas* of time (seven dissolutions) had been contracted, by the inconceivable energy of the Lord. *Tirodhāyi* is a reflexive verb, in aorist tense.

Thus ends the commentary on Ninth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Ten Mārkaṇḍeya Meets Śiva

|| 12.10.1 ||  
sūta uvāca  
sa evam anubhūyedam  
nārāyaṇa-vinirmitam  
vaibhavam yoga-māyāyās  
tam eva śaraṇam yayau

Sūta Gosvāmī said: Mārkaṇḍeya, having experienced a powerful display of *yoga-māyā* arranged by the Lord, took shelter of him.

The Tenth Chapter describes Mārkaṇḍeya meeting with Śiva and Umā, his prayers to them, their pleasure at his prayers and their bestowal of boons to him.

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<sup>58</sup> There does not seem to be a direct statement to that effect in the later text.

|| 12.10.2 ||

śrī-mārkaṇḍeya uvāca  
prapanno 'smy aṅghri-mūlam te  
prapannābhaya-dam hare  
yan-māyayāpi vibudhā  
muhyanti jñāna-kāśayā

Mārkaṇḍeya said: O Lord, I take shelter of your lotus feet, which bestow fearlessness upon all who surrender to them. Even the devatās are bewildered by your illusory energy, which appears to them to be real knowledge.

Jñāna-kāśayā means "with an appearance of knowledge where no knowledge exists." I am the proof of this.

|| 12.10.3 ||

sūta uvāca  
tam evam nibhṛtātmānam  
vr̥ṣeṇa divi paryāṭan  
rudrāṇyā bhagavān rudro  
dadarśa sva-gaṇair vṛtaḥ

Sūta Gosvāmī said: Śiva, traveling in the sky on his bull and accompanied by his consort, as well as his personal associates, observed Mārkaṇḍeya in trance.

|| 12.10.4 ||

athomā tam ṛṣim vikṣya  
giriśam samabhāṣata  
paśyemam bhagavan vipram  
nibhṛtātmendriyāśayam

Goddess Umā, seeing the sage, addressed Śiva: My lord! See this learned brāhmaṇa, whose body, mind and senses are undisturbed.

|| 12.10.5 ||

nibhṛtoda-jhaṣa-vrāto  
vātāpāye yathārṇavah  
kurv asya tapasah sākṣat  
saṁsiddhim siddhi-do bhavān

He is as calm as the waters of the ocean when the wind has ceased and the fish and water remain still. Therefore, my lord, since you bestow perfections, please award this sage the result of his austerities.

*Nibhṛtoda-jhaṣa-vrātah* means "the ocean where the water and the schools of fish are completely still."

|| 12.10.6 ||

śrī-bhagavān uvāca  
naivecchaty āśiṣah kvāpi  
brahmaṛśir mokṣam apy uta  
bhaktim parām bhagavati  
labdhavān puruṣe 'vyaye

Lord Śiva replied: Surely this saintly *brāhmaṇa* does not desire any benediction, not even liberation, for he has attained pure devotional service unto the inexhaustible Lord.

He does not want *siddhis* like *anīmā*. "Then give him liberation." He does not want that either. "Then give him *bhakti*." He has already attained that also.

|| 12.10.7 ||

athāpi saṁvadiṣyāmo  
bhavāny etena sādhunā  
ayam hi paramo lābho  
nṛṇām sādhu-samāgamaḥ

Still, Bhavānī, let us talk with this saintly person. After all, association with saintly devotees is man's highest achievement.

|| 12.10.8 ||

sūta uvāca  
ity uktvā tam upeyāya  
bhagavān sa satāṁ gatih  
iśānah sarva-vidyānām  
iśvarah sarva-dehinām

Sūta Gosvāmī said: Having spoken thus, Lord Śiva—the shelter of the devotees, master of all types of knowledge and controller of all embodied living beings—approached the sage.

Śiva is called the shelter of the devotees because he gives *bhakti* which they desire. He is not only the shelter of the devotees, but of those with material desires: he is lord of all types of knowledge. This is not at all astonishing since he is the lord of all beings (*īśvarah*).

|| 12.10.9 ||

taylor āgamanam sākṣād  
īśayor jagad-ātmanoh  
na veda ruddha-dhī-vṛttir  
ātmānam viśvam eva ca

Because Mārkaṇḍeya's material mind had stopped functioning, the sage failed to notice that Lord Śiva and his wife, the controllers of the universe, had personally come to see him. Mārkaṇḍeya was unaware of either himself or the external world.

Not only was Mārkaṇḍeya unaware of Śiva, but he was unaware of himself, in the sense of his identity as "I" and was unaware of the universe, identified as "mine."

|| 12.10.10 ||

bhagavāṁs tad abhijñāya  
giriśo yoga-māyayā  
āviśat tad-guhākāśam  
vāyuś chidram ivesvarah

Understanding the situation, the powerful and capable Lord Śiva employed his mystic power to enter within the space within Mārkaṇḍeya's heart, just as the wind passes through an opening.

|| 12.10.11-13 ||

ātmany api śivam prāptam  
tadit-piṅga-jatā-dharam  
try-akṣam daśa-bhujam prāmśum  
udyantam iva bhāskaram  
  
vyāghra-carmāmbaram śūla-  
dhanur-iśv-asi-carmabhiḥ  
akṣa-mālā-ḍamaruka-  
kapālam paraśum saha

bibhrāṇam sahasā bhātam  
vicakṣya hṛdi vismitah  
kim idam kuta eveti  
samādher virato munih

Mārkaṇḍeya saw Lord Śiva suddenly appear within his heart. Lord Śiva had golden hair resembled lightning. He had three eyes, ten arms and a tall body that shone like the rising sun. He wore a tiger skin, and carried a trident, a bow, arrows, a sword and a shield, along with prayer beads, a ḍamaru drum, a skull and an ax. Astonished, the sage came out of his trance and thought, "Who is this, and where has he come from?"

|| 12.10.14 ||  
netre unmilya dadṛṣe  
sa-gaṇam somayāgatam  
rudram tri-lokaika-gurum  
nanāma śirasā munih

Opening his eyes, the sage saw Śiva, the guru of the three worlds, together with Umā and Śiva's followers. Mārkaṇḍeya then offered his respectful obeisances by bowing his head.

|| 12.10.15 ||  
tasmai saparyām vyadadhāt  
sa-gaṇaya sahomayā  
svāgatāsana-pādyārghya-  
gandha-srag-dhūpa-dīpakaḥ

Mārkaṇḍeya worshiped Lord Śiva, along with Umā and Śiva's associates, by offering them words of welcome, sitting places, water for washing their feet, arghya, sandalwood pulp, flower garlands and lamps.

|| 12.10.16 ||  
āha tv ātmānubhāvena  
pūrṇa-kāmasya te vibho  
karavāma kim iśāna  
yenedam nirvṛtam jagat

Mārkaṇḍeya said: O mighty lord, what can I possibly do for you, who are fully satisfied by your own ecstasy and by whose influence this entire world becomes joyful.

|| 12.10.17 ||

namah śivāya śāntāya  
sattvāya pramṛdāya ca  
rajo-juṣe 'tha ghorāya  
namas tubhyam tamo-juṣe

Again and again I offer my obeisances unto you, most auspicious, peaceful, the lord of goodness, giver of pleasure, shelter of the mode of passion, most fearful, and the shelter of the mode of ignorance.

|| 12.10.18 ||

sūta uvāca  
evam stutah sa bhagavān  
ādi-devah satām gatih  
paritustah prasannātmā  
prahasam tam abhāṣata

Sūta Gosvāmī said: Lord Śiva, the foremost devatās and the shelter of the devotees, was satisfied by Mārkaṇḍeya's praise. Pleased, he smiled and addressed the sage.

|| 12.10.19 ||

śri-bhagavān uvāca  
varam vṛṇīṣva nah kāmām  
vara-deśā vayam trayah  
amogham darśanam yeṣām  
martyo yad vindate 'mr̥tam

Lord Śiva said: Please ask from us whatever benediction you desire. Among all givers of benedictions, we three—Brahmā, Viṣṇu and I—are the best. Seeing us never goes in vain, and from us a mortal achieves immortality.

*Yat* means "from us."

|| 12.10.20-21 ||

brāhmaṇāḥ sādhavāḥ śāntā  
niḥsaṅgā bhūta-vatsalāḥ

ekānta-bhaktā asmāsu  
nirvairāḥ sama-darśināḥ

sa-lokā loka-pālās tān  
vandanty arcanty upāsate  
aham ca bhagavān brahmā  
svayam ca harir iśvarah

The inhabitants, the ruling *devatās* of all planets, Lord Brahmā, the Supreme Lord and I, glorify, worship and assist the saintly *brāhmaṇas*, who are peaceful, free of material attachment, compassionate to all living beings, purely devoted to us, devoid of hatred and endowed with equal vision.

The *devatās* worship those *brāhmaṇas* who worship us with purity. Not only the *devatās*, but I also worship them.

|| 12.10.22 ||  
na te mayy acyute 'je ca  
bhidām anv api cakṣate  
nātmanaś ca janasyāpi  
tad yuṣmān vayam imahi

These devotees do not differentiate between Lord Viṣṇu, Lord Brahmā and me, nor do they differentiate between themselves and other living beings. Therefore, because you are this kind of saintly devotee, we worship you.

The devotees do not see any particle of difference between us, and similarly do not see any difference between themselves and other beings in terms of their happiness and distress. Therefore we worship you, who are this type of person.

|| 12.10.23 ||  
na hy am-mayāni tirthāni  
na devāś cetanojjhitāḥ  
te punanty uru-kālena  
yūyam darśana-mātrataḥ

Mere bodies of water do not constitute holy places, nor are lifeless statues actual deities. These things purify a person only after a considerable time. But devotees like you purify immediately, just by being seen.

|| 12.10.24 ||

brāhmaṇebhyo namasyāmo  
ye 'smad-rūpam̄ trayī-mayam̄  
bibhraty ātma-samādhāna-  
tapah-svādhyāya-samyamaih̄

Therefore I offer my obeisances unto the *brāhmaṇas*, who, by meditating upon Viṣṇu, performing austerities, engaging in Vedic study and following regulative principles, sustain within themselves the three Vedas, which are nondifferent from Lord Viṣṇu, Lord Brahmā and me.

Ātma-samādhāna means "by meditation on Viṣṇu."

|| 12.10.25 ||

śravaṇād darśanād vāpi  
mahā-pātakino 'pi vah  
śudhyerann antya-jāś cāpi  
kim u sambhāṣaṇādibhiḥ

Even the worst sinners and social outcastes are purified just by hearing about or seeing personalities like you. Imagine, then, how purified they become by directly speaking to you.

|| 12.10.26 ||

sūta uvāca  
iti candra-lalāmasya  
dharma-gahyopabṛmhitam̄  
vaco 'mr̄tāyanam̄ ṛṣir  
nātṛpyat karṇayoh̄ piban

Sūta Gosvāmī said: Drinking with his ears Lord Śiva's words, full of *bhakti* and intimate teachings, Mārkaṇḍeya could not be satiated.

Dharma mentioned here is pure *bhakti* mentioned in verse 20 and not seeing difference between self and others mentioned in verse 22. Guhya was "we worship you in verse 22. Words full of *bhakti* and the intimate relation of the Lord with his devotee could not satisfy him completely. He was not experiencing bliss from being praised but in the guise of being praised, getting instructions -- telling him what type of person he should be.

|| 12.10.27 ||

sa ciram māyayā viṣṇor  
bhrāmitah karśito bhṛśam  
śiva-vāg-amṛta-dhvasta-  
kleśa-puñjas tam abravit

Mārkaṇḍeya, having been forced by Lord Viṣṇu's illusory energy to wander about for a long time in the water of dissolution, had become extremely exhausted. But Lord Śiva's words of nectar vanquished his accumulated suffering. Thus he addressed Lord Śiva.

|| 12.10.28 ||

śrī-mārkaṇḍeya uvāca  
aho iśvara-lileyam  
durvibhāvyā śaririnām  
yan namantiśitavyāni  
stuvanti jagad-iśvarāḥ

Mārkaṇḍeya said: It is indeed most difficult for embodied souls to understand the pastimes of the universal controllers, for such lords bow down to and offer praise to the very living beings they rule.

Durvibhāvyā means inconceivable. Īśitavyāni means the living entities who are subject to the Lord's control.

|| 12.10.29 ||

dharmam grāhayitum prāyah  
pravaktāras ca dehinām  
ācaranty anumodante  
kriyamāṇam stuvanti ca

Generally it is to induce embodied souls to accept religious principles that the authorized teachers exhibit ideal behavior, encouraging and praising dharma which is being performed.

They have acted like this to teach others. They praise dharma which is undertaken. They say, "This act which was performed by great persons is most auspicious." This implies praise for the present performer of that act.

|| 12.10.30 ||

naitāvatā bhagavataḥ  
sva-māyā-maya-vṛttibhiḥ  
na duṣyetānubhāvas tair  
māyinah kuhakam yathā

Such behavior of the Supreme Lord, which the Lord effects by his own bewildering potency, does not spoil his power any more than a magician's powers are diminished by his exhibition of tricks.

The power of the Lord is not spoiled by his offering respects etc. to devotees which are actions of his *māyā*, in order to teach the world. His actions are like those of a magician desiring money who performs tricks. The Lord's powers are not spoiled by praising or offering obeisances. Another version has *duṣyati*. Though Śiva's praises were not done by *māyā*, the sage was embarrassed by being praised. Thus the example is not unsuitable.

|| 12.10.31-32 ||

sṛṣṭvedam manasā viśvam  
ātmanānupraviṣya yah  
guṇaiḥ kurvadbhir ābhāti  
karteva svapna-dṛg yathā

tasmai namo bhagavate  
tri-guṇāya guṇātmane  
kevalāyādvitīyāya  
gurave brahma-mūrtaye

I offer my obeisances to that Supreme Lord, who has created this entire universe simply by his desire and has then entered into it as *antaryāmī*. By making the modes of nature act, he seems to be the direct creator of this world, just as a dreamer seems to be acting within his dream. I offer respects to the Lord, who manifests the three *guṇas*, who controls the *guṇas*, who is pure, without equal, who is the *guru*, the Brahman.

The Lord creates the universe by his desire (*manasā*). Though his not the doer, since he acts through the *guṇas*, he appears to be the doer. This means he is not affected by the *guṇas*. Though the *jīva* creates dreams by ignorance he has no actually relationship with them. What then to speak

of the Lord in relation to *māyā*. *Gunatmane* means "unto the controller of the *gunas*."

|| 12.10.33 ||

kam vṛṇe nu param bhūman  
varam tvad vara-darśanāt  
yad-darśanāt pūrṇa-kāmāḥ  
satya-kāmāḥ pumān bhavet

O all-pervading lord! Since I have received the benediction of seeing you, what other benediction can I ask for? Simply by seeing you, a person fulfills all his desires and can achieve anything imaginable.

Śiva told him to ask for a boon. This is his reply. From receiving the blessing of seeing you, whatever is desired is obtained (*satya-kāmāḥ*).

|| 12.10.34 ||

varam ekam vṛṇe 'thāpi  
pūrṇāt kāmābhivarṣaṇāt  
bhagavaty acyutām bhaktim  
tat-pareṣu tathā tvayi

But I do request one benediction from you, who are full of all perfection and able to shower down the fulfillment of all desires. I ask to have unfailing devotion for the Supreme Lord and for his devotees, especially you.

I request devotion to the Lord's devotees, and similarly to the best devotee, you, the instructor of *bhakti*, the *guru*. This means "May I have devotion to you, as a devotee, not as the Supreme Lord."

|| 12.10.35 ||

sūta uvāca  
ity arcito 'bhiṣṭutaś ca  
muninā sūktayā girā  
tam āha bhagavāñ charvah  
śarvayā cābhinanditah

Sūta Gosvāmī said: Thus worshiped and glorified by the eloquent statements of the sage Mārkaṇḍeya, Lord Śiva, encouraged by his consort, replied to him as follows.

|| 12.10.36 ||

kāmo maharṣe sarvo 'yam  
bhaktimāṁs tvam adhokṣaje  
ā-kalpāntād yaśah puṇyam  
ajarāmaratā tathā

O great sage! Because you are devoted to Lord Viṣṇu, all your desires will be fulfilled. Until the very end of this creation cycle, you will enjoy pure fame and freedom from old age and death.

(May all these desires come true, since you are devotee of Viṣṇu.

|| 12.10.37 ||

jñānam trai-kālikam brahman  
vijñānam ca viraktimat  
brahma-varcasvino bhūyat  
purāṇācāryatāstu te

O brāhmaṇa! May you have perfect knowledge of past, present and future, along with realization of the Lord, enriched by renunciation. Having power of a brāhmaṇa, may you become the ācārya for the Purāṇas.

|| 12.10.38 ||

sūta uvāca  
evam varān sa munaye  
dattvāgāt try-akṣa iśvarah  
devyai tat-karma kathayann  
anubhūtam purāmunā

Sūta Gosvāmī said: Having thus granted Mārkaṇḍeya benedictions, Śiva went on his way, while describing to Devī the sage's actions and what the sage had previously experienced.

|| 12.10.39 ||

so 'py avāpta-mahā-yoga-  
mahimā bhārgavottamah  
vicaraty adhunāpy addhā  
harāv ekāntatām gataḥ

Mārkaṇḍeya, the best of the descendants of Bhṛgu, glorious because of his achievement of perfect yoga, even today travels

about this world, fully absorbed in unalloyed devotion for the Supreme Lord.

|| 12.10.40 ||  
anuvarṇitam etat te  
mārkaṇḍeyasya dhimataḥ  
anubhūtam bhagavato  
māyā-vaibhavam adbhitam

I have thus narrated to you how intelligent sage Mārkaṇḍeya experienced the amazing power of the Supreme Lord's illusory energy.

|| 12.10.41 ||  
etat kecid avidvāṁso  
māyā-saṁśrtir ātmanah  
anādy-āvartitam nēnāṁ  
kādācikam pracakṣate

Some unintelligent persons explain Mārkaṇḍeya's unique experience as symbolic of human beings in beginningless ignorance undergoing repeated cycles.

What Mārkaṇḍeya saw, was the power of the Lord's *māyā*. Seven times entering and coming out of the baby form of the Lord who had inconceivable powers when the Lord inhaled and exhaled was a unique pastime. Some foolish persons explain seven *kalpas* to mean that humans under ignorance for a long time rotate repeatedly in bodies for thousands of celestial *yugas* (*anuvartitam*).

|| 12.10.42 ||  
ya evam etad bhṛgu-varya varṇitam  
rathāṅga-pāñer anubhāva-bhāvitam  
saṁśrāvayet saṁśrūyād u tāv ubhau  
taylor na karmāśaya-saṁśrtir bhavet

O best of the Bhṛgus, this account concerning Mārkaṇḍeya is infused with the potency of the Supreme Lord. Anyone who properly narrates or hears it will never again undergo material existence, composed of impressions of *karma*.

O best of the Bhrgus! This story is infused with the power of the Lord. Both the person who narrates and the person who hears equally end material existence composed of impressions of *karma*.

Thus ends the commentary on Tenth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Eleven Vibhūtis of the Lord

|| 12.11.1 ||

śri-śaunaka uvāca  
athemam artham pṛcchāmo  
bhavantam bahu-vittamam  
samasta-tantra-rāddhānte  
bhavān bhāgavata tattva-vit

Śaunaka said: O Sūta! You are a great devotee of the Supreme Lord and know the conclusions concerning *tantra*! We now inquire from you about that.

In the Eleventh Chapter the *arīgas* and *upārīgas* and *vibhūtis* for worship are described as well as the twelve expansions of the sun. Mārkaṇḍeya, our previous master, was expert in *tantrika* worship of the Lord. We ask you about this now. We ask about the method of worship by which he made the Lord visible. *Rāddhante* means "in the conclusion."

|| 12.11.2-3 ||

tāntrikāḥ paricaryāyām  
kevalasya śriyah pateḥ  
aṅgopāṅgāyudhākalpaṁ  
kalpayanti yathā ca yaiḥ

tan no varṇaya bhadram te  
kriyā-yogam bubhutsatām  
yena kriyā-naipuṇena  
martyo yāyād amartyatām

All good fortune to you! Please explain to us, who are very eager to learn, the process of *kriyā-yoga*, worship of Viṣṇu and Lakṣmi, by which method the followers of *tantra* conceive of the limbs, associates, weapons and ornaments of the Lord in terms

of certain *vibhūtis*, and by which expertise one attains immortality.

*Āngāni* refers the hands, feet and other limbs of the Lord. *Upāngāni* refers to associates like Garuḍa. *Āyudhāni* refers to weapons like Sudarśana. *Ākalpa* means ornaments like the Kaustubha. They are listed as *dvadva* compound. And describe how they conceive of the limbs for the purpose of worship by means of the *vibhūtis* of the Lord seen in the material world.

|| 12.11.4 ||  
sūta uvāca  
namaskṛtya gurūn vakṣye  
vibhūtir vaiṣṇavir api  
yāḥ proktā veda-tantrābh्याम्  
ācāryaiḥ padmajādibhiḥ

Sūta Gosvāmī said: Offering obeisances to my *gurus*, I shall repeat to you the description of the *vibhūtis* of Lord Viṣṇu given in the *Vedas* and *tantras* by great authorities, beginning from lotus-born Brahmā.

He offers respects to *guru* in order to understand the meaning of what *guru* has instructed.

|| 12.11.5 ||  
māyādyair navabhis tattvaiḥ  
sa vikāra-mayo virāṭ  
nirmito dṛṣyate yatra  
sa-citke bhuvana-trayam

That form of the Lord is the universal form, composed of the nine basic elements of creation, starting with the unmanifest nature, and their subsequent transformations. When it is instilled with consciousness, the three planetary systems become visible within it.

The form of the Lord conceived by the *vibhūtis* of the Lord is actually the universal form. That is explained in this verse. The form is composed of nine elements: *prakṛti*, *sūtra*, *mahat-tattva*, *ahankāra*, and the five *tanmātras* as well as the sixteen transformations: the eleven senses and the five gross elements. With this form the three worlds are seen when it is instilled with consciousness (*sa-citke*).

|| 12.11.6-8 ||

etad vai pauruṣam rūpam  
bhūḥ pādau dyauḥ śiro nabhaḥ  
nābhiḥ sūryo 'kṣinī nāse  
vāyuḥ karṇau diśaḥ prabhoḥ

prajāpatih prajananam  
apāno mr̄tyur iśituh  
tad-bāhavo loka-pālā  
manaś candro bhruvau yamah

lajjottaro 'dharo lobho  
dantā jyotsnā smayo bhramah  
romāṇi bhūruhā bhūmno  
meghāḥ puruṣa-mūrdhajāḥ

This is the representation of the Supreme Lord as the universal person, in which the earth is his feet, the antarikṣa his navel, the heavenly planets his head, the sun his eyes, the air his nostrils, the directions his ears, the Prajāpati his genitals, death his anus and the moon his mind. The devatā protecting the various planets is his many arms. The god of death is his eyebrows, shame his lower lip, greed his upper lip, delusion his smile, and moon light his teeth. The trees are the Lord's bodily hairs, and the clouds are the hair on his head.

This is a material form of the Lord (*pauruṣam rūpam*) not his *svarūpa*. By what *vibhūtis* are his limbs conceived? This question is answered here. The *vibhūti* for the feet of the Lord is earth. By earth one imagines his feet. Since they are considered non-different they are equated in the text: the earth is his feet. All statements following are similar. Then by thinking of the feet and other limbs of the universal form one should remember the spiritual limbs of the Lord composed of eternity, knowledge and bliss. (My lord supports the earth, his *vibhūti*, by his two feet. He supports the heaven, his *vibhūti*, by his head. All things visible to eye and conceived by the mind are also the Lord's limbs, since they are all his *vibhūtis*. All conceptions are only conceptions of the Lord. This is what the person discerns. *Prajananam* means the genital. *Apānam* is the anus. The upper lip is shame. The lower lip is greed. Delusion (*bhramah*) is his smile.

|| 12.11.9 ||

yāvān ayam vai puruṣo  
yāvatyā samsthayā mitah

tāvān asāv api mahā-  
puruṣo loka-samsthayā

Just as one can determine the dimensions of an ordinary person of this world by measuring his various limbs, one can determine the dimensions of the universal form by measuring the arrangement of the planetary systems.

Since the universal form and the individual person are considered one, by seeing the individual person, faulty because of material qualities, one can understand something of the faultless spiritual person of eternity knowledge and bliss. *Mitah* means measured.

|| 12.11.10 ||  
kaustubha-vyapadeśena  
svātma-jyotir bibharty ajah  
tat-prabhā vyāpini sāksat  
śrivatsam urasā vibhuḥ

Upon his chest the almighty, unborn Lord bears the Kaustubha gem, which represents the pure spirit soul, along with the Śrivatsa mark, which is the direct manifestation of this gem's expansive effulgence.

Having spoken of the limbs, now the ornaments are described. The effulgence from the *svarūpa* of the Kaustubha (*vyapadeśena*) supports the pure *jīva*, the Lord's *vibhūti*. It is said:

a-kāreṇocaye visnuḥ śrīr u-kāreṇa kathyate  
ma-kāreṇas tu taylor dāsah pañca-vimśah prakīrtitah

The letter *a* is Visnu, *u* is Lakṣmi, and *m* is their servant is glorified as the twenty-fifth element. *Padma Purāṇa* 6.226.22-23

The Lord holds his servant on his heart.

sādhavo hṛdayam mahyam sādhūnām hṛdayam tv aham  
mad-anyat te na jānanti nāham tebhyo manāg api

The pure devotee is always within the core of my heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but me, and I do not know anyone else but them. SB 9.4.68

evam sva-bhaktayo rājan bhagavān bhakta-bhaktimān  
uśitvādiśya san-mārgam punar dvāravatīm agat

O King, thus the Personality of Godhead, who is devoted to his own devotees, stayed for some time with his two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā. SB 10.86.59

The effulgence of the Kaustubha which spreads everywhere is the Śrivatsa on the Lord's right upper chest. This is a fine curl of white hair whirling clockwise. This supports his vibhūti called *dharma*. Though not mentioned, on his left chest is the Lakṣmi-rekhā, a golden line similar to the line on a testing stone. That supports his vibhūtis known as royal wealth.

|| 12.11.11-12 ||  
sva-māyām vana-mālākhyām  
nānā-guṇa-mayīm dadhat  
vāsaś chando-mayām pītam  
brahma-sūtram tri-vṛt svaram

bibharti sāṅkhyam yogam ca  
devo makara-kundale  
maulīm padam pārameṣṭhyam  
sarva-lokābhayañ-karam

His flower garland is his material energy, comprising various combinations of the modes of nature. His yellow garment is the Vedic meters, and his sacred thread the syllable *om* composed of three sounds. In the form of his two shark-shaped earrings, the Lord supports the processes of Sāṅkhya and *yoga*, and his crown, bestowing fearlessness on the inhabitants of all the worlds, is the supreme position of Brahmaloaka.

The vibhūti of his garland is *māyā*, consisting of three *guṇas*. The vibhūti of his yellow cloth is the Vedic meters. The vibhūti of his sacred thread is known as *om*. In this way the parts of the Lord are equated with vibhūtis in this world. *Pārameṣṭhyam* means Brahmaloaka

|| 12.11.13 ||  
avyākṛtam anantākhyam  
āsanām yad-adhiṣṭhitah  
dharma-jñānādibhir yuktam

sattvam padmam ihocaye

Ananta, the Lord's sitting place, is *pradhāna*, and the Lord's lotus throne is the mode of goodness, endowed with religion and knowledge.

The seat where he is situated, called Ananta, is *pradhāna*. *Pradhāna* is Ananta's *vibhūti*. In the previous verse the *vibhūti* of the Lord's garland was *māyā* or *prakṛti* (same as *pradhāna*), the cause of creation. However Ananta is the root cause. His lotus throne, another seat, accompanied by *dharma* and *jñāna*, is *sattva-guṇa*.

|| 12.11.14-15 ||

ojah-saho-bala-yutam  
mukhya-tattvam gadāṁ dadhat  
apāṁ tattvam dara-varam  
tejas-tattvam sudarśanam

nabho-nibham nabhas-tattvam  
asim carma tamo-mayam  
kāla-rūpam dhanuh śārṅgam  
tathā karma-mayesudhim

The club the Lord carries is the chief element, *prāṇa*, incorporating the potencies of sensory, mental and physical strength. His excellent conchshell is the element water, his Sudarśana disc the element fire, and his sword, pure as the sky, the element ether. His shield embodies the mode of ignorance, his bow, named Śārṅga, time, and his arrow-filled quiver the working sensory organs.

*Mukhya-tattva* means *prāṇa*. Śruti says *prāno vai mukhyah*: *prāṇa* is the chief element. *Daravaram* means conch. His sword is ether element equal to the sky, being pure. His shield is *tamoguṇa*.

|| 12.11.16 ||

indriyāṇi śarān āhur  
ākūtir asya syandanam  
tan-mātrāṇy asyābhivyaktim  
mudrayārtha-kriyātmatām

His arrows are said to be the senses, and his chariot is the active, forceful mind. His external appearance is the subtle

objects of perception, and the gestures of his hands are the essence of all purposeful activity.

The active mind (*ākuītih*) endowed with *kriya-śakti* is the *vibhūti* of his chariot. The *tan-mātras* such as sound are the *vibhūtis* of his appearance. The sense objects are the external manifestation of desire for grasping objects, to be grasped by the senses. By his *mudrās* such as giving benediction or fearlessness he supports the very nature of action with a purpose. The *vibhūtis* of his giving benedictions and fearlessness are the actions with purpose.

|| 12.11.17 ||

maṇḍalam deva-yajanam  
dikṣā samskāra ātmanah  
paricaryā bhagavata  
ātmano durita-kṣayah

The sun globe is the place where the devatās worship the Supreme Lord, spiritual initiation is the means of purification for the spirit soul, and rendering devotional service to the Lord is the process for eradicating all one's sinful reactions.

The globe of the sun, a form of the Lord, is the place where the devatās worship. Receiving *mantra* (*dikṣah*) is the *samskāra* of the *jīva*. The *vibhūti* of reciting *mantra* is the *jīva's samskāra*. Service to the Lord is the *vibhūti* of destruction of the sins of the *jīva*.

|| 12.11.18 ||

bhagavān bhaga-śabdārtham  
lilā-kamalam udvahan  
dharmam yaśaś ca bhagavāṁś  
cāmara-vyajane 'bhajat

Playfully carrying a lotus, which represents the various qualities designated by the word *bhaga*, the Supreme Lord accepts service from a pair of *cāmara* fans, which are religion and fame.

The *vibhūtis* of the lotus are material power, wealth, knowledge and *vairāgya*. The *vibhūtis* of his *cāmaras* are material *dharma* and material fame.

|| 12.11.19 ||

ātapatram tu vaikuṇṭham  
 dvijā dhāmākuto-bhayam  
 tri-vṛd vedah suparṇākhyo  
 yajñam vahati pūruṣam

O brāhmaṇas! The Lord's umbrella represents fearlessness found in Vaikuṇṭha, and Garuḍa, who carries the Lord of sacrifice, is the sacrifice mentioned in the three Vedas.

Whatever small amount of fearlessness is seen in the world is the *vibhūti* of the Lord's umbrella. Garuḍa is the performance of sacrifice explained in the three Vedas--Rg, Yajur and Sāma.

|| 12.11.20 ||

anapāyini bhagavatī  
 śrīḥ sākṣād ātmano hareḥ  
 viśvaksenās tantra-mūrtir  
 viditah pārṣadādhipah  
 nandādayo 'ṣṭau dvāḥ-sthāś ca  
 te 'ṇimādyā harer gunāḥ

Śrī, who never leaves the Lord's side, appears with him in this world as the representation of his internal potency.

Viśvaksena, the chief among his personal associates, is known to be the personification of the Pañcarātra and other tantras. And the Lord's eight doorkeepers, headed by Nanda, are his mystic perfections, beginning with *aṇimā*.

Lakṣmī is the eternal *śakti* arising from the Lord's *svarūpa*, the *vibhūti* of the *hladīnī-śakti*, and is represented in this world by the bliss of Svarga etc. The Pañcarātra scriptures are the *vibhūti* of Viśvaksena. The doorkeepers such as Nanda are the qualities like *aṇimā*.

|| 12.11.21 ||

vāsudevah saṅkarṣaṇah  
 pradyumnah puruṣah svayam  
 aniruddha iti brahman  
 mūrti-vyūho 'bhidhiyate

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the names of the direct personal expansions of Svayam Bhagavān, O brāhmaṇa Śaunaka.

After mention of the doorkeepers, the presiding deities of the directions, *catur-vyūha*, are now mentioned. *Puruṣah svayam* should mean *Svayam Bhagavān*.

|| 12.11.22 ||  
sa viśvas taijasah prajñas  
turiya iti vṛttibhiḥ  
arthendriyāśaya-jñānair  
bhagavān paribhāvyate

One can conceive of the Supreme Lord in terms of awakened consciousness, dreaming, deep sleep, and spiritual consciousness, by knowledge gained through external objects, the senses and the mind.

This explains the *vibhūtis* of the *catur-vyūha*. The senses and mind are endowed with impressions. "I slept happily. I was not even aware of happiness." In this example even in deep sleep there is ignorance and knowledge (caused by impressions of the mind and senses). By knowledge through the senses, mind and objects, in the states of waking, sleeping, deep sleep and the fourth state, the Lord is remembered. The four states are *vibhūtis* of the *catur-vyūha*. *Vāsudeva* represents the waking state. *Saṅkarṣaṇa* represents dreaming. *Pradyumna* represents deep sleep. *Aniruddha* represents the fourth state of knowledge.

|| 12.11.23 ||  
aṅgopāṅgāyudhākalpair  
bhagavāṁś tac catuṣṭayam  
bibharti sma catur-mūrtir  
bhagavān harir iśvarah

The Supreme Lord, master of the four states, who removes suffering for those who worship him, as his four expansions, each exhibiting limbs, associates, weapons and ornaments, maintains the four phases of existence.

The implied meaning is made clear. These four forms with their limbs, associates, weapons and ornaments, maintain the four states of consciousness. The *vibhūti* of *Vāsudeva* along with his limbs, associates etc. is the waking state. *Hari* is the lord who removes the suffering of his worshippers. *īśvara* means the controller of all four states.

|| 12.11.24 ||

dvija-ṛṣabha sa eṣa brahma-yonih svayam-dṛk  
sva-mahima-paripūrṇo māyayā ca svayaitat  
śrjati harati pātity ākhyayānāvṛtakṣo  
vivṛta iva niruktas tat-parair ātma-labhyah

The Lord is the revealer of the Vedas, and he reveals himself. He is full in his own powers but by his *māyā* he creates, maintains and destroys through Brahmā, Viṣṇu and Śiva. Though his knowledge is never covered, it appears he can be described by *māyā*. But this is not so. He is attained only by his devotees.

Four forms were explained. Now three forms are explained. O best of the *brāhmaṇas*! This Lord reveals the Vedas (*brahma-yonih*). No one else is a revealer. He is self-revealed (*svayam-dṛk*). He is not like a king who is dependent on his subjects. And he is complete in his own power (*sva-mahima-paripurnah*). But for his play, he creates, maintains and destroys by his *sakti* called *māyā*, represented by Brahmā and others. Though his knowledge is never covered, it appears he is described (*vivṛtah*) or explained by *māyā*. But actually even Brahmā cannot describe the Lord properly. For what purpose has he gone to so much effort? His devotees attain him by meditating on him in this form.

How do the devotees meditate upon him? By seeing and remembering the *vibhūtis* of his feet such as earth etc, one can easily remember the Lord's feet. I should always remember my Lord, and I always see this *vibhūti* of my Lord's feet, the earth. All the animals and plants which take shelter of the earth also have taken shelter of my Lord's lotus feet. Therefore I must respect them all and not hate them. The *vibhūti* of the Kaustubha hanging on the chest of my Lord are all the *jīvas*. Therefore I should not criticize or harm even one of them. This is the result of contemplating the universal form.

|| 12.11.25 ||

śri-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhrug-  
rājanya-varmśa-dahanānapavarga-viryā  
govinda gopa-vanitā-vraja-bhṛtya-gīta  
tīrtha-śravaḥ śravaṇa-maṅgala pāhi bhṛtyān

O Kṛṣṇa! O friend of Arjuna! O chief among the descendants of Vṛṣṇi! O destroyer of those kings that are disturbing elements on this earth! O Lord whose prowess never deteriorates! O

**Govinda! O Lord who gives pleasure to the ears by the fame which purifies the universe, which is sung by Uddhava, the servant of the *gopis* of Vraja! O Lord, please protect your devotees.**

Worship of a portion of Kṛṣṇa (universal form) has been described. Now Kṛṣṇa, the real object of worship, is introduced with a prayer. O friend of Arjuna (*kṛṣṇa-sakha*)! His affection for the Pāñdavas brought him under their control. O chief of the Vṛṣnis! His affection for the Vṛṣnis brought him under their control. What is implied here? O fire, destroyer of dynasties of kings who afflicted the earth! Or you are the fire which arose by the friction of clans. You destroyed the enemies of the Pāñdava and Yādus and protected them because of your affection. O Lord with undiminished strength! By such strength you made the Pāñdavas and Yādavas victorious. O Govinda! You were even more affectionate to the inhabitants of Vraja. What does this mean? O Lord who gives pleasure to the ears by the fame which purifies the universe (*tīrtha*), which is sung by Uddhava (and consequently Śukadeva), the servant of the *gopis* of Vraja!

Uddhava said:

āśām aho caraṇa-reṇu-juṣām aham syām  
vṛndāvane kim api gulma-latauṣadhinām  
yā dustyajam sva-janam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām

The *gopis* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the *gopis* trample them and bless them with the dust of their lotus feet. SB 10.47.61

dṛṣṭvaivam-ādi gopinām kṛṣṇāveśātma-viklavam  
uddhavah parama-pritas tā namasyann idam jagau

Thus seeing how the *gopis* were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows. SB 10.47.57

mahā-puruṣa-lakṣaṇam  
 tac-cittah prayato japtvā  
 brahma veda guhāśayam

Anyone who rises early in the morning and, with a purified mind, chants this description of the universal form, the form of the Supreme Brahman, will realize Paramātmā.

Anyone who chants this description of the universal form, which is Brahman, will realize Paramātmā (*guhāśayam*).

|| 12.11.27-28 ||

śrī-śaunaka uvāca  
 śuko yad āha bhagavān  
 viṣṇu-rātāya śṛṅvate  
 sauro gaṇo māsi māsi  
 nānā vasati saptakah

teṣāṁ nāmāni karmāṇi  
 niyuktānām adhiśvaraiḥ  
 brūhi nah śraddadhānānām  
 vyūham sūryātmano hareḥ

Śaunaka said: O Sūta! Śukadeva explained to Parīkṣit about the seven associations of the sun god in the different months. Please describe to us, who have great faith in your words, the different sets of seven personal features and associates that the sun-god exhibits during each month, along with their names and activities. The associates of the sun-god, who serve their lord, are expansions of the sun, who is a form of the Supreme Lord, and are engaged by the Lord in their service.

You have explained to us the conversation of Śukadeva and Parīkṣit constituting the *Bhāgavatam*, and after that, the story of Mārkaṇḍeya our ancestor, and in answer to our request, a description of his method of worship. There is an example given of the sun comparing it to Kṛṣṇa, the subject of the *Bhāgavatam*:

krṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha  
 kalau naṣṭa-drśām esa purāṇārko 'dhunoditah

This Bhāgavata Purāṇa is as brilliant as the sun, and it has arisen just after the departure of Lord Kṛṣṇa to His own abode, accompanied by

religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purāṇa.  
SB 1.3.43

kṛṣṇa-dyumanī nimloce gīrṇeṣv ajagareṇa ha  
kim nu naḥ kuśalam brūyām gata-śrīṣu gr̄heṣv aham

(My dear Vidura, the sun of the world, Lord Kṛṣṇa, has set, and our house has now been swallowed by the great snake of time. What can I say to you about our welfare? SB 3.2.7

Because the sun has been mentioned, I should now have Sūta explain about the sun, the king of all planets, with twelve forms, at the time of completion of the king of all Purāṇas, consisting of twelve volumes. In this way, Śaunaka considered in his mind. In the Fifth Canto it was said concerning the sun:

tathānye ca ṛṣayo gandharvāpsaraso nāgā grāmaṇyo yātudhānā devā ity  
ekaikaśo gaṇāḥ sapta caturdaśa māsi māsi bhagavantam sūryam  
ātmānam nānā-nāmānam pṛthān-nānā-nāmānah pṛthak-karmabhir  
dvandvaśa upāsate.

Similarly, other sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rākṣasas and devatās, in fourteen groups in some months and pairing up to make seven groups in other months, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as Sūryadeva, who has many names. SB 5.21.18

*Adhiśvaraiḥ* means "engaged by the Supreme Lord." "What is the use of asking about the sun?" Tell us about the expansions of the Lord whose form is the sun.

|| 12.11.29 ||  
sūta uvāca  
anādy-avid�ayā viṣṇor  
ātmanah sarva-dehinām  
nirmito loka-tantra 'yam  
lokeṣu parivartate

**Sūta Gosvāmī said:** The sun, created by Viṣṇu, the Supreme Soul of all embodied beings, through his beginningless material energy, travels among all the planets, establishing the movements of the planets.

One should not consider that the sun in the *Bhāgavatam* which is compared to Kṛṣṇa, who has a spiritual body of eternity, knowledge and bliss, is material. That is expressed in this verse. The sun has been created by Viṣṇu, the soul of all embodied beings. It is a form of his power or effulgence, created by his beginningless māyā. (Thus it is another *vibhūti*.) The sun establishes the movements of the planets (*loka-tantrah*).

|| 12.11.30 ||

eka eva hi lokānām  
sūrya ātmādi-kṛd dhariḥ  
sarva-veda-kriyā-mūlam  
ṛṣibhir bahudhoditah

The Supreme Lord, the one soul of all the worlds and the original creator, is also the sun. He is the source of all the ritualistic activities prescribed in the Vedas and has been divided in twelve forms by the Vedic sages.

The Lord, soul of the worlds and the creator, is the sun. The sun is said to have twelve forms.

|| 12.11.31 ||

kālo deśah kriyā kartā  
karaṇām kāryam āgamah  
dravyam phalam iti brahman  
navadhokto 'jayā hariḥ

O Śaunaka! The Lord is described in nine aspects: the time, the place, the endeavor, the performer, the instrument, the specific ritual, the *mantras*, the paraphernalia of worship and the result to be achieved.

The Lord not only takes many forms as the sun, but as time and other aspects as well to institute sacred action. Time refers to dawn and other times. Place refers to the sacrificial alter or other sacred places. Endeavor refers to the performance undertaken. The performer is the brāhmaṇa. The instrument is the *sruk*, the sacrificial ladle. The ritual is the sacrifice. The āgama consists of the specific *mantras* for the rite. The materials are rice and other articles. The result is Svarga or other planets.

|| 12.11.32 ||

madhv-ādiṣu dvādaśasu

bhagavān kāla-rūpa-dhṛk  
loka-tantrāya carati  
pr̥thag dvādaśabhir gaṇaiḥ

The Supreme Lord, in the form of time, travels through the twelve months, beginning with Madhu, to regulate planetary motion within the universe. Traveling with the sun-god in each of the twelve months is a different set of six associates.

The Lord in the form of time, as the sun, moves about to accomplish the movements of the planets.

|| 12.11.33 ||  
dhātā kṛtasthalī hetir  
vāsuki rathakṛn mune  
pulastyas tumburur iti  
madhu-māśarī nayanty ami

My dear sage! Dhātā as the sun-god, Kṛtasthalī as the Apsarā, Heti as the Rākṣasa, Vāsuki as the Nāga, Rathakṛt as the Yakṣa, Pulastya as the sage and Tumburu as the Gandharva rule the month of Madhu.

The question about the associates of the sun in different months is here answered. The seven persons for Caitra month are described first. Kṛtasthalī is the Apsarā, Heti is the Rākṣasa, Vāsuki is the Nāga, Rathakṛt is the Yakṣa, Pulastya is the sage and Tumburu is the Gandharva.

|| 12.11.34 ||  
aryamā pulaho 'thaujāḥ  
prahetiḥ puñjikasthalī  
nāradāḥ kacchaniraś ca  
nayanty ete sma mādhavam

Aryamā as the sun-god, Pulaha as the sage, Athaujā as the Yakṣa, Praheti as the Rākṣasa, Puñjikasthalī as the Apsarā, Nārada as the Gandharva and Kacchanira as the Nāga rule the month of Mādhava.

Mādhavam means Vaiśākha month. Aryamā is the sun-god, Pulaha is the sage, Athaujā is the Yakṣa, Praheti is the Rākṣasa, Puñjikasthalī is the Apsarā, Nārada is the Gandharva and Kacchanira is the Nāga

|| 12.11.35 ||

mitro 'triḥ pauruṣeyo 'tha  
takṣako menakā hahāḥ  
rathasvana iti hy ete  
śukra-māsam nayanty ami

Mitra as the sun-god, Atri as the sage, Pauruṣeya as the Rākṣasa, Takṣaka as the Nāga, Menakā as the Āpsarā, Hāhā as the Gandharva and Rathasvana as the Yakṣa rule the month of Śukra.

Śukra is Jyeṣṭha month. Mitra is the sun-god, Atri is the sage, Pauruṣeya is the Rākṣasa, Takṣaka is the Nāga, Menakā is the Āpsarā, Hāhā is the Gandharva and Rathasvana is the Yakṣa.

|| 12.11.36 ||

vasiṣṭho varuṇo rambhā  
sahajanyas tathā hūhūḥ  
śukraś citrasvanaś caiva  
śuci-māsam nayanty ami

Vasiṣṭha as the sage, Varuṇa as the sun-god, Rambhā as the Āpsarā, Sahajanya as the Rākṣasa, Hūhū as the Gandharva, Śukra as the Nāga and Citrasvana as the Yakṣa rule the month of Śuci.

Śuci is Āṣāḍha month. Vasiṣṭha is the sage, Varuṇa is the sun-god, Rambhā is the Āpsarā, Sahajanya is the Rākṣasa, Hūhū is the Gandharva, Śukra is the Nāga and Citrasvana is the Yakṣa

|| 12.11.37 ||

indro viśvāvasuh śrotā  
elāpatras tathāṅgirāḥ  
pramlocā rākṣaso varyo  
nabho-māsam nayanty ami

Indra as the sun-god, Viśvāvasu as the Gandharva, Śrotā as the Yakṣa, Elāpatra as the Nāga, Āṅgirā as the sage, Pramlocā as the Āpsarā and Varya as the Rākṣasa rule the month of Nabhas.

*Nabha* is Śrāvāna month. Indra is the sun-god, Viśvāvasu is the Gandharva, Śrotā is the Yakṣa, Elāpatra is the Nāga, Āngirā is the sage, Pramlocā is the Apsarā and Varya is the Rākṣasa.

|| 12.11.38 ||  
vivasvān ugrasenaś ca  
vyāghra āśāraṇo bhṛguḥ  
anumlocā śaṅkhapālo  
nabhasyākhyam nayanty amī

*Vivasvān* as the sun-god, *Ugrasena* as the Gandharva, *Vyāghra* as the Rākṣasa, *Āśāraṇa* as the Yakṣa, *Bhṛgu* as the sage, *Anumlocā* as the Apsarā and *Śaṅkhapāla* as the Nāga rule the month of *Nabbasya*.

*Nabbasya* is Bhādra month. *Vivasvān* is the sun-god, *Ugrasena* is the Gandharva, *Vyāghra* is the Rākṣasa, *Āśāraṇa* is the Yakṣa, *Bhṛgu* is the sage, *Anumlocā* is the Apsarā and *Śaṅkhapāla* is the Nāga.

|| 12.11.39 ||  
pūṣā dhanañjayo vātaḥ  
suṣenāḥ surucis tathā  
ghṛtāci gautamaś ceti  
tapo-māsam nayanty amī

*Pūṣā* as the sun-god, *Dhanañjaya* as the Nāga, *Vāta* as the Rākṣasa, *Suṣenā* as the Gandharva, *Suruci* as the Yakṣa, *Ghṛtāci* as the Apsarā and *Gautama* as the sage rule the month of *Tapas*.

*Tapas* is Māgha month.<sup>59</sup> *Pūṣā* is the sun-god, *Dhanañjaya* is the Nāga, *Vāta* is the Rākṣasa, *Suṣenā* is the Gandharva, *Suruci* is the Yakṣa, *Ghṛtāci* is the Apsarā and *Gautama* is the sage.

|| 12.11.40 ||  
ṛtur varcā bharadvājaḥ  
viśva airāvataś caiva  
tapasyākhyam nayanty amī

*Rtu* as the Yakṣa, *Varcā* as the Rākṣasa, *Bharadvāja* as the sage, *Parjanya* as the sun-god, *Senajit* as the Apsarā, *Viśva* as

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<sup>59</sup> The months are not listed in normal sequence.

the Gandharva and Airāvata as the Nāga rule the month known as Tapasya.

Tapasya means Phālguna month. Rtu is the Yakṣa, Varcā is the Rāksasa, Bharadvāja is the sage, Parjanya is the sun-god, Senajit is the Āpsarā, Viśva is the Gandharva and Airāvata is the Nāga.

|| 12.11.41 ||

athāṁśuh kaśyapas tārkṣya  
ṛtasenas tathorvaśi  
vidyucchatrur mahāśaṅkhah  
saho-māsam nayanty ami

Āṁśu as the sun-god, Kaśyapa as the sage, Tārkṣya as the Yakṣa, Ṛtasena as the Gandharva, Urvaśi as the Āpsarā, Vidyucchatru as the Rāksasa and Mahāśaṅkha as the Nāga rule the month of Sahas.

Sahas means Mārgaśīrṣa month. Āṁśu is the sun-god, Kaśyapa is the sage, Tārkṣya is the Yakṣa, Ṛtasena is the Gandharva, Urvaśi is the Āpsarā, Vidyucchatru is the Rāksasa and Mahāśaṅkha is the Nāga.

|| 12.11.42 ||

bhagah sphūrjo 'riṣṭanemir  
ūrṇa āyuś ca pañcamah  
karkoṭakah pūrvacittih  
puṣya-māsam nayanty ami

Bhaga as the sun-god, Sphūrja as the Rāksasa, Arīṣṭanemi as the Gandharva, Ūrṇa as the Yakṣa, Āyur as the sage, Karkoṭaka as the Nāga and Pūrvacitti as the Āpsarā rule the month of Puṣya.

Puṣya means Pauṣa month. Bhaga is the sun-god, Sphūrja is the Rāksasa, Arīṣṭanemi is the Gandharva, Ūrṇa is the Yakṣa, Āyur is the sage, Karkoṭaka is the Nāga and Pūrvacitti is the Āpsarā.

|| 12.11.43 ||

tvaṣṭā ṛcīka-tanayah  
kambalaś ca tilottamā  
brahmāpeto 'tha satajid  
dhṛtarāṣṭra iṣam-bharāḥ

Tvaṣṭā as the sun-god; Jamadagni, the son of Ṛcika, as the sage; Kambalāśva as the Nāga; Tilottamā as the Apsarā; Brahmāpeta as the Rākṣasa; Śatajit as the Yakṣa; and Dhṛtarāṣṭra as the Gandharva maintain the month of Iṣa.

Iṣambharāḥ means the protectors of Āśvina month. Tvaṣṭā is the sun-god; Jamadagni, the son of Ṛcika, is the sage; Kambalāśva is the Nāga; Tilottamā is the Apsarā; Brahmāpeta is the Rākṣasa; Śatajit is the Yakṣa; and Dhṛtarāṣṭra is the Gandharva.

|| 12.11.44 ||

viṣṇur aśvataro rambhā  
sūryavarcāś ca satyajit  
viśvāmitro makhāpeta  
ūrja-māsam nayanty ami

Viṣṇu as the sun-god, Aśvatara as the Nāga, Rambhā as the Apsarā, Sūryavarcā as the Gandharva, Satyajit as the Yakṣa, Viśvāmitra as the sage and Makhāpeta as the Rākṣasa rule the month of Ūrja.

Ūrja means Kārtika month. Viṣṇu is the sun-god, Aśvatara is the Nāga, Rambhā is the Apsarā, Sūryavarcā is the Gandharva, Satyajit is the Yakṣa, Viśvāmitra is the sage and Makhāpeta is the Rākṣasa.

|| 12.11.45 ||

etā bhagavato viṣṇor  
ādityasya vibhūtayah  
smaratāṁ sandhyayor nēnām  
haranty amho dine dine

All these personalities are the vibhūtis of the Supreme Lord Viṣṇu, in the form of the sun-god. These deities take away all the sinful reactions of those who remember them each day at dawn and sunset.

|| 12.11.46 ||

dvādaśasv api māseṣu  
devo 'sau ṣadbhir asya vai  
caran samantāt tanute  
paratreha ca san-matim

Thus, throughout the twelve months, the sun travels in all directions with his six types of associates, disseminating among the inhabitants of this universe purity of consciousness for both this life and the next.

Thus sun (*asau devah*) travels with his associates who are his *vibhūtis*.

|| 12.11.47-48 ||

sāmarg-yajurbhis tal-liṅgair  
ṛṣayah samstuvanty amum  
gandharvāś tam pragāyanti  
nṛtyanty apsaraso 'grataḥ

unnahyanti ratham nāgā  
grāmaṇyo ratha-yojakāḥ  
codayanti ratham prṣṭhe  
nairṛtā bala-śalināḥ

While the sages glorify the sun-god with the hymns of the Sāma, R̥g and Yajur Vedas, which reveal his identity, the Gandharvas also sing his praises and the Apsarās dance before his chariot. The Nāgas bind the chariot firmly and the Yakṣas harness the horses to the chariot, while the powerful Rākṣasas push from behind.

This describes the actions of the six associates. *Tal-liṅgaiḥ* means "by Vedic verses which reveal the sun." The Nāgas bind up the chariot firmly. The Yakṣas connect the chariot to the horses. Rākṣasas push it with force.

|| 12.11.49 ||

vālakhilyāḥ sahasrāṇi  
śaṣṭir brahmaṛṣayo 'malāḥ  
purato 'bhimukham yānti  
stuvanti stutibhir vibhum

Facing the chariot, the sixty thousand *brāhmaṇa* sages known as Vālakhilyas travel in front and offer prayers to the almighty sun-god with Vedic mantras.

|| 12.11.50 ||

evam hy anādi-nidhano  
bhagavān harir iśvarah  
kalpe kalpe svam ātmānam

*vyūhya lokān avaty ajah*

For the protection of all the worlds, the unborn Supreme Lord, without beginning or end, thus expands himself during each day of Brahmā and protects the worlds.

*Vyuhya* means "dividing up."

Thus ends the commentary on Eleventh Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### Chapter Twelve Summary of the *Bhāgavatam*

|| 12.12.1 ||

sūta uvāca  
namo dharmāya mahate  
namah kṛṣṇāya vedhase  
brahmaṇebhyo namaskṛtya  
dharmān vakṣye sanātanān

Sūta Gosvāmī said: Offering my obeisances to *bhakti*: to Lord Kṛṣṇa, the supreme creator; and to all the *brāhmaṇas* like Vyāsa, I shall now describe the eternal activities of the Lord.

In the Twelfth Chapter, beginning from the First Canto, the famous stories are repeated in order for clarity. I offer respects to the great *dharma*, known as *bhakti*, dedicated to Kṛṣṇa, which is attained by *bhakti*, the cause of all things (*vedhase*), and the *brāhmaṇas* like Vyāsadeva, who reveal *bhakti*. *Brāhmaṇebhyah* should be in the accusative with *namaskṛtya*. I will speak the stories of the Lord (*dharmān*). These are highest *dharma*, since they are subjects of hearing and chanting. They are eternal since the Lord, *bhakti* and his activities are beyond the *guṇas*.

|| 12.12.2 ||

etad vah kathitam viprā  
viṣṇoś caritam adbhitam  
bhavadbhir yad ahām pṛṣṭo  
narāṇām puruṣocitam

O great sages, I have narrated to you the wonderful pastimes of Viṣṇu, about which you inquired from me. Hearing such

narrations is the suitable engagement for a person who is a human being.

|| 12.12.3 ||

atra saṅkirtitah sākṣat  
sarva-pāpa-haro hariḥ  
nārāyaṇo hrṣikeśo  
bhagavān sātvatām patih

This literature fully glorifies the Supreme Lord, who is the destroyer of sin, the shelter of the *jīvas*, the master of the senses, and master of the Sātvatas.

He who removes all sin (*hariḥ*), who is the shelter of all *jīvas* (*nārāyaṇah*), who activates the senses (*hrṣikesah*), is Bhagavān who is glorified in twelve volumes of *Bhāgavatam*. Who is he? He is master of the Sātvatas.

|| 12.12.4 ||

atra brahma param guhyam  
jagataḥ prabhavāpyayam  
jñānam ca tad-upākhyānam  
proktam vijñāna-samyutam

In this work, the great secret of impersonal Brahman along with the process *jñāna* along with its realization is presented through descriptions of the creation and destruction of the universe.

The impersonal Brahman is present in *Bhāgavatam*. Since it cannot be perceived by the senses such as voice, how is it possible? It is described through creation and destruction of the universe, not directly. The method to attain Brahman, *jñāna* is also revealed, along with its realization.

|| 12.12.5 ||

bhakti-yogah samākhyāto  
vairāgyam ca tad-āśrayam  
pārikṣitam upākhyānam  
nāradākhyānam eva ca

The following topics are also narrated: the process of devotional service together with its subsidiary feature of

renunciation, and the histories of Mahārāja Parīkṣit and the sage Nārada.

Sādhana and sādhyā bhakti are explained (sam) completely with introductory and concluding actions as well as renunciation which arises from it. Then the topics are listed in order. One should not object to omitting parts of the stories which are famous in presenting a table of contents chapter. A table of contents makes no attempt to present everything. The very famous chapter about Kṛṣṇa's birth, the punishment of Aśvatthāmā, the passing of Bhīṣma, the story of Citraketu, the destruction of Tripura, the story of Ambarīṣa, the killing of Aghāsura and the bewilderment of Brahmā are omitted or passed over very briefly, and sometimes stories are put in a different order.

|| 12.12.6 ||  
prāyopaveśo rājarṣer  
vipra-śāpāt parīkṣitah  
śukasya brahmaṇaṁśabhasya  
saṁvādaś ca parīkṣitah

Also described are saintly King Parīkṣit's sitting down to fast until death in response to the curse of a brāhmaṇa's son, and the conversations between Parīkṣit and Śukadeva Gosvāmī, who is the best of all brāhmaṇas.

|| 12.12.7 ||  
yoga-dhāraṇayotkrāntih  
saṁvādo nāradājayoh  
avatārānugītam ca  
sargah prādhāniko 'grataḥ

The Bhāgavatam explains how one can attain liberation at the time of death by practicing fixed meditation in yoga. It also contains a discussion between Nārada and Brahmā, an enumeration of the incarnations of the Lord, and a description of how the universe was created in progressive sequence, beginning from pradhāna.

|| 12.12.8 ||  
viduroddhava-saṁvādah  
kṣattrī-maitreyayos tataḥ  
purāṇa-saṁhitā-praśno  
mahā-puruṣa-saṁsthitiḥ

This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Purāṇa, and the winding up of creation within the body of the Supreme Lord at the time of annihilation.

*Samsthitiḥ* means destruction when Brahmā sleeps in the abdomen of Viṣṇu.

|| 12.12.9 ||  
tataḥ prākṛtikah sargah  
sapta vaikṛtikāś ca ye  
tato brahmāṇḍa-sambhūtir  
vairājah puruṣo yataḥ

The creation from *prakṛti*, the seven transformations, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described.

|| 12.12.10 ||  
kālasya sthūla-sūkṣmasya  
gatiḥ padma-samudbhavah  
bhuva uddharane 'mbhodher  
hiranyākṣa-vadho yathā

Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakaśāyi Viṣṇu, and the killing of the demon Hiranyākṣa when the earth was delivered from the Garbhodaka Ocean.

The deliverance of the earth from the water is described. Then irregular *sandhi* is for metrical consideration.

|| 12.12.11 ||  
ūrdhvā-tiryag-avāk-sargo  
rudra-sargas tathaiva ca  
ardha-nāriśvarasyātha  
yataḥ svāyambhuvo manuh

The *Bhāgavatam* also describes the creation of *devatās*, animals and demoniac species of life; the birth of Śiva; and the

appearance of Svāyambhuva Manu from the creation of the man and-woman born from Brahmā.

*Ardha-nāri-narasya* means "creation of he who had two parts, a man and a woman."

|| 12.12.12 ||

śatarūpā ca yā strīnām  
ādyā prakṛtir uttamā  
santāno dharma-patnīnām  
kardamasya prajāpateḥ

Also related are the appearance of the first woman, Śatarūpā, who was the excellent consort of Manu, and the offspring of the pious wives of Prajāpati Kardama.

|| 12.12.13 ||

avatāro bhagavataḥ  
kapilasya mahātmanah  
devahūtyāś ca samvādah  
kapilena ca dhīmatā

The *Bhāgavatam* describes the incarnation of the Lord as the exalted sage Kapila and records the conversation between that greatly learned soul and his mother, Devahūti.

|| 12.12.14-15 ||

nava-brahma-samutpattir  
dakṣa-yajña-vināśanam  
dhruvasya caritam paścāt  
pr̥thoh prācīnabarhiṣah

nāradasya ca samvādas  
tataḥ priyavrataṁ dvijāḥ  
nābhes tato 'nucaritam  
ṛṣabhasya bharatasya ca

Also described are the progeny of Marici and others, the destruction of Dakṣa's sacrifice, and the history of Dhruva Mahārāja, followed by the histories of King Pṛthu and King Prācīnabarhi, the discussion between Prācīnabarhi and Nārada, and the life of Mahārāja Priyavrata. Then, O brāhmaṇas, the

*Bhāgavatam* tells of the character and activities of King Nābhi, Rṣabha and King Bharata.

*Nava-brahma-samutpattih* means the sons of Marīci and others.

|| 12.12.16 ||  
dvipa-varṣa-samudrāṇāṁ  
giri-nady-upavarṇanam  
jyotiś-cakrasya samsthānam  
pātāla-naraka-sthitih

The *Bhāgavatam* gives an elaborate description of the earth's *dvipas*, *varṣas*, oceans, mountains and rivers. Also described are the arrangement of the zodiac and the abodes in hell and Pātāla.

|| 12.12.17 ||  
dakṣa-janma pracetobhyas  
tat-putriṇām ca santatiḥ  
yato devāsura-narās  
tiryāṇ-naga-khagādayah

The rebirth of Prajāpati Dakṣa as the son of the Pracetās, and the progeny of Dakṣa's daughters, who initiated the races of devatās, demons, human beings, animals, serpents, birds and so on is described.

|| 12.12.18 ||  
tvāṣṭrasya janma-nidhanām  
putrayoś ca diter dvijāḥ  
daityeśvarasya caritām  
prahrādasya mahātmanāḥ

O brāhmaṇas! Also recounted are the births and deaths of Vṛtrāsura and of Diti's sons Ḫirānyākṣa and Ḫirānyakaśipu, as well as the story of the greatest of Diti's descendants, the exalted soul Prahlāda.

|| 12.12.19 ||  
manv-antarānukathānam  
gajendrasya vimokṣaṇam  
manv-antarāvatārāś ca

viṣṇor hayaśirādayah

The reign of each Manu, the liberation of Gajendra, the special incarnations of the Lord in each Manvantara, and the appearance of Hayagrīva and others, are described as well.

|| 12.12.20 ||

kaurmam mātsyam nārasimham  
vāmanam ca jagat-pateḥ  
kṣiroda-mathanam tadvad  
amṛtārthe divaukasām

The *Bhāgavatam* also tells of the appearances of the Lord of the universe as Kūrma, Matsya, Narasiṁha and Vāmana, and of the devatās' churning of the milk ocean to obtain nectar.

|| 12.12.21 ||

devāsura-mahā-yuddham  
rāja-vamśānukirtanam  
ikṣvāku-janma tad-vamśah  
sudyumnasya mahātmanah

An account of the great battle fought between the devatās and the demons, a description of the dynasties of various kings, and narrations concerning Ikṣvāku's birth, his dynasty and the story of the pious Sudyumna—all are presented within this literature.

The story (this word is to be supplied) of Sudyumna is told.

|| 12.12.22 ||

ilopākhyānam atroktam  
tāropākhyānam eva ca  
sūrya-vamśānukathanam  
śaśādādyā nṛgādayah

Also related are the histories of Ilā and Tārā, and the description of the descendants of the sun-god, including such kings as Śaśāda and Nṛga.

|| 12.12.23 ||

saukanyam cātha śaryāteḥ  
kakutsthasya ca dhīmataḥ

khaṭvāṅgasya ca māndhātuḥ  
saubhareḥ sagarasya ca

The histories of Sukanyā, Śaryāti, the intelligent Kakutstha, Khaṭvāṅga, Māndhātā, Saubhari and Sagara are narrated.

|| 12.12.24 ||  
rāmasya kośalendrasya  
caritam kilbiṣāpaham  
nimer aṅga-parityāgo  
janakānām ca sambhavaḥ

The Bhāgavatam narrates the pastimes of Rāmacandra, the King of Kosala, which destroy all sin, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.

|| 12.12.25-26 ||  
rāmasya bhārgavendrasya  
niḥkṣatṛi-karaṇām bhuvaḥ  
ailasya soma-vamśasya  
yayāter nahuṣasya ca  
  
dauṣmanter bharatasyāpi  
śāntanos tat-sutasya ca  
yayāter jyeṣṭha-putrasya  
yador vamśo 'nukīrtitah

The Śrimad-Bhāgavatam describes how Lord Paraśurāma, the greatest descendant of Bhṛgu, annihilated all the kṣatriyas on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god-kings such as Aila, Yayāti, Nahuṣa, Duṣmanta's son Bharata, Śāntanu and Śāntanu's son Bhīṣma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayāti.

|| 12.12.27 ||  
yatrāvatīrṇo bhagavān  
krṣṇākhyo jagad-īśvarah  
vasudeva-gṛhe janma  
tato vṛddhiś ca gokule

*Bhāgavatam* describes how Śrī Kṛṣṇa, Bhagavān, Lord of the universe, descended into this Yadu dynasty, how he took birth in the home of Vasudeva, and how He then grew up in Gokula.

|| 12.12.28-29 ||

tasya karmāṇy apārāṇi  
kīrtitāny asura-dviṣah  
pūtanāsu-payah-pānam  
śakaṭoccāṭanam śiṣoh

trṇāvartasya niṣpeṣas  
tathaiva baka-vatsayoh  
aghāsura-vadho dhātrā  
vatsa-pālāvagūhanam

Also glorified are the innumerable pastimes of Śrī Kṛṣṇa, the enemy of the demons, including his childhood pastimes of sucking out Pūtanā's life air along with her breast-milk, breaking the cart, crushing Trṇāvarta by the child, killing Bakāsura, Vatsāsura and Aghāsura, and the pastimes when Lord Brahmā hid his calves and cowherd boyfriends in a cave.

*Pūtanāsu-payah-pānam* means drinking milk along with the life air of Pūtanā. *Śiṣoh* means "by the baby." *Niṣpeṣah* means crushing.

|| 12.12.30 ||

dhenukasya saha-bhrātuḥ  
pralambasya ca saṅkṣayah  
gopānām ca paritrāṇam  
dāvāgneḥ parisarpataḥ

The Śrimad-Bhāgavatam tells how Lord Kṛṣṇa and Lord Balarāma killed the demon Dhenukāsura and his companions, how Lord Balarāma destroyed Pralambāsura, and also how Kṛṣṇa saved the cowherd boys from a forest fire that had encircled them.

*Saha-bhrātuḥ* means "with his companions."

|| 12.12.31-33 ||

damanām kāliyasyāher  
mahāher nanda-mokṣaṇam  
vrata-caryā tu kanyānām

yatra tuṣṭo 'cyuto vrataih

prasādo yajña-patnībhyo  
viprāṇām cānutāpanam  
govardhanoddhāraṇām ca  
śakrasya surabher atha

yajñabhiṣekah kṛṣṇasya  
stribhīḥ krīḍā ca rātriṣu  
śaṅkhacūḍasya durbuddher  
vadho 'riṣṭasya keśinah

The chastisement of the serpent Kāliya; the rescue of Nanda Mahārāja from a great snake; the severe vows performed by the young *gopīs*, who thus satisfied Lord Kṛṣṇa; the mercy he showed the wives of the Vedic brāhmaṇas, who felt remorse; the lifting of Govardhana hill followed by the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Kṛṣṇa's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Śaṅkhacūḍa, Ariṣṭa and Keśī—all these pastimes are recounted.

Śakrasya surabher yajñabhiṣekah means "the worship and bathing by Indra and Surabhi."

|| 12.12.34 ||  
akrūrāgamanam paścāt  
prasthānam rāma-kṛṣṇayoh  
vraja-strīṇām vilāpaś ca  
mathurālokanam tataḥ

The *Bhāgavatam* describes the arrival of Akrūra, the subsequent departure of Kṛṣṇa and Balarāma, the lamentation of the *gopīs* and viewing Mathurā.

|| 12.12.35 ||  
gaja-muṣṭika-cāṇūra-  
kāṁśādinām tathā vadhaḥ  
mṛtasyānayanām sūnoḥ  
punah sāndipaner guroḥ

Also narrated are how Kṛṣṇa and Balarāma killed the elephant Kuvalayāpiḍa, the wrestlers Muṣṭika and Cāṇūra, and Kāṁsa

and other demons, as well as how Kṛṣṇa brought back the dead son of his guru, Sāndipani Ṡuni.

|| 12.12.36 ||

mathurāyāṁ nivasatā  
yadu-cakrasya yat priyam  
kṛtam uddhava-rāmābhyāṁ  
yutena hariṇā dvijāḥ

Then, O brāhmaṇas, this scripture recounts how Kṛṣṇa, while residing in Mathurā in the company of Uddhava and Balarāma, performed pastimes for the satisfaction of the Yadu dynasty.

|| 12.12.37 ||

jarāsandha-samānīta-  
sainyasya bahuśo vadhaḥ  
ghātanāṁ yavanendrasya  
kuśasthalyā niveśanam

Also described are the annihilation of each of the many armies brought by Jarāsandha, the killing of the Yavana king Kālayavana and the establishment of Dvārakā City.

|| 12.12.38 ||

ādānam pārijātasya  
sudharmāyāḥ surālayāt  
rukmiṇyā haraṇāṁ yuddhe  
pramathya dviṣato hareḥ

This work also describes how Lord Kṛṣṇa brought from heaven the pārijāta tree and the Sudharmā assembly hall, and how he kidnapped Rukmini by defeating all his rivals in battle.

|| 12.12.39 ||

harasya jṛmbhaṇāṁ yuddhe  
bāṇasya bhuja-kṛntanam  
prāgjyotiṣa-patiṁ hatvā  
kanyānāṁ haraṇāṁ ca yat

Also narrated are how Lord Kṛṣṇa, in the battle with Bāṇasura, made Śiva yawn, how the Lord cut off Bāṇasura's arms, and how he killed the master of Prāgjyotisapura and then rescued the young princesses held captive in that city.

|| 12.12.40-41 ||

caidya-pauṇḍraka-śālvānāṁ  
dantavakrasya durmateḥ  
śambaro dvividah piṭho  
muraḥ pañcajanādayaḥ

māhātmyam ca vadhas teṣāṁ  
vārāṇasyāś ca dāhanam  
bhārāvatarāṇāṁ bhūmer  
nimitti-kṛtya pāṇḍavān

There are descriptions of the great exertion and the deaths of the King of Cedi, Paunḍraka, Śālva, the foolish Dantavakra, Śambara, Dvivida, Piṭha, Mura, Pañcajana and other demons, along with a description of how Vārāṇasi was burned to the ground. The *Bhāgavatam* also recounts how Lord Kṛṣṇa relieved the earth's burden by engaging the Pāṇḍavas in the Battle of Kurukṣetra.

*Māhātmyam* means "great exertion."

|| 12.12.42-43 ||

vipra-śāpāpadeśena  
saṁhāraḥ sva-kulasya ca  
uddhavasya ca samvādo  
vasudevasya cādbhutah

yatrātma-vidyā hy akhilā  
proktā dharma-vinirṇayaḥ  
tato martya-parityāga  
ātma-yogānubhāvataḥ

*Bhāgavatam* also narrates how the Lord withdrew his own dynasty on the pretext of the brāhmaṇas' curse; Vasudeva's conversation with Nārada; the extraordinary conversation between Uddhava and Kṛṣṇa, which reveals the science of the self in complete detail and elucidates religious principles; and then how Lord Kṛṣṇa gave up this mortal world by his own power.

*Bhāgavatam* narrates who the Lord disappeared from the material world by the power of his *yoga-māyā*, which was inconceivable to the world.

|| 12.12.44 ||

yuga-lakṣaṇa-vṛttiś ca  
kalau nēñām upaplavaḥ  
catur-vidhaś ca pralaya  
utpattis tri-vidhā tathā

This work also describes people's characteristics and behavior in the different ages, the destruction of *dharma* in the age of Kali, the four kinds of annihilation and the three kinds of creation.

*Bhāgavatam* describes the characteristics of the *yugas* and the corresponding behavior. *Upaplavaḥ* means destruction of dharma. The three types of creation are from *prakṛti*, the daily creation of Brahmā and normal creation of individual bodies.

|| 12.12.45 ||

deha-tyāgaś ca rājarṣer  
viṣṇu-rātasya dhimataḥ  
śākhā-praṇayanam ṛṣer  
mārkaṇḍeyasya sat-kathā  
mahā-puruṣa-vinyāsaḥ  
sūryasya jagad-ātmanaḥ

There are also an account of the passing away of the wise and saintly King Parikṣit, an explanation of how Śrila Vyāsadeva disseminated the branches of the Vedas, a pious narration concerning Mārkaṇḍeya Ṛṣi, a description of arrangement of the Lord's universal form and his form as the sun, the soul of the universe.

|| 12.12.46 ||

iti coktam dvija-śreṣṭhā  
yat pṛṣṭo 'ham ihāsmi vah  
lilāvatāra-karmāṇi  
kīrtitānīha sarvaśaḥ

Thus, O best of the brāhmaṇas, I have explained herein what you have inquired from me. This literature has glorified in full detail the activities of the Lord's pastime incarnations.

|| 12.12.47 ||

patitah skhalitaś cārtah  
kṣuttvā vā vivaśo gr̄ṇan  
haraye nama ity uccair  
mucyate sarva-pātakāt

If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Ḫaril" one will be automatically freed from all sins.

"Please tell us the results of glorifying such pastimes." Ḫe answers by kaimutya-nyāya. If just chanting the name of the Lord casually does so much, how much more chanting the pastimes of the Lord with faithful will bestow. If one falls from a high place, or stumbles on even ground, experiencing pain on displacing the feet, or sneezes, or cries out loudly from witnessing or committing a terrible sin, and chants the name of the Lord, one is freed from all sins.

|| 12.12.48 ||

saṅkirtyamāno bhagavān anantah  
śrutānubhāvo vyasanam hi pum̄sām  
praviśya cittam̄ vidhunoty aśeṣam̄  
yathā tamo 'rko 'bhram ivāti-vātah

When people properly glorify the Supreme Lord or simply hear about his power, the Lord personally enters their hearts and destroys unlimited misfortune, just as the sun removes the darkness or as a powerful wind drives away the clouds.

Entering the heart, the Lord destroys unlimited distress, like the sun destroys darkness. However, if the clouds come, the sun does not destroy darkness. Therefore, another example is given. A powerful wind destroys clouds.

|| 12.12.49 ||

mṛṣā giras tā hy asatir asat-kathā  
na kathyate yad bhagavān adhokṣajah  
tad eva satyam̄ tad u haiva maṅgalam̄  
tad eva puṇyam̄ bhagavad-guṇodayam̄

Words that do not describe the transcendental Lord but instead deal with temporary matters are simply false, harsh

and useless. Only those words that manifest the qualities of the Supreme Lord are actually truthful, auspicious and pure.

The conclusion of this scripture is that one should glorify Kṛṣṇa. Other glorification, though not done badly, should not be done. Glorification of the Lord even done badly by animalistic men should be done. Though the words are true, they are also false (*mṛṣā*). Though the words are sweet, they are painful (*asati*). Even if the words are uttered by learned persons, they are useless (*asat-kathā*). Why? Because they do not speak about Bhagavān. Thus true words are false, sweet words are harsh and learned words are useless. If the words are false, because they come from one's imagination, but they glorify the Lord, then the words are true. Though the words are inauspicious because they destroy the householder's world, they are actually auspicious words. And though the irreligious say that speeches describing how the Lord takes others' wives is impure, it is pure because those indicate good qualities in the Lord, not faults.

|| 12.12.50 ||

tad eva ramyam ruciram navam navam  
tad eva śaśvan manaso mahotsavam  
tad eva śokārṇava-śoṣanam nr̄ṇām  
yad uttamahśloka-yaśo 'nugiyate

Those words describing the glories of the all-famous Lord are pleasing, relishable and ever fresh. They bring intense joy to the mind, and they dry up the ocean of misery.

Though Kṛṣṇa following Prasena went into Jambavāna's cave is not pleasant, it is also pleasant. Though Rāma's giving up Sītā is not pleasurable, it is also pleasurable. Though the stories of the Lord are old they are ever new. Though Rāma's purusing Mārīca and Rāvaṇa stealing Sītā destroys the happiness of the mind, it is also a festival for the mind. Though one falls into an ocean of lamentation from seeing Kṛṣṇa give up wives and sons, the event also dries up the ocean of lamentation.

|| 12.12.51 ||

na yad vacaś citra-padam harer yaśo  
jagat-pavitram pragṛṇīta karhicit  
tad dhvāṅkṣa-tīrtham na tu hamsa-sevitam  
yatracyutas tatra hi sādhavo 'malāḥ

Those colorful words that do not describe the glories of the Lord, who alone can sanctify the whole universe, are considered

to be a place of pilgrimage for crows, and are never used by those situated in transcendental knowledge, for pure and saintly devotees relish only in topics glorifying the infallible Lord.

|| 12.12.52 ||

tad vāg-visargo janatāgha-samplavo  
yasmin prati-ślokam abaddhavaty api  
nāmāny anantasya yaśo 'ṅkitāni yat  
śṛṇvanti gāyanti gr̄ṇanti sādhavah

The use of words in which, though not perfectly composed, there are the names of the Lord and descriptions of his glories which devotes hear, sing, and again receive, destroys the sins of all people.

Verse 51, 52 and 53 glorify the supreme position of the devotees. They are placed at the beginning and end of the *Bhāgavatam*. Just as a great mantra has a *bija* syllable placed before and after it, so the *Bhāgavatam* is enclosed within these three verses at the beginning and end of the work.

|| 12.12.53 ||

naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam  
kutah punah śaśvad abhadram iśvare  
na hy arpitam karma yad apy anuttamam

Even the stage of *jñāna* without the bondage of *karma* is not glorious because it is devoid of *bhakti* to the Supreme Lord. What is the use of having destroyed ignorance? What then to speak of *sakāma-karma* which is suffering during practice and perfection, and *niṣkāma-karma*, when not offered to the Lord?

*Anuttamam* means the best *niṣkāma-kārma*.

|| 12.12.54 ||

yaśah-śriyām eva pariśramah paro  
varṇāśramācāra-tapah-śrutādiṣu  
avismṛtiḥ śridhara-pāda-padmayor  
guṇānuvāda-śravaṇādarādibhiḥ

The great endeavor one undergoes in executing *varṇāśrama* duties, in performing austerities and in hearing from the Vedas

culminates only in fame and wealth. But by respecting and attentively hearing the recitation of the Lord's qualities, one can remember his lotus feet.

Moreover, the great (*parah*) effort in performing *varṇāśrama*, austerities or study generally results in fame and wealth. Those processes produce wealth and fame, but not attainment of the Lord. However the effort of hearing about the qualities of the Lord makes one always remember the lotus feet of the Lord. That person never forgets the Lord's lotus feet.

|| 12.12.55 ||

avismṛtiḥ kṛṣṇa-padāravindayoh  
kṣīṇoty abhadraṇi ca śām tanoti  
sattvasya śuddhim paramātma-bhaktim  
jñānam ca vijñāna-virāga-yuktam

Remembrance of Lord Kṛṣṇa's lotus feet destroys everything inauspicious and allows one to fix the intelligence in the Lord. It purifies the heart and bestows devotion for Lord, along with knowledge enriched with realization and renunciation.

What happens by remembrance of the Lord? Śāmam means having one's intelligence fixed in the Lord for *Bhāgavatam* says śamo man-niṣṭhatā buddher. (SB 11.19.36)

|| 12.12.56 ||

yūyam dvijāgryā bata bhūri-bhāgā  
yac chaśvad ātmān akhilātma-bhūtam  
nārāyaṇam devam adevam iśam  
ajasra-bhāvā bhajatāvivesya

O most eminent of *brāhmaṇas*! You are all indeed extremely fortunate, since you have already placed within your hearts Nārāyaṇa—the supreme controller and the ultimate soul of all existence—beyond whom there is no other god. Having undeviating love for him, please worship him.

*Adevam* means "He who does not have a *devatā* to worship" or "above whom there is no one worthy of worship." *Bhajata* is in the imperative mood.

|| 12.12.57 ||

aham ca saṁsmārita ātma-tattvam

śrutam purā me paramarṣi-vaktrāt  
prāyopaveṣe nṛpateḥ parikṣitah  
sadasy ṛṣinām mahatām ca śṛṇvatām

I also now fully remember the nature of God, which I previously heard from the mouth of the great sage Śukadeva Gosvāmī while the great sages heard him speak in the assembly to King Parikṣit as the monarch sat fasting until death.

|| 12.12.58 ||  
etad vah kathitam viprāḥ  
kathanīyoru-karmaṇah  
māhātmyam vāsudevasya  
sarvāśubha-vināśanam

O brāhmaṇas! I have thus described to you the glories of the Supreme Lord Vāsudeva, whose extraordinary activities are most worthy of glorification. These glories destroy all inauspiciousness.

|| 12.12.59 ||  
ya etat śrāvayen nityam  
yāma-kṣaṇam ananya-dhīḥ  
ślokam ekam tad-ardham vā  
pādām pādārdham eva vā  
śraddhāvān yo 'nuśṛṇuyāt  
punāty ātmānam eva saḥ

One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

|| 12.12.60 ||  
dvādaśyām ekādaśyām vā  
śṛṇvann āyuṣyavān bhavet  
paṭhaty anaśnan prayataḥ  
pūto bhavati pātakāt

One who hears this *Bhāgavatam* on the Ekādaśi or Dvādaśi day is assured of long life, and one who recites it with careful attention while fasting is purified of all sinful reactions.

|| 12.12.61 ||

puṣkare mathurayāṁ ca  
dvāravatyāṁ yatātmavān  
upoṣya saṁhitām etāṁ  
paṭhitvā mucyate bhayāt

One who controls his mind, fasts at the holy places Puṣkara, Mathurā or Dvārakā, and studies this scripture will be freed from all fear.

|| 12.12.62 ||

devatā munayah siddhāḥ  
pitāḥ manavo nṛpāḥ  
yacchanti kāmān gṛṇataḥ  
śṛṅvato yasya kīrtanāt

The devatās, sages, Siddhas, Pitṛs, Manus and kings of the earth bestow all desirable things to the person who glorifies this Purāṇa by chanting or hearing it.

|| 12.12.63 ||

r̥co yajūṁsi sāmāni  
dvijo 'dhityānuvindate  
madhu-kulyā ghṛta-kulyāḥ  
payāḥ-kulyāś ca tat phalam

By studying this *Bhāgavatam*, a brāhmaṇa can enjoy the same rivers of honey, ghee and milk he enjoys by studying the hymns of the R̥g, Yajur and Sāma Vedas.

The result—honey, ghee and milk--enjoyed by the brāhmaṇa studying the Vedas is attained by one who recites this work.

|| 12.12.64 ||

purāṇa-saṁhitām etāṁ  
adhyāya prayato dvijāḥ  
proktāṁ bhagavatā yat tu  
tat padāṁ paramāṁ vrajet

A brāhmaṇa who diligently reads this essential compilation of all the Purāṇas will go to the supreme destination, which the Supreme Lord Ḫimself has herein described.

|| 12.12.65 ||

vipro 'dhityāpnuyāt prajñām  
rājanyodadhi-mekhalām  
vaiśyo nidhi-patitvam ca  
śūdraḥ śudhyeta pātakāt

A brāhmaṇa who studies the Śrimad-Bhāgavatam achieves firm intelligence, a king who studies it gains sovereignty over the earth, a vaiśya acquires great treasure and a śūdra is freed from sinful reactions.

In order to inspire persons with material desires to study this work, these temporary results are mentioned. The sandhi in rājanyodadhi-mekhalām is poetic license.

|| 12.12.66 ||

kali-mala-samhati-kālano 'khileśo  
harir itaratra na giyate hy abhikṣṇam  
iha tu punar bhagavān aśeṣa-mūrtih  
paripaṭhitō 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form, who annihilates the accumulated sins of the Kali age, is not glorified much in other works. But Bhagavān, who has unlimited forms, is abundantly and constantly described throughout the various narrations of this Śrimad-Bhāgavatam.

The Lord is the destroyer (*kālaṇah*) of the accumulated sins of Kali. Anupadam means "in every subject or chapter." Other works (*itaratra*) glorify karma and devatās like Brahmā. Akhileśah means the soul with the universal form, Nārāyaṇa, or the protector of the world, Viṣṇu. Those works do not glorify Viṣṇu. If they do, it is not much. The word *tu* indicates restriction. In Bhāgavatam alone (*iha tu*), Bhagavān, who has unlimited forms like Nārāyaṇa, is profusely glorified. This is not done in other works. No such consideration has been made. By all topics introduced, in every line, Bhagavān is glorified completely (*pari*).

|| 12.12.67 ||

tam aham ajam anantam ātma-tattvam  
jagad-udaya-sthiti-samyamātma-śaktim  
dyu-patibhir aja-śakra-śaṅkarādyair  
duravasita-stavam acyutam nato 'smi

I bow down to that unborn and infinite conscious being, Kṛṣṇa, whose personal energies effect the creation, maintenance and destruction of the material universe, whose glories Brahmā, Indra, Śiva and the other lords of the heavenly planets cannot fathom the glories through their prayers.

He offers respects to the Lord who has created this scripture. I bow to the unborn. Are you offering respects to Brahmā (*ajah*)? No. I offer respects to the unlimited (*anantam*). Oh, that is *pradhāna*? No. He is the very form of consciousness (*ātmā-tattvam*). Is that the *jīva*? No. He possesses powers for creating, maintaining and destroying the universe. Is that Śiva? No. The praises of the *devatās* such as Brahmā and Śiva do not understand him. He is Ācyuta, Kṛṣṇa.

|| 12.12.68 ||

upacita-nava-śaktibhiḥ sva ātmany  
uparacita-sthira-jāṅgamālayāya  
bhagavata upalabdhi-mātra-dhamne  
sura-ṛṣabhāya namah sanātanāya

I offer my obeisances to the eternal Lord and the leader of all other deities, the form of pure knowledge, who by evolving his nine material energies has arranged within himself the abode of all moving and nonmoving creatures.

He offers respects to the Lord as the soul within himself. The nine śaktis are *prakṛti*, *puruṣa*, *mahat-tattva*, *ahankāra*, and the five *tan-mātras*.

|| 12.12.69 ||

sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo  
'py ajita-rucira-lilākṛṣṭa-sāras tadiyam  
vyatanuta kṛpayā yas tattva-dipam purāṇam  
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi

Let me offer my respectful obeisances unto the son of Vyāsadeva, Śukadeva Gosvāmī, who destroys of all sin, and who, though fixed in his own bliss with no distractions, became attracted to the pastimes of Kṛṣṇa and mercifully spread the *Bhāgavatam* which describes Kṛṣṇa and reveals the *rasa* of his pastimes.

Having offered respects of Kṛṣṇa, he offers respects to his *guru*. Śukadeva's heart was completely filled (*nibhṛtam*) with bliss of Brahman. Because of

that, his mind was devoid of other subjects. But though he had achieved this state, he became strongly attracted by the pleasing pastimes of Kṛṣṇa. Thus his mind was drawn away from Brahman and he became capable of tasting rasa. He realized that the taste of Kṛṣṇa's pastimes was sweeter than Brahman. He became fixed in those pastimes. The rasa of Kṛṣṇa's pastimes was not an obstacle which broke his *samādhi*. By that he could have striven for the goal of *samādhi*. But he did not do that. Rather, by his mercy, desiring that others should taste Kṛṣṇa's pastimes, he spread the *Bhāgavatam* which reveals the nature of the rasa of the pastimes (*tattva-dīpam*).

harer guṇākṣipta-matir bhagavān bādarāyaṇīḥ  
adhyagān mahad ākhyānam nityam viṣṇu-jana-priyah

Śukadeva, the son of Vyāsa, whose mind became disrupted from brahman trance by the qualities of Kṛṣṇa, and who became attracted to the Vaiṣṇavas, studied this great *Bhāgavatam*. SB 1.7.11

pariniṣṭhito 'pi naирgunya uttama-śloka-lilayā  
grīhita-cetā rājarše ākhyānam yad adhitavān

Though I was fixed in Brahman and beyond the *gunas*, my mind became attracted to the pastimes of the Lord. I thus learned his pastimes SB 2.1.9

Thus ends the commentary on Twelfth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

### || 12.13.1 || Enumeration of the Purāṇas

sūta uvāca  
yam brahmā varuṇendra-rudra-marutah stunvanti divyaiḥ  
stavair  
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yam sāma-gāḥ  
dhyānāvasthita-tad-gatena manasā paśyanti yam yogino  
yasyāntam na viduh surāsura-gaṇā devāya tasmai namah

Sūta Gosvāmī said: Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns of the Vedas with all their corollaries, *pada-kramas* and *Upaniṣads*, whom the chanters of the Sāma Veda glorify, whom the perfected *yogīs* see within their minds

after fixing themselves in meditation, and whom neither the *devatās* or demons can fathom—unto that Supreme Lord I offer my respects.

The Thirteenth Chapter offers respects, prayer of auspiciousness concerning the Lord, enumerates the Purāṇas and glorifies gifting them. In the final chapter again respects are offered to the Lord. *Stunvanti* should be *stuvanti*. *Upaniṣadaih* should be *upaniṣadbhiḥ*. By reciting this Purāṇa I have to some degree praised, meditated on and chanted about the Supreme Lord, but have not completely understood everything.

|| 12.13.2 ||

pr̥ṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān  
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vah  
yat-saṁskāra-kalānuvartana-vaśād velā-nibhenāmbhasām  
yātāyātam atandritam jala-nidher nādyāpi viśrāmyati

When the Supreme Lord appeared as Kūrma, a tortoise, he became sleepy when his back was scratched by the edges of the stones on heavy, rotating Mount Mandara. May you all be protected by the winds caused by the Lord's breathing at that time! Even up to the present day, the ocean tides follow the Lord's inhalation and exhalation by coming in and going out, which appear to be the tides.

Actually the Lord in the form of Kūrma churned the Milk Ocean. *Devatās* were cause in name only. Similarly the churning of the ocean of the Vedas to produce the *Bhāgavatam* was done by the Lord alone. Vyāsadeva only repeated it. That is expressed in this verse. By the scratching caused by the edges of stone of the very heavy Mandara Mountain being rotating, Kūrma became sleepy. May the breathing of that sleepy Lord protect you. The Lord, taking the nectar obtained from the churning in the form of Mohini, cheated the demons and gave it to the *devatās*, his devotees. Similarly the Lord has churned the Vedas and produced the *Bhāgavatam* containing the nectar of *bhakti*. Cheating the demons, may he give the nectar to you! This is in the form of a benediction to the devotees. Because of following a few moments of the traces of the breathing of Kūrma, the oceans continually ebb and flow. "But the oceans move because of the tides, not because of the Lord's breathing." The tides are only a pretext. Actually it is the Lord doing this.

|| 12.13.3 ||  
purāṇa-saṅkhyā-sambhūtim

asya vācyā-prayojane  
dānam dānasya māhātmyam  
pāṭhādeś ca nibodhata

Now please hear a summation of the length of each Purāṇa according to number of verses, and as well hear the subject and purpose of this *Bhāgavata Purāṇa*, the proper method of giving it as a gift, the glories of giving it, and finally the glories of hearing and chanting this literature.

Just as the various rulers who come before the emperor of the world to praise him should be counted, so the various Mahā-purāṇas should be counted in the presence of the emperor among Mahā-purāṇas.

*Sambhūtim* means manifestation. Please hear the manifested number of Purāṇas and also *Bhāgavatam*'s subject and purpose.

|| 12.13.4-9 ||

brāhmaṇī daśa sahasrāṇī  
pādmaṇī pañcona-ṣaṣṭi ca  
śri-vaiṣṇavaṇī trayo-vimśac  
catur-vimśati śaivakam

daśāṣṭau śri-bhāgavatāṁ  
nāradāṁ pañca-vimśati  
mārkaṇḍāṁ nava vāhnāṁ ca  
daśa-pañca catuh-śatam

catur-daśa bhaviṣyām syāt  
tathā pañca-śatāni ca  
daśāṣṭau brahma-vaivartāṁ  
laiṅgam ekādaśaiva tu

catur-vimśati vārāham  
ekāśiti-sahasrakam  
skāndāṁ śatāṁ tathā caikāṁ  
vāmanāṁ daśa kīrtitam

kaurmāṁ sapta-daśākhyātāṁ  
mātsyāṁ tat tu catur-daśa  
ekona-vimśat sauparṇāṁ  
brahmāṇḍāṁ dvādaśaiva tu

evāṁ purāṇa-sandohaś

catur-lakṣa udāhṛtaḥ  
tatrāṣṭadaśa-sāhasram  
śri-bhāgavatam iṣyate

The *Brahmā Purāṇa* consists of ten thousand verses, the *Padma Purāṇa* of fifty-five thousand, *Viṣṇu Purāṇa* of twenty-three thousand, the *Śiva Purāṇa* of twenty-four thousand and *Śrimad-Bhāgavatam* of eighteen thousand. The *Nārada Purāṇa* has twenty-five thousand verses, the *Mārkandeya Purāṇa* nine thousand, the *Agni Purāṇa* fifteen thousand four hundred, the *Bhaviṣya Purāṇa* fourteen thousand five hundred, the *Brahma-vaiṣvarta Purāṇa* eighteen thousand and the *Līṅga Purāṇa* eleven thousand. The *Varāha Purāṇa* contains twenty-four thousand verses, the *Skanda Purāṇa* eighty-one thousand one hundred, the *Vāmana Purāṇa* ten thousand, the *Kūrma Purāṇa* seventeen thousand, the *Matsya Purāṇa* fourteen thousand, the *Garuḍa Purāṇa* nineteen thousand and the *Brahmāṇḍa Purāṇa* twelve thousand. Thus the total number of verses in all the *Purāṇas* is four hundred thousand. Eighteen thousand of these belong to the *Bhāgavatam*.

*Grayovirīśat* means twenty-three. *Śaivakam* means *Śiva Purāṇa*. *Vāhnām* means *Agni Purāṇa*. It has fifteen thousand four hundred verses. *Skanda Purāṇa* has eighty-one thousand verses. Just as Kṛṣṇa is included in the listing of avatāras since he appears in this world as an avatāra, and yet is distinguished by the words *kṛṣṇas tu bhagavān svayam*, so *Bhāgavatam* is included in the list of *Purāṇas* since it is also a *Purāṇa*, but it again mentioned at the end as having eighteen thousand verses, to indicate its role as the emperor among the *Purāṇas*. Just as the *svayam* indicates the supreme position of Kṛṣṇa in the First Canto verse, the word *śri* with *Bhāgavatam* indicates that it is the most complete among all *Purāṇas*.

|| 12.13.10 ||

idam bhagavatā pūrvam  
brahmaṇe nābhi-paṅkaje  
sthitāya bhava-bhītāya  
kāruṇyāt samprakāśitam

The Supreme Lord first revealed the *Śrimad-Bhāgavatam* to Lord Brahmā. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel.

|| 12.13.11-12 ||

ādi-madhyāvasāneṣu  
vairāgyākhyāna-samyutam  
hari-lilā-kathā-vrātā-  
mṛtānandita-sat-suram

sarva-vedānta-sāram yad  
brahmātmaikatva-lakṣaṇam  
vastv advitīyam tan-niṣṭham  
kaivalyaika-prayojanam

From beginning to end, the Śrimad-Bhāgavatam is full of the Lord's pastimes which give bliss to devotees endowed with a sense of renunciation. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is one Brahman, a substance with no duality. The main goal of the work is merging.

This verse speaks of the subject matter and goal. The host (vrāta) of topics concerning the pastimes of the Lord is sweet. The devotees who are called devatās become blissful because of these topics. The subject of these topics is *bhakti*, and *bhakti* is sweet nectar. The goal is *prema*, because by *prema* one can taste the sweetness of *bhakti-rasa*. The phrase "it gives bliss to the devotees" means that the devotee's experience of *prema*. By the use of the words nectar and devatās, the Bhāgavatam giving nectar to the devotees is indicated. By this, the scripture's nature as Dohinī is indicated, since she is famous for giving nectar to the devatās. With a movement of her brow to the devotees who know her identity, unseen by others, she says "Appearing in this way, I must be favorable to you. Cheating the demons, I will give you nectar."

By moving her eyebrows at the demons who do not know her identity, she says clearly, "By my appearance you should gain victory. Giving you nectar is a secondary affair. The main thing is that I will constantly give you astonishing bliss while you remain householders. I will serve a little nectar first to the lowly devatās." Similarly the Bhāgavatam in half a verse, speaking of the giving the devotees nectar of his pastimes, indicates the goal of the Bhāgavatam. But the Lord has also said *parokṣa-vādā ṛṣayah parokṣamī mama ca priyam*: the Vedic seers and mantras deal in esoteric terms, and I also am pleased by such confidential descriptions. (SB 11.21.35) Thus having said what is unnoticed by most people, he speaks another subject and goal for the person who does not know the Lord, but thinks he

knows scriptures. It is the essence of all Vedāntas, which is oneness with Brahman, an object with no duality. The work has Brahman as its subject (*nīṣṭham*) and merging in Brahman as its main goal.

Some people explain the verse as follows. Because this scripture speaks of both *bhakti* and *jñāna*, after speaking of the subject and goal of *bhakti* and *prema*, the work then speaks of *jñāna* and merging as the subject and goal. Brahman is the subject. This work has as its goal merging (*kaivalyam*) as its one goal.

Others explain as follows. At the beginning of this work it is understood from the second verse that *bhakti* is the subject with the words (*dharmaḥ projjhita-kaitavo 'tra*) and from the same verse with the words *sadyo hr̥dy avarudhyate atra kṛtibhiḥ* it is understood the *prema* is the goal. Thus by the predominance of *bhakti* over *jñāna* and liberation, its goal, in the whole work, *bhakti* is indicated as the main subject and *prema* is the goal.

It is also necessary to give an esoteric meaning to the verse so it becomes suitable for devotees, in the manner of Mohini's appearance to both parties. The meaning *tan-nīṣṭham* is as follows. This work remains (*sthām*), having given up (*niṣṛtya*) Brahman and merging. The work has as its goal only the mood of exclusive devotion (*kaivalyam*), devoid of *jñāna*, *karma* and *Svarga*.

|| 12.13.13 ||  
prauṣṭhapadyāṁ paurṇamāsyāṁ  
hema-simha-samanvitam  
dadāti yo bhāgavatam  
sa yāti paramāṁ gatim

If on the full moon day of the month of Bhādra one places *Śrīmad-Bhāgavatam* on a golden throne and gives it as a gift, he will attain the supreme destination.

*Prauṣṭhapadyāṁ* means related to Bhādra month. In that month Śukadeva completed the *Bhāgavatam*. One should see the *Uttara-khaṇḍa* of *Padma Purāṇa*. The king of all scriptures, the sun among the Purāṇas should be seated on a throne and treated royally. The king of all planets, the sun, enters into Simha or Leo zodiac sign during Bhādra month. Thus it is like a king seated on his throne (*simhāsana*). This is the metaphor.

|| 12.13.14 ||  
rājante tāvad anyāni

purāṇāni satāṁ gaṇe  
 yāvad bhāgavatāṁ naiva  
 śrūyate 'mr̄ta-sāgaram

All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, *Śrimad-Bhāgavatam*, is not heard.

This is the king of all scriptures. That is indicated by the verb *rājante*. The other Purāṇas reign as kings until *Bhāgavatam* appears, since *Bhāgavatam* is like an emperor among kings. Or the verb *rājante* indicates "shining." The other Purāṇas shine like stars in the night, until *Bhāgavatam* rises like the sun.

|| 12.13.15 ||  
 sarva-vedānta-sāram hi  
 śri-bhāgavatam iṣyate  
 tad-rasāmr̄ta-trptasya  
 nānyatra syād ratih kvacit

*Śrimad-Bhāgavatam* is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its sweet rasa will never be attracted to any other literature.

|| 12.13.16 ||  
 nimna-gānām yathā gaṅgā  
 devānām acyuto yathā  
 vaiṣṇavānām yathā śambhuḥ  
 purāṇānām idam tathā

Just as the Gaṅgā is the greatest of all rivers, Acyuta is the supreme among deities and Lord Śiva is the greatest of Vaiṣṇavas, so *Śrimad-Bhāgavatam* is the greatest of all Purāṇas.

|| 12.13.17 ||  
 kṣetrāṇām caiva sarveśām  
 yathā kāśī hy anuttamā  
 tathā purāṇa-vrātānām  
 śrimad-bhāgavatām dvijāḥ

O brāhmaṇas, in the same way that the city of Kāśī is unexcelled among holy places, Śrīmad-Bhāgavatam is supreme among all the Purāṇas.

|| 12.13.18 ||

śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānāṁ priyam  
yasmin pāramahāṁsyam ekam amalam jñānam param gīyate  
tatra jñāna-virāga-bhakti-sahitam naiṣkarmyam āviskṛtam  
tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktyā vimucyen narah

This glorious *Bhāgavatam* is the spotless Purāṇa, and therefore dear to the Vaiṣṇavas. It as well describes pure *jñāna* beneficial even for *paramahāṁsas*. This *Bhāgavatam* rejects the process of *karma* and is endowed with the processes of *jñāna*, *vairāgya* and *bhakti*. Anyone who contemplates *Śrīmad-Bhāgavatam* and who properly hears and chants it with devotion becomes completely liberated.

This verse explains *Bhāgavatam*'s supreme position. This Purāṇa alone is endowed with all glory (*śrīmat*), since it does not have contamination arising from the three *guṇas* (*amalam*). Because of this it is dear to the devotees. This shows the excellence of its *bhakti*. Even those who are greedy to attain *jñāna* arising from *bhakti*, those who have attained *jñāna* and those who are *ātmārāmas* should take shelter of this work.

*Pāramahāṁsyam* means "beneficial for *paramahāṁsas*. In this *Bhāgavatam*, knowledge beneficial for *paramahāṁsas*, the best (*param*) knowledge, since arises from *bhakti*, is explained. Those who are practicing *jñāna* should hear this work. It is completely without *karma* (*naiṣkarmyam*).

|| 12.13.19 ||

kasmai yena vibhāsito 'yam atulo jñāna-pradipah purā  
tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā  
yogindrāya tad-ātmanātha bhagavad-rātāya kārunyatas  
tac chuddham vimalam viśokam amṛtam satyam param  
dhimahi

I meditate upon that pure, spotless Nārāyaṇa, who is free from suffering and death and who previously revealed this incomparable lamp of knowledge to Brahmā. Brahmā then spoke it to the sage Nārada, who narrated it to Kṛṣṇa-dvaiḍpāyana Vyāsa. Śrila Vyāsa revealed this *Bhāgavatam* to the

greatest of sages, Śukadeva Gosvāmī, and Śukadeva mercifully spoke it to Mahārāja Parikṣit.

He invokes auspiciousness, with meditation on the Lord who started the *sampradaya* of *Bhāgavatam* knowledge. *Kasmai* means Brahmā. It is inflexed like a pronoun as poetic license. The twelve volumes of *Bhāgavatam* previously, at the beginning of the *kalpa*, was given by Brahmā to Nārada. By Nārada it was given to Vyāsadeva. Vyāsadeva gave it to Śukadeva. Śukadeva gave it to King Parikṣit (*bhagavat-rātāya*). I meditate on the form of Nārāyaṇa (*tat param satyam*). Just as the work began with *gāyatrī* it concludes with *gāyatrī*. *Gāyatrī* is equated with knowledge of the Vedas. Thus this work is equated with knowledge of the Vedas.

|| 12.13.20 ||  
namas tasmai bhagavate  
vāsudevāya sāksine  
ya idam kṛpayā kasmai  
vyācacakṣe mumukṣave

I offer respects to the Supreme Lord, Vāsudeva, the witness of my task, who mercifully explained this to Brahmā when he desired liberation.

Having ended the scripture, he offers respects to his personal deity. I offer respects to the son of Vasudeva, the witness: he directly sees whether I am a devotee or devoid of *bhakti*, whether I am righteous or sinful, whether I know or do not know how to explain the intended meaning of *Bhāgavatam*. I take shelter of his mercy. I am such a rascal. Even Brahmā, without his mercy, does not know the meaning of *Bhāgavatam*. Vāsudeva mercifully explained it to him, who desired liberation. Previous to his request for the knowledge, Brahmā desired liberation. After the instructions however, he desired *prema* and became indifferent to liberation.

|| 12.13.21 ||  
yogindrāya namas tasmai  
śukāya brahma-rūpiṇe  
saṁsāra-sarpa-daṣṭam yo  
viṣṇu-rātam amūmucat

I offer my humble obeisances to Śukadeva Gosvāmī, the best of yogīs, and the very form of para-brahman, who saved Mahārāja Parikṣit, bitten by the snake of material existence.

He offers respects to Śukadeva. He is addressed as king of the yogīs because he is the chief master of *bhakti-yoga*, *jñāna-yoga*, *karma-yoga* and *āstāṅga-yoga*. He is the very form of *parabrahman* (*brahma-rūpine*). He delivered Parikṣit who was bitten by the snake of *samsāra*. Just as the Lord removed Arjuna's illusion by teaching the *Gītā*, and he removed Uddhava's illusion by instructions in the Eleventh Canto, Śukadeva removed Parikṣit *samsāra* by the *Bhāgavatam*. This is a statement made for common people. Actually, since all three are eternal associates of the Lord, they have no trace of *samsāra*. It is seen that the system for the continuation of beneficial teachings takes support of a single, great devotee among many merciful devotees who expertly bears the task of making the *jīvas* receive benefit. In this case the word *viṣṇu-rāta* is used to describe Parikṣit. *Viṣṇu-rāta* means Parikṣit who was given (*rāta*) to Yudhiṣṭhīra by the mercy of Viṣṇu, or who was received by the Lord himself. What foolish person could think he was affected by *samsāra*? Moreover, just as in this world a *mantra* to remove poison does not depend on material knowledge, so whether one knows or does not know material subjects, the sounds of the *Bhāgavatam* completely uproot the poison of *samsāra*. This is the intention of the speaker in choosing his words.

|| 12.13.22 ||  
bhāve bhāve yathā bhaktih  
pādayos tava jāyate  
tathā kuruṣva deveśa  
nāthas tvam no yataḥ prabho

O Lord of lords! O master! Please grant us pure devotional service at your lotus feet, life after life.

|| 12.13.23 ||  
nāma-saṅkirtanam yasya  
sarva-pāpa praṇāśanam  
praṇāmo duhkha-śamanas  
tam namāmi harim param

I offer my respectful obeisances unto the Supreme Lord, whose names when chanted, destroy all sins. Offering of obeisances to him destroys all suffering.

I offer respects to *guru* and Kṛṣṇa, and to the ocean of mercy, Lokanatha.<sup>60</sup> O Kṛṣṇa Caitanya! O Gaurāṅga along with your associates! O unconditional ocean of mercy! Please fill me with *prema*. Glory to the couple expert in pastimes of *rasa* in Vṛndāvana! Please lead me to your *gopī* associates! Be merciful to this commentary! Though I am ignorant, you have made me write this commentary. O Kṛṣṇal! O *Bhāgavatam*! Be pleased with this commentary! O protector of the cows! Though I am not intelligent, please accept and protect this work! Drink its milk and, if you are pleased, give it to your devotees. This commentary has been completed on the sixth lunar day of the waxing moon, in Māgha month, 1626 Śaka era.

May the devotees of the Lord relish this commentary! Since the most learned among the learned have no taste for the *Bhāgavatam* whose sole function is to play in the waves of sweetness--a mood incomprehensible to the six philosophies, let it remain an unfortunate creation, defective in every word for them, though it is actually endowed with all good qualities and dances with divine wisdom.

There is no harm if the *Bhāgavatam* contains ārambha-vāda (*asat-kārya-vāda*) of the Vaiśeṣikas and Nyāyikas,<sup>61</sup> parināma-vāda (*sat-kārya-vāda*) of the Sāṅkhya philosophers or vivarta-vāda of the Advaitins. The final conclusion of *bhakti*, the jewel of human endeavors, will be seen by devotion, by the mercy of *guru*. Therefore I offer repeated respects to my *guru*. O devotees! This foolish person with fickle mind is crying at your door. Like a dog without a master, may he receive a little mercy!

I offer respects to Govardhana, the best of the Lord's servants. I offer repeated respects to Rādhā-kuṇḍa and Kṛṣṇa-kuṇḍa.

Thus ends the commentary on Thirteenth Chapter of the Twelfth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous ācāryas.

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<sup>60</sup> Viñvanātha's déksā line is as follows: Lokanātha, Narottama, Gaigänäräyaëa Cakravarté, Kāññeacaraëa Cakravarté, Rādhärämaṇa Cakravarté, Viçvanātha Cakravarté.

<sup>61</sup> This is also called *paramäëu-vada*.