

Bhakti Sangha Bhagavatam Class

5.13.2

Verse and Translation

|| 5.13.2 ||

yasyām ime ṣaṅ nara-deva dasyavaḥ
sārtham vilumpanti kunāyakaṁ balāt
gomāyavo yatra haranti sārthikaṁ
pramattam āviśya yathoraṇam vṛkāḥ

O King Rahūgaṇa, in this forest of material existence there are six very powerful plunderers. When the conditioned soul enters the forest to acquire some material gain, the six plunderers misguide him. Thus the conditioned merchant does not know how to spend his money, and it is taken away by these plunderers. Like tigers, jackals and other ferocious animals in a forest that are ready to take away a lamb from the custody of its protector, the wife and children enter the heart of the merchant and plunder him in so many ways.

Purport

In the forest there are many plunderers, dacoits, jackals and tigers.

The jackals are compared to one's wife and children.

In the dead of night, jackals cry very loudly, and similarly one's wife and children in this material world also cry like jackals.

The children say, "Father, this is wanted; give me this. I am your dear son." Or the wife says, "I am your dear wife. Please give me this. This is now needed."

In this way one is plundered by the thieves in the forest.

Not knowing the aim of human life, one is constantly being misguided.

The aim of life is Viṣṇu (na te viduḥ svārtha-gatiṁ hi viṣṇum [SB 7.5.31]).

Everyone works very hard to earn money, but no one knows that his real self-interest is in serving the Supreme Personality of Godhead.

Instead of spending money for advancing the Kṛṣṇa consciousness movement, one spends his hard-earned money on clubs, brothels, liquor, slaughterhouses and so forth.

Due to sinful activities, one becomes implicated in the process of transmigration and thus has to accept one body after another.

Being thus absorbed in a distressed condition, one never attains happiness.

Quick Recap of the Conversation till Now

Setting the Scene

Summary of Section I – 5.10.1-7

Rahugana Chastises Jada Bharata

1. Rahugana was travelling on the banks of the iksumati river, and the leader of the palanquin was searching for an extra bearer

- By the will of providence, well-built and exalted Jada Bharata appeared there
- The leader, thinking that Jada Bharata was appropriate for the job, forcibly engaged him to carry the palanquin.

2. Jada Bharata, being compassionate to the ants, moved erratically.

- Rahugana, slightly angered, spoke to the carriers – “Hey! Walk correctly. Why is the palanquin moving erratically?”

3-4. Carriers became afraid of punishment and spoke as follows. “We are carrying properly, but the problem is with the new man”.

5. Rahugana, understanding that all are suffering because of one person's problem, spoke with anger and sarcasm to Jada Bharata.

6. “Oh! You are very tired. You have travelled a long path, and have been carrying for a long time alone. You are not healthy, strong, and you are old. The other workers do not cooperate with you.”

- In spite of being taunted, Jada Bharata, the pure devotee, continued to carry the palanquin as before.

7. When the palanquin shook again, Rahugana became extremely angry and spoke thus.

- “Are you dead? How could you disregard my order? I am going to punish you.

Summary of Section II – 5.10.8-13

Jada Bharata responds to Rahugana's
Chastisement

8. In spite of being addressed in this manner by proud Rahugana, Jada Bharata, who was a friend of all beings, and who was situated in Brahma Bhuta stage, smiled and responded without pride

Jada Bharata to King Rahugana:

9. Your statements can be considered as sarcasm only if I am this body, which is not true.

- Intelligent people do not speak in terms of material body

10. Fatness, thinness, hunger, thirst, tiredness, etc. belong to a person born with a body. They do not exist for me

11. You have called me living dead, but this is true for everyone, as everyone's body changes (Change is a characteristic of dead matter and not the soul)

- You have said that I have disregarded your order. But the conditions of master and servant are not fixed. Today you are my master, and tomorrow, if I get your kingdom, I will become your master.

12. Therefore, other than convention, I do not see any reason for the distinction between master and servant.

- If you still think that you are the king, please tell me what I can do for you.

13. You told me that you were going to punish me. Tell me what you will accomplish by punishing me, who am Brahman realized, but is acting like a mad man

- Even if you don't accept that I am Brahman realized, still punishing a mad person is like pounding the powder again

Summary of Section III – 5.10.14-25

Rahugana begs for forgiveness and
asks further questions

14. After answering the king's questions, Jada Bharata, considering that he was destroying his own prarabdha karmas by this experience, continued to carry the palanquin

15. Rahugana, having attained complete faith in topics concerning the Absolute truth by hearing Jada Bharata, quickly got down from the palanquin, paid obeisances and begged for forgiveness

16. Who are you? Whose son are you? Where are you from?
Are you the Supreme Lord?

17. I am not afraid of anything in this world including the trident of Siva, or the Yama danda. But I am certainly afraid of offending a Brahmana

18. Though I am trying my best, I am not able to understand your words about yoga.

19. I want to inquire from you about atma, about the shelter in this world, and about the Lord Himself

20. How can a person like me, bound by family life and blind to spiritual knowledge, know the movements of the masters of yoga?

21-25. Rahugana's further inquiry:

21. You said that things like tiredness do not apply to you.

- But, it is observed that I become tired from performing actions.
- I am sure you also experience the same.
- Therefore, tell me how you can reject the conventional world.

22. I understand that it is the body which is undergoing the fatigue and not the soul. But the body is connected to the senses, senses to the life air, life air to the mind and mind to the soul. Therefore, I conclude that, due to this intimate connection, soul must also be undergoing fatigue and tiredness.

- The Sweet Rice Analogy.
- Similarly, the soul, because of its intimate connection with the body must also be undergoing fatigue and tiredness.
- How can you neglect this fact?

23. You said that the position of master and servant is impermanent. I agree.

- But, while in that impermanent position, you cannot say that the king is performing a useless act by punishing the unscrupulous people.
- Isn't the king's performance of his dharma of punishing the people worship of Acyuta?
- Don't the scriptures say that one destroys his sins by performing his sva-dharma?

24. Please show your mercy to me so that I can overcome this sin of Vaisnava aparadha.

25. Such an aparadha is capable of destroying even great personalities like Lord Siva.

Summary of Chapter 5.11

Though you are speaking like a learned man,
you are a fool

Why?

Because, the wise do not speak of the material
world by discerning it to be the truth

You are claiming the material world and its objects to be the concluding truths by giving the example of pot and sweet rice.

But, this example is inappropriate.

Why?

There is contact between fire and pot, but there is no connection between the liberated soul and the body.

Therefore, fatigue of the body does not mean fatigue
of the atma

Your inference fails as you cannot say that you, the conditioned soul, are the same as me, the liberated soul.

You are criticizing me for talking about the material world as being real.

But the Vedas are filled with knowledge about living in this material world.

Isn't it?

Yes. That is true.

But, discussions on the Absolute truth generally do not arise in the vedas, which is filled with knowledge about proliferation of house hold life.

But Why??

This is because most people are not
qualified for the knowledge about *Absolute*
Truth

So, who is qualified and who is not
qualified for understanding the
Absolute Truth?

Men who are engrossed in material household life, and who cannot by themselves infer the inferiority of household life cannot understand the subject matter of
Absolute Truth

But why is it that people engage in activities for material happiness in spite of being enlightened on this subject matter?

This is because, the man's mind, being bound by the three modes, continues to engage him in pious and impious activities through the senses

What is the nature of this mind?

This mind:

- Is endowed with pious and sinful impressions
- Is attached to sense objects
- Is the cause of transmigration from higher to lower species
- Thus creates the unavoidable distress and happiness to the Jiva.

**But, how can the mind, which is
just dull matter, create
happiness and distress to the
Jiva?**

Actually, the jiva is the original cause.

But the mind, because of its close proximity
with the jiva, becomes an instrument in
creating the happiness and distress

**And who witnesses this samsara
that is created by the mind?**

The Jiva only constantly witnesses the samsara created by the mind which manifests as the practical material world

↓
अविद्या

The happiness of self-realization is also created by the mind

↓
विद्या प्रत्यय ३
मोक्ष-मार्ग

Therefore, the mind is called as the cause of both
bondage and liberation

**But how can the one mind be
the cause of two different states
– Bondage and Liberation?**

Mind attached to gunas – Cause of bondage,
and mind detached from gunas – Cause of
liberation

These two states can be compared to a lamp
with a charred wick and a lamp with a fresh,
ghee laden wick

Just as the lamp with a charred wick displays a smoky flame, and with a fresh ghee laden wick displays a bright flame,

the mind bound by the gunas takes shelter of many material conditions or transformations, and at another time enjoys the taste of the Lord's sweetness

**What do you mean by many
conditions or transformations of
the mind?**

The mind has the tendency to experience sound, form, touch etc.

The mind accomplishes these through the 5 karmendriyas, the 5 jnanendriyas and the ahankara

These are called the 11 transformations of the mind

These senses have their corresponding sense objects

But, there are not just 11 transformations

**Due to variations in dravya, svabhava, antah karana,
karma and kala, these 11 transformations of the
mind becomes unlimited**

**They become unlimited not by themselves or by their
combined strength, but by the power of the Super-
soul**

**You have explained how the
conditioned soul suffers samsara being
embraced by the mind.**

**How does the liberated soul respond to
these transformations of the mind?**

The liberated soul impartially sees the transformations of the mind which performs actions opposed to the Lord

He does not identify with those transformations and enjoy them

The transformations of the mind are sometimes visible and sometimes not

I understand that the conditioned soul
absorbs himself in the conventional
world of samsara.

In what does the liberated jiva absorb
himself?

The Supreme Lord, the Lord of Vaikuntha is the object of meditation of the liberated jivas

Just as the air enters all moving and stationary beings as prāṇa and controls them, the Supreme Lord Vāsudeva, the knower of all bodies, pervading everywhere, enters this universe

I understand that the liberated soul is free of samsara as he is free of ignorance, and eternally has knowledge in the form of thinking of the Lord.

Till when does the conditioned soul wander in this samsara?

**As long as the jīva does not know the truth
about the Lord he must wander in this
samsara**

How to identify a person who has
acquired that knowledge?

1. ✓ Such a person has destroyed māyā

2. ✓ He is freed of ignorance by appearance of knowledge and conquering of the 6 senses

How does one know perfectly that
maya is removed and that the
knowledge of truth of Lord has
appeared?

The symptom is that the mind is no longer attached to the sense objects

How to conquer this mind and take
its attachment from sense objects
away?

1. ✓ By neglecting the mind

2. ✓ By being attentive

3. ✓ Possessing the weapon of bhakti

4. ✓ Possessing the mantra given by the
guru

Summary of Chapter 5.12

5.12.1-4

Rahugana thanks Jada
Bharata and asks further
questions

Text-1

rahūgaṇa uvāca

namo namaḥ kāraṇa-vigrahāya

svarūpa-tucchīkṛta-vigrahāya

namo 'vadhūta dvija-bandhu-liṅga-
nigūḍha-nityānubhavāya tubhyam

King Rahūgana said: O *avadhūta* (**avadhūta**)! I offer respects to you (**namo namaḥ**), having an eternal form like the Lord (**kāraṇa-vigrahāya**), which makes the writers of scripture insignificant by its experience of bliss (**svarūpa-tucchīkṛta-vigrahāya**). I offer respects to you (**namo tubhyam**), who have hidden your eternal experience of bliss (**nigūḍha-nitya anubhavāya**) in the form of a *brāhmaṇa* (**dvija-bandhu-liṅga**).

Text 2

jvarāmayārtasya yathāgadam sat
nidāgha-dagdhasya yathā himāmbhaḥ
kudeha-mānāhi-vidaṣṭa-drṣṭeḥ
brahman vacas te 'mṛtam auśadham me

O *brāhmaṇa* (**brahman**)! Just as correct medicine (**yathā sat āgadam**) cures a person suffering from fever (**jvara āmaya ārtasya**), or ice water (**yathā hima ambhaḥ**) relieves a person burned by the summer sun (**nidāgha-dagdhasya**), your words (**te vacas**) are the medicine (**auśadham**) for me (**me**), who has been bitten (**vidaṣṭa**) by the snake of false identity with the despicable body (**kudeha-māna - drṣṭeḥ ahi**). Your words are nectar (**amṛtam**).

My vision has been bitten seriously by the snake of false identity with the despicable body.

Your words are medicine (agadam).

On the grounds that this example is not always true (medicine does not always cure) another example is given.

If the example of medicine is unsatisfactory, then the words of Bharata are compared to nectar.

Text 3

tasmād bhavantam mama samśayārtham
prakṣyāmi paścād adhunā subodham
adhyātma-yoga-grathitam tavoktam
ākhyāhi kautūhala-cetaso me

I will later tell you my topics of doubt (**bhavantam mama samśaya artham paścād prakṣyāmi**). Now please explain (**adhunā ākhyāhi**) what you have said (**tava uktam**) about *adhyātma-yoga* (**adhyātma-yoga-grathitam**), making it easy to understand (**subodham**), since I am inquisitive (**kautūhala-cetaso me**).

Text 4

yad āha yogeśvara dṛśyamānam
kriyā-phalam sad-vyavahāra-mūlam
na hy añjasā tattva-vimarśanāya
bhavān amuṣmin bhramate mano me

O master of *yoga* (yogeśvara)! You have said (yad āha bhavān) that the results of action (kriyā-phalam) seen in this world (dṛśyamānam) are simply based on convention (sad-vyavahāra-mūlam) and cannot be correctly said to be the highest truth (na hy añjasā tattva-vimarśanāya). My mind is bewildered by this (amuṣmin bhramate mano me).

I said that one becomes tired from work.

You replied that though there appears to be actions like carrying the load and results like becoming tired, this is only a conventional appearance and one cannot discern the conventional world as the truth simply by such examples.

Since your words are bewildering, my mind has become bewildered, by not clearly understanding your intentions.

Text 5-6

brāhmaṇa uvāca

ayaṁ jano nāma calan prthivyām
yaḥ pārthivaḥ pārthiva kasya hetoḥ
tasyāpi cāṅghryor adhi gulpha-jaṅghā-
jānūru-madhyora-śirodharāmsāḥ

amse 'dhi dārvī śibikā ca yasyām
sauvīra-rājety apadeśa āste
yasmin bhavān rūdha-nijābhimāno
rājāsmi sindhuṣv iti durmadāndhaḥ

Dead body

The *brāhmaṇa* (Jaḍa Bharata) said: O King (pārthiva) This carrier (ayaṁ jano), who is a transformation of earth (yaḥ pārthivaḥ), walks on the earth (calan prthivyām) for some reason (kasya hetoḥ). Above his feet (tasya api ca aṅghryor adhi) are ankles, calves, knees, thigh, waist, chest, neck, and shoulders (gulpha-jaṅghā- jānu-ūru-madhyora-śirodharāmsāḥ). Above the shoulders (amse adhi) is the wooden palanquin (dārvī śibikā) and in the palanquin (yasyām) is the person called the King of Sauvīra (sauvīra-rājā ity apadeśa āste), who, blinded by illusion (yasmin bhavān durmada andhaḥ) of false identity (rūdha-nija abhimāno), thinks “I am the King of Sindhu (rājā smi sindhuṣv).

Not having understood the answer given to defeat the King's statement, the King again asks.

Now Bharata addresses the King disrespectfully. O King (pārthiva—earth)!

Your conventional existence is insubstantial.

Using another technique, Bharata now answers.

This person, the carrier of the palanquin, is a transformation of earth.

He is moving for some reason. It he does not move, he is an inanimate object like a stone. This is the difference.

His feet, a transformation of earth, are situated on earth.

Above his feet are his ankles, calves, knees, thighs, waist, chest, neck and shoulders (amśāh).

Above the shoulders is the palanquin, a transformation of wood.

In the palanquin, a transformation of earth, there is a person with the name “King of Sauvira.”

You think you are the King, but this is not actual.

Jada Bharata: From all the elements starting with earth and ending with the palanquin, to which of these does the fatigue from carrying it belong?

Rahugana: “I can see that the earth and the palanquin are
not tired. Therefore the feet etc. must be tired.”

Jada Bharata: But without the palanquin we do not see
fatigue in the limbs which do the carrying.

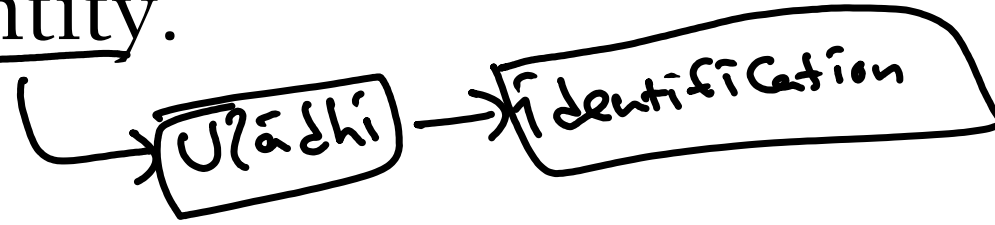
Rahugana: “Fatigue arises for the possessor of limbs from
carrying the palanquin.”

Jada Bharata: But we cannot distinguish fatigue of the possessor of limbs who is different from the limbs.

Rahugana: “Whether a possessor of limbs exists or not, one experiences the suffering of fatigue in being the carrier.”

Jada Bharata: This is not the final conclusion, because one does not experience fatigue on carrying the ornaments of a young girl or on carrying one’s young son.

Thus happiness and distress are experienced only by one's particular identity.



And you, blind with false identity, thinking “I am a king” actually see nothing. This is your happiness.

Those who have no false identity do not have this happiness and distress.

Text 7

I am King. I am doing my duty of engaging my subjects
in gainful work.

śocyān imāms tvam adhikaṣṭa-dīnān
viṣṭyā nigrhṇan niranugraho 'si
janasya goptāsmi vikatthamāno
na śobhase vṛddha-sabhāsu dhrṣṭah

Seizing by force (**viṣṭyā nigrhṇan**) these wretched, suffering people (**imāms śocyān adhikaṣṭa-dīnān**), you are without mercy (**tvam niranugraho asi**). You are proudly boasting (**vikatthamāno**) that you are the protector of the people (**janasya goptā smi**), but simply being impudent (**dhrṣṭah**), you are not glorious in the assembly of the wise (**na śobhase vṛddha-sabhāsu**).

“Your statement that the practical, conventional world is insubstantial is not true since one see that even the liberated souls without false identity experience happiness and distress from prārabdha-karma, and since you cannot deny that you experience fatigue from carrying the load.”

True, there remains a trace of happiness and distress for the liberated souls like me by destruction of the causes of illusion.

When a person awakens, though conscious that his dream of a snake is unreal, for a short time he still shakes in fear, though it is insignificant.

However, one who has not awoken sees the dream snake as real.

This is like your experience of conventional reality.

By logic I will now show the illusory nature of the conventional world.

Text 8

yadā kṣitāv eva carācarasya
vidāma niṣṭhām prabhavam ca nityam
tan nāmato 'nyad vyavahāra-mūlam
nirūpyatām sat-kriyayānumeyam

Since (**yadā**) we see (**vidāma**) the constant appearance and disappearance (**nityam prabhavam ca niṣṭhām**) of moving and non-moving beings (**cara acarasya**) on the earth (**kṣitāv**), it should be concluded (**nirūpyatām**) that the cause of the conventional world (**tat-vyavahāra-mūlam**), inferred by your reference to action (**sat-kriyayā anumeyam**), is earth alone (**kṣitāv eva**) and anything else appears distinct (**anyad**) because of name only (**nāmato**).

Text 9

evam niruktaṃ kṣiti-śabda-vṛttam
asan nidhānāt paramāṇavo ye
avidyayā manasā kalpitās te
yeṣāṃ samūhena kṛto viśeṣaḥ

What is known by the word “earth” (**evam kṣiti-śabda-vṛttam**) exists in name only (**niruktaṃ**) because earth is resolved into atomic particles (**asat nidhānāt paramāṇavo ye**), which are imagined by the mind out of ignorance (**avidyayā manasā kalpitās te**). Out of their combination (**yeṣāṃ samūhena**), a particular object is made (**kṛto viśeṣaḥ**).

Oh Rahugana! Let me now prove the illusory nature of the conventional world through logic.

You can understand this if your sense of logic is working

We know that living beings arise from earth and disappear into the earth.

Therefore, the cause of conventional world should be discerned as transformations of earth only.

They are different in name only.

Ok. I agree. But at least the earth is real!

No. The word “earth” exists in name only.

Why?

The earth is resolved into atomic particles, which are the cause of the earth.

Earth cannot exist except for these particles.

Ok. I agree. But at least the atomic particles are real!

No. These particles have been imagined by the mind out of ignorance by philosophers, in order to explain the effects in this world as we perceive.

Therefore the particles are also unreal.

Thus, I have proven the illusory nature of this world.

Text 10

evam kṛśam sthūlam aṇur brhad yad
asac ca saj jīvam ajīvam anyat
dravya-svabhāvāśaya-kāla-karma-
nāmnājayāvehi kṛtaṁ dvitīyam

Know that (**avehi**) everything is made by māyā (**ajayā kṛtaṁ**), characterized by (**nāmnā**) substance, nature, mind, time and karma (**dravya-svabhāva-āśaya-kāla-karma**), with divisions (**dvitīyam**) of fine and very fine (**aṇuh**), big and very big (**brhad**), cause and effect (**asat ca sat**), conscious and unconscious (**jīvam ajīvam**), skinny and fat (**kṛśam sthūlam**).

If everything that you see in this
world are creation of maya, then
what is the truth?

Text 11

jñānam viśuddham paramārtham ekam
anantaram tv abahir brahma satyam
pratyak praśāntam bhagavac-chabda-samjñam
yad vāsudevam kavayo vadanti

The wise say (kavayo vadanti) that the truth (satyam jñānam) is beyond the guṇas (viśuddham), contains everything including liberation (paramārtham), is one without a second (ekam), is all-pervading (anantaram tv abahir), is Brahman (brahma), Paramātmā (pratyak praśāntam) and Bhagavān (bhagavad-śabda-samjñam), and is Vāsudeva (yad vāsudevam).

Knowledge is truth which is beyond the guṇas (viśuddham).

It is supreme, from which arises liberation.

It is without a second (ekam).

It is devoid in internal (anantaram) and external (abahiḥ).

That means it pervades everywhere.

This knowledge is also Brahman, Paramātmā and Bhagavān.

Brahman means the impersonal aspect worshiped by the jñānīs.

It is called Paramātmā (pratyak praśāntam), worshipped by the yogīs.

Praśāntam means that in which the jīva is extinguished.

Bhagavān is the aspect worshipped by the devotees.

They say that these three forms are included in Vāsudeva, the son of Vasudeva, who is the most complete form.

He is called pūrṇam brahma sanātanam (SB 10.24.32), as kṛsnāya paramātmāne (SB 10.6.36) and as tatas tu bhagavān kṛṣṇa. (SB 10.8.27)

In the Gīta he calls himself the basis of brahman: brahmaṇo hi pratiṣṭhāham (BG14.27)

He also describes himself as Paramātmā: viṣṭabhyāhamidam
kṛtsnamekāmśena sthito jagad (BG 10.42)

He also says vāsudevo bhagavatām: among the forms of Bhagavān, I
am Vāsudeva. (SB 11.26.29)

The word bhaga in bhagavān means aiśvarya or lordship.

This also implies “those who are controlled by the Lord.”

Since the jīvas in māyā are in illusion, as previously described, “those controlled by the Lord” means the devotees in the Lord’s abode.

They are eternal. The devotees and the abode of the Lord are both eternal truth.

Like the Lord, they are proved by the statements of scripture.

Śraddhā mat sevāyān tu nirgunā: faith in my devotional service is purely transcendental. (SB 11.25.27)

↓ Devotee → transcendental

Man-niketaṁ tu nirguṇam: residence in a place where I reside is transcendental. (SB 11.25.25)

↓ Abode

Anything related to bhakti is said to be eternal truth as well.

The Essence of this Section is

This!!!!

O King! You have spoken of the material world made of māyā, proven by the senses, which has transformations which are eternal, sometimes visible and invisible.

→ VAIŚṆAVĒS → ILLUSORY → Temporary.

You must accept the temporary nature of these material things since they are limited by time and place, according to your own opinion.

But since spiritual objects are not limited by time and place, being completely different, they are not part of the material, conventional world.

You repeatedly talk of the conventional world.

Other philosophers say this conventional world is false.

This view has also been stated.

However, even these persons do not object to the conclusion
of the scriptures, stated in the present verse.

“It has been said that bhakti means engaging the senses and body for Kṛṣṇa.

The Lord has said that bhakti is beyond the guṇas: lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam (SB 3.29.12)

This can be true in [parināma-vāda] where the effects are stated to be real.

I can understand very well that the material body and senses become spiritual by the contact with bhakti, which is like a touchstone.

In vivarta-vada however the effects are said to be unreal. Therefore the body and senses are unreal.

↓
निवृत्ति

Bhakti therefore has not foundation. How can it said to be beyond the guṇas?

When the guru at the time of teaching says "I will now teach about nirguṇa bhakti" the person taught is non-existent. How can the guru teach?

It is like sowing seeds in the sky.

How can Kṛṣṇa bhakti exist?

Moreover how can prema arise through practice?

Moreover how can the Lord be controlled by prema?”

For the Lord with inconceivable powers, nothing is impossible. The Lord himself has said:

**eṣā buddhimatām buddhir manīṣā ca manīṣiṇām
yat satyam anṛteneha martyenāpnoti māmṛtam**

This process is the supreme intelligence of the intelligent and the cleverness of the most clever, for by following it one can in this very life make use of the temporary and unreal to achieve me, the eternal reality. SB 11.29.22

The meaning is this.

This is intelligence because (yat) by the mortal body which is false, one attains the supreme truth (ṛtam), me.

Or one attains me (mā) the form of the highest bliss (amṛtam).

Anṛtena martyena can also refer to anything subject to destruction—the body, senses, prāṇa, leaves, flowers, incense, fragrance, lamps, food, umbrella, and cāmara.

That one achieves me by these items is intelligence among those with intelligence.

This is the conclusion amongst the most elevated wise men.

The method of obtaining bhakti is explained by the Lord:

**martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai**

A person who gives up all karmas and offers himself entirely to guru, whom I desire to make special, achieves freedom from death and, more important, is qualified to be an associate of mine in prema. SB 11.29.34

When a mortal being gives up all karmas, completely gives up the desire for varṇāśrama-dharma, and gives “I and mine” (niveditātmā) to me, in the form of the guru, when he decides with determination “I offer whatever I have in this life and the next to the feet of the Lord,” then I desire to make that person special (vicikīṣitaḥ), though he arises from false conception.

I will make him devoid of the guṇas. nirguṇo mad-apāśrayaḥ: he who surrenders to me is beyond the guṇas.
(SB 11.25.26)

Not being affected by māyā, he is not temporary but eternal.

Since he is not affected by ignorance, he is not false, but based on his svarūpa.

Because he is the effect of me, he is beyond the guṇas.

The verse does not say “I make him special” but “I desire to make him special”.

This means that I begin to make him nirguṇa (rather than suddenly taking him beyond the guṇas).

Gradually by practicing bhakti, and ascending through the stages of niṣṭhā, ruci and āsakti, he comes to rati, and then becomes completely nirguṇa.

Then, at that time, he will not interact with false objects at all.

Previously he interacted with the material world as much as necessary.

The meaning is this.

By the Lord's inconceivable energy, at the time of giving instructions on bhakti, body, senses and mind which are beyond the guṇas are created by me, though invisibly, in order to show the greatness of bhakti.

The material body, senses and mind are destroyed invisibly.

|| 5.1.35 ||

naivam-vidhaḥ puruṣa-kāra urukramasya
puṁsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham

Such power (**evam-vidhaḥ puruṣa-kāra**) is not surprising (**na citram**) from persons who have conquered the six senses (**jita-ṣaḍ-guṇānām puṁsām**) by the dust from the lotus feet of the Lord (**urukramasya tad-aṅghri-rajāsā**), since even an outcaste (**vidūra-vigataḥ**) becomes immediately free of bondage of karma (**adhunā sa jahāti bandham**) by chanting the Lord's name once (**sakṛd ādadīta yan-nāmadheyam**).

The meaning is this.

It is not surprising for such persons to create the world with seven oceans as Priyavrata did.

Even the outcaste (vidūra-vigataḥ) who chants the name of the Lord once immediately (adhunā) gives up his body.

Though his body is still visible, he gives up the body related to prārabdha-karma, though this is not seen.

Then, the devotee attains amṛtatvam, absence of the symptoms of death and is qualified for his position (ātma-bhāvāya).

This means that he remains to serve me wherever I am. (This is still explaining SB11.29.34.)

All the false, material objects which exist in this world lose their material qualities by association with bhakti.

The Lord makes those objects the highest truth, favorable to the desires of his devotee.

What is impossible for the inconceivable power of the Lord?

The statements “Service to me is beyond the guṇas” and “My abode is beyond the guṇas” are true.

Thus everything is clear.

How to attain that Vasudeva?

Text 12

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gr̥hād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

Without bathing in the dust from the feet of great devotees (**vinā mahat-pāda-rajo-abhiṣekam**), one cannot realize the Lord (**na etad yāti**) through concentration of the mind (**tapasā**), performance of sacrifices (**ījyayā**), distributing food (**nirvapaṇād**), building shelters for the destitute (**gr̥hād vā**), studying the Vedas (**cchandasā**), or performing austerities in the water, fire or the sun (**jala-agni-sūryair**).

One cannot attain the Lord without bhakti attained by mercy of the devotees.

This is explained in two verses.

How does devotee's association
help one attain Vasudeva?

What is the process?

Text 13

yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vighātaḥ
niṣevyamāṇo 'nudinam mumukṣor
matim satim yacchati vāsudeve

Where there are great devotees (yatra), talks concerning the qualities of the Lord (uttamaśloka-guṇa anuvādaḥ), which destroy material topics (grāmya-kathā-vighātaḥ), are sung (prastūyate). Heard constantly (niṣevyamāṇo anudinam) even by those desiring liberation (mumukṣor) those topics produce (yacchati) pure thoughts of Vāsudeva (vāsudeve satim matim).

Who are you, so merciful to give
such teachings to an offender like
me?

Text 14

aham purā bharato nāma rājā
vimukta-dr̥ṣṭa-śruta-saṅga-bandhaḥ
ārādhanam bhagavata ihamāno
mṛgo 'bhavam mṛga-saṅgād dhatārthaḥ

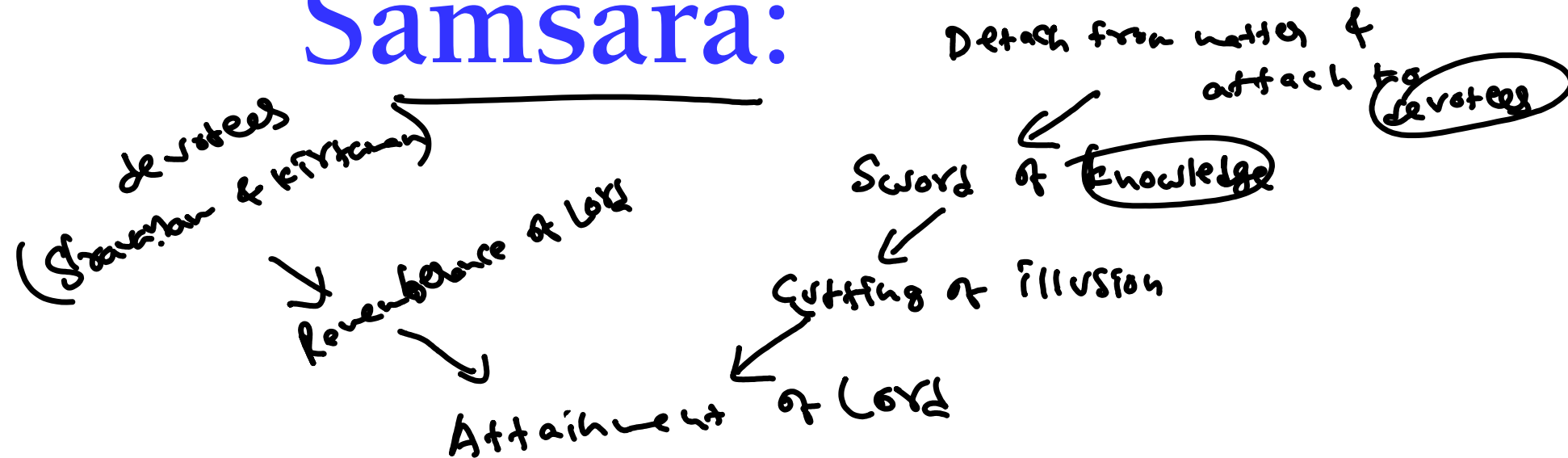
Previously I was a king named Bharata (aham purā bharato nāma rājā), who was free of attachment to all material dealings (vimukta-saṅga-bandhaḥ) seen or heard (dr̥ṣṭa-śruta). I worshiped the Lord (ārādhanam bhagavata ihamānaḥ), but from association with a deer (mṛga-saṅgād), I was thwarted in my goal (hata arthaḥ), and became a deer (mṛgo abhavat).

Text 15

sā mām smṛtir mṛga-dehe 'pi vīra
kṛṣṇārcana-prabhavā no jahāti
atho ahaṁ jana-saṅgād asaṅgo
viśaṅkamāno 'vivṛtaś carāmi

O King Rahūgana (**vīra**)! In the body of a deer (**sā mṛga-dehe api**),
my memory (**mām smṛtir**), by the power of my previous worship of
Kṛṣṇa (**kṛṣṇa-arcana-prabhavā**), did not leave me (**na jahāti**).
Fearing material association (**atho jana-saṅgād viśaṅkamāno**), I
wander about alone incognito (**asaṅgo avivṛtaś carāmi ahaṁ**).

In essence, one needs 2 things to
attain the Lord at the end of
Samsara:



Text 16

tasmān naro 'saṅga-susaṅga-jāta-
jñānāsinehaiva vivṛkṇa-mohaḥ
harim tad-ihā-kathana-śrutābhyām
labdha-smṛtir yāty atipāram adhvanah

Cutting up illusion (vivṛkṇa-mohaḥ) by the sword of knowledge (jñāna asinā) arising from detachment from matter and attachment to devotees (asaṅga-susaṅga-jāta), and gaining remembrance of the Lord (labdha-smṛtir) by speaking about and hearing (kathana-śrutābhyām) the pastimes of the Lord (harim tad-ihā), a person attains the Lord (tasmān narah yāty atipāram) at the end of *saṁsāra* (adhvanah).

Hare Krsna!!!

Thank you!!!