

**Studying Srimad
Bhagavatam together with
Reflection and Relish**

The Three Classes of People

&

Trustworthy Intelligence

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.1 ||

śrī-bhagavān uvāca
yad āttha mām mahā-bhāga
tac-cikīrṣitam eva me
brahmā bhavo loka-pālāḥ
svar-vāsaṁ me 'bhikānkṣiṇaḥ

The Supreme Lord said: O greatly fortunate Uddhava (**mahā-bhāga**)! You have accurately revealed (**āttha mām**) my desire (**tad eva me cikīrṣitam**) to withdraw the Yadu dynasty from the earth and return to my own abode in Vaikuṅṭha (**implied**). Thus Lord Brahmā, Lord Śiva and all other planetary rulers (**brahmā bhavo loka-pālāḥ**) are now praying for me to resume my residence in Vaikuṅṭha (**me svar-vāsaṁ abhikānkṣiṇaḥ**).

In the Seventh Chapter, desiring to give Uddhava *jñāna* and, Kṛṣṇa speaks of the various *gurus* starting with the earth, mentioned by the *avadhūta*.

Svar-vāsam means “to Vaikuṅṭha.”

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.2 ||

mayā niṣpāditaṁ hy atra
deva-kāryam aśeṣataḥ
yad-artham avatīrṇo 'ham
amśena brahmaṇārthitaḥ

Answering the prayer of Brahmā (**brahmaṇā arthitaḥ**), I descended (**avatīrṇah aham**) within this world (**atra**) along with my portion, Baladeva (**amśena**), and performed various activities on behalf of the devatās (**deva-kāryam**). I have now completed my mission here (**mayā aśeṣataḥ niṣpāditaṁ hy atra**).

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.3 ||

kulaṁ vai śāpa-nirdagdham
nañkṣyaty anyonya-vigrahāt
samudraḥ saptame hy enām
purīm ca plāvayiṣyati

Now, due to the *brāhmaṇas'* curse, the Yadu dynasty will certainly perish (**kulaṁ vai śāpa-nirdagdham nañkṣyaty**) by fighting among themselves (**anyonya-vigrahāt**); and on the seventh day from today (**saptame**) the ocean will rise up and inundate this city of Dvārakā (**samudraḥ hy enām purīm ca plāvayiṣyati**).

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.4 ||

yarhy evāyaṁ mayā tyakto
loko 'yaṁ naṣṭa-maṅgalaḥ
bhaviṣyaty acirāt sādho
kalināpi nirākṛtaḥ

O saintly Uddhava (**sādho**)! In the near future (**yarhy eva acirāt**) I will abandon this earth (**ayaṁ lokah mayā tyaktaḥ**). Then, being overwhelmed by the age of Kali (**kalināpi nirākṛtaḥ**), the earth will be bereft of all auspiciousness (**ayaṁ naṣṭa-maṅgalaḥ bhaviṣyaty**).

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.5 ||

na vastavyam tvayaiveha
mayā tyakte mahī-tale
jano 'bhadra-rucir bhadra
bhaviṣyati kalau yuge

You should not remain here on the earth (**tvayā eva iha na vastavyam**) once I have abandoned this world (**mayā tyakte mahī-tale**). O sinless devotee (**bhadra**)! In Kali-yuga (**kalau yuge**) the people will be addicted to all types of sinful activities (**janah abhadra-rucir bhaviṣyati**).

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.6 ||

tvam̐ tu sarvaṁ parityajya
snehaṁ sva-jana-bandhuṣu
mayy āveśya manaḥ saṁyak
sama-dṛg vicarasva gāṁ

Now you should completely give up all attachment (**tvam̐ tu sarvaṁ snehaṁ parityajya**) to your personal friends and relatives (**sva-jana-bandhuṣu**) and fix your mind on me (**mayy āveśya manaḥ saṁyak**). Being always conscious of me, observing all things with equal vision (**sama-dṛg**), wander throughout the earth (**vicarasva gāṁ**).

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 Vaikuṅṭha 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 Nara-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-śakti* 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.

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.8 ||

pumso 'yuktasya nānārtho
bhramah sa guṇa-doṣa-bhāk
karmākarma-vikarmeti
guṇa-doṣa-dhiyo bhidā

An ignorant person (**ayuktasya pumsah**) perceives many illusory meanings (**nānā artha bhramah**) with conceptions of good and bad (**guṇa-doṣa-bhāk**). Thinking in terms of good and bad (**guṇa-doṣa-dhiyah**), the ignorant person sees differences (**bhidā**) in terms of prescribed actions, neglected actions and forbidden actions (**karma-akarma-vikarma-iti**).

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 kaḥ śāpaḥ ko nv anugrahaḥ
kaḥ svargo narakah ko vā kim sukham duḥkham 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.

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.9 ||

**tasmād yukhendriya-grāmo
yukta-citta idam jagat
ātmanīkṣasva vitatam
ātmānam mayy adhīśvare**

Therefore (**tasmād**), bringing all your senses under control (**yukta indriya-grāmah**) and thus subduing the mind (**yukta-cittah**), you should see (**īkṣasva**) the entire world (**idam jagat**) as the object of enjoyment for the *jīvas* (**ātmani**), expanded everywhere (**vitatam**), and you should also see (**īkṣasva**) the *jīvas* as controlled by me (**ātmānam mayy**), Paramātmā (**adhīśvare**).

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 (adhīśvare).

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.10 ||

jñāna-vijñāna-samyukta
ātma-bhūtaḥ śarīriṇām
atmānubhava-tuṣṭātmā
nāntarāyair vihan-yase

Being fully endowed with conclusion of the Vedas and its realization (**jñāna-vijñāna-samyukta**), satisfied by realization of *ātmā* (**atma anubhava-tuṣṭātmā**), being the object of affection by all beings (**śarīriṇām ātma-bhūtaḥ**), you will not be checked by any obstacles (**na antarāyair vihan-yase**).

“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-bhūtaḥ) by all beings, you will not be checked by obstacles.

Śruti says

**tasya ha na devāś ca nābhūtyā īsate ātmā hy evaiṣām sa
bhavati:**

the devatās do not create obstacles for the person who has realized ātmā. (Bṛhad-āraṇyaka Upaniṣad1.4.10)

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.11 ||

doṣa-buddhyobhayātīto
niṣedhān na nivartate
guṇa-buddhyā ca vihitam
na karoti yathārbhakaḥ

One who has transcended material good and evil (**ubhaya-atītaḥ**) automatically acts in accordance with religious injunctions (**vihitam na nivartate**) and avoids forbidden activities (**niṣedhāt na karoti**). The self-realized person does this spontaneously, like an innocent child (**yathārbhakaḥ**), and not because he is thinking in terms of material good and evil (**na guṇa-buddhyā doṣa-buddhyā**).

One who has attained jñāna acts as he pleases.

The jñānī 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.

Section-I Lord's departure from this planet & Vision of a Pure Devotee (1-12)

|| 11.7.12 ||

sarva-bhūta-suhṛc chānto
jñāna-vijñāna-niścayaḥ
paśyan mad-ātmakaṁ viśvaṁ
na vipadyeta vai punaḥ

One who is the kind well-wisher of all living beings (**sarva-bhūta-suhṛt**), who is peaceful (**śāntaḥ**) and firmly fixed in knowledge and realization (**jñāna-vijñāna-niścayaḥ**), sees me within all things (**paśyan mad-ātmakaṁ viśvaṁ**). Such a person never again falls down into the cycle of birth and death (**na vipadyeta vai punaḥ**).

Section – II

Uddhava's question
about the process to
transcend the modes
(13-18)

Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.13 ||

śrī-śuka uvāca

ity ādiṣṭo bhagavatā

mahā-bhāgavato nṛpa

uddhavaḥ praṇipatyāha

tattvaṁ jijñāsur acyutam

Śukadeva Gosvāmi said: O King (**nṛpa**)! The Supreme Lord thus instructed (**ity ādiṣṭo bhagavatā**) his pure devotee Uddhava (**mahā-bhāgavato**), who was eager to receive knowledge from the Lord (**tattvaṁ jijñāsur acyutam**). Uddhava then offered obeisances to the Lord and spoke as follows (**uddhavaḥ praṇipatyā āha**).

Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.14 ||

śrī-uddhava uvāca
yogeśa yoga-vinyāsa
yogātman yoga-sambhava
niḥśreyasāya me proktas
tyāgaḥ sannyāsa-lakṣaṇaḥ

Uddhava said: O master of all types of yoga (**yogeśa**)! O teacher of jñāna-yoga (**yoga-vinyāsa**)! O embodiment of all yogas (**yogātman**)! O Lord, you make your appearance through bhakti-yoga (**yoga-sambhava**)! You have explained (**me proktah**) renunciation performed by sannyāsīs (**tyāgaḥ sannyāsa-lakṣaṇaḥ**) for the highest benefit (**niḥśreyasāya**).

Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.15 ||

tyāgo 'yam duṣkaro bhūman
kāmānām viṣayātmabhiḥ
sutarām tvayi sarvātmann
abhaktair iti me matiḥ

O Lord (**bhūman**)! O Soul of all beings (**sarvātmann**)! For those whose minds are attached to sense enjoyment (**kāmānām viṣayātmabhiḥ**), and especially (**sutarām**) for those bereft of devotion unto you (**tvayi abhaktair**), such renunciation of material enjoyment is most difficult to perform (**ayam tyāgah duṣkarah**). That is my opinion (**me matiḥ**).

Section-II Uddhava's question about the process to transcend the modes (13-18)

|| 11.7.16 ||

so 'ham mamāham iti mūḍha-matir vigāḍhas
tvan-māyayā viracitātmani sānubandhe
tat tv añjasā nigaditaṁ bhavatā yathāham
saṁsādhayāmi bhagavann anuśādhi bhṛtyam

O Lord (**bhagavann**)! A fool (**mūḍha-matih**), I am deeply absorbed (**aham vigāḍhah**) in the concept of I and mine (**mama-aham iti**) related to the body and its corollaries (**ātmani sānubandhe**) produced by your māyā (**tvan-māyayā viracita**). Please instruct me, your servant (**anuśādhi bhṛtyam**), so that I can easily accomplish (**yathā aham añjasā saṁsādhayāmi**) the jñāna you have just explained (**tat bhavatā nigaditaṁ**).

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*.

Section – III

**Lord tells Uddhava to
become his own Guru
(19- 23)**

Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.19 ||

śrī-bhagavān uvāca
prāyeṇa manujā loke
loka-tattva-vicakṣaṇāḥ
samuddharanti hy ātmānam
ātmanaivāśubhāśayāt

The Supreme Lord said: Generally (**prāyeṇa**) those human beings (**manujā loke**) who understand the actual truth (**loka-tattva-vicakṣaṇāḥ**) are able deliver themselves (**samuddharanti hy ātmānam**) from the desire for sense objects (**aśubha āśayāt**) by their intelligence (**ātmanā eva**).

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).

Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.20 ||

ātmano gurur ātmaiva
puruṣasya viśeṣataḥ
yat pratyakṣānumānābhyām
śreyo 'sāv anuvindate

An intelligent person (**puruṣasya viśeṣataḥ**), acting as his own guru (**ātmaiva ātmano gurur**), can achieve great benefit (**śreyah anuvindate**) by perception and logic (**pratyakṣa anumānābhyām**).

One can attain benefit by sense perception to some degree and by reflection or inference to some degree.

Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.21 ||

**puruṣatve ca mām dhīrāḥ
sāṅkhya-yoga-viśāradāḥ
āvistarām prapaśyanti
sarva-śakty-upabṛmhitam**

In the human form of life (**puruṣatve**), those who are without envy (**dhīrāḥ**) and are expert in jñāna and bhakti (**sāṅkhya-yoga-viśāradāḥ**) can directly see me (**mām āvistarām prapaśyanti**) endowed with all of my energies (**sarva-śakty-upabṛmhitam**).

Section-III Lord tells Uddhava to become his own Guru
(19- 23)

|| 11.7.22 ||

eka-dvi-tri-catus-pādo
bahu-pādas tathāpadaḥ
bahvyaḥ santi puraḥ sṛṣṭās
tāsām me pauraṣī priyā

In this world there are many kinds of created bodies (**bahvyaḥ sṛṣṭāḥ puraḥ santi**)—some with one leg, others with two, three, four or more legs (**eka-dvi-tri-catus-pādaḥ bahu-pādaḥ**), and still others with no legs (**tathā apadaḥ**)—but of all these, the human form is actually dear to me (**tāsām me pauraṣī priyā**).

He praises the human form.

Section-III Lord tells Uddhava to become his own Guru (19- 23)

|| 11.7.23 ||

atra mām mṛgayanty addhā
yuktā hetubhir īśvaram
gṛhyamāṇair guṇair liṅgair
agrāhyam anumānataḥ

Engaged in bhakti (**atra yuktā**), they search for me (**mām mṛgayanty**), the Lord (**īśvaram**), directly (**addhā**) by processes like hearing and chanting (**hetubhir**). But I am not attained (**agrāhyam**) by inference (**anumānataḥ**) using indicators (**liṅgair**) and intelligence (**gṛhyamāṇair guṇaih**).

Situated in human form, engaging in bhakti-yoga (yuktaḥ), they directly search for me, Kṛṣṇa, by causes of bhakti such as hearing and chanting (hetubhiḥ).

It is said bhakyaḥam ekayā grāhyaḥ:

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.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.24 ||

**atrāpy udāharantīmam
itihāsam purātanam
avadhūtasya samvādam
yador amita-tejasah**

In this regard (**atrāpy**), sages cite (**udāharanti**) a historical narration (**imam itihāsam purātanam**) concerning the conversation (**samvādam**) between the greatly powerful King Yadu (**yador amita-tejasah**) and an avadhūta (**avadhūtasya**).

Atra api here means “on the topic of being realized as Paramātmā through inference” the sages recite a story.

Section – IV

Krishna cites reflections
of Avadhūta Brāhmaṇa
(24-74)

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.25 ||

avadhūtaṁ dvijaṁ kañcic
carantaṁ akuto-bhayam
kaviṁ nirīkṣya taruṇaṁ
yaduḥ papraccha dharma-vit

Mahārāja Yadu (**yaduḥ**) once observed (**nirīkṣya**) a young (**taruṇaṁ**), learned brāhmaṇa avadhūta (**kañcic kavim avadhūtaṁ dvijaṁ**), who was wandering about fearlessly (**carantaṁ akuto-bhayam**). Being himself most learned in dharma (**dharma-vit**), the King inquired from him as follows (**papraccha**).

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.26 ||

śrī-yadur uvāca
kuto buddhir iyaṁ brahmann
akartuḥ su-viśāradā
yām āsādya bhavāl lokam
vidvānś carati bāla-vat

Yadu said: O brāhmaṇa (**brahmann**)! Where have you attained your great intelligence (**kuto iyaṁ su-viśāradā buddhih**) by which (**yām āsādya**) you wander the earth (**bhavān vidvān lokam carati**) like a child (**bāla-vat**), not engaged in work (**akartuḥ**)?

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.32 ||

śrī-brāhmaṇa uvāca
santi me guravo rājan
bahavo buddhy-upaśritāḥ
yato buddhim upādāya
mukto 'tāmīha tān śṛṇu

The brāhmaṇa said: O King (**rājan**)! With my intelligence (**buddhy-upaśritāḥ**) I have taken shelter of many gurus (**bahavo me guravaḥ santi**). Having gained understanding from them (**yato buddhim upādāya**), I now wander about the earth free from suffering (**mukto aṭāmi iha**). Please listen as I describe them to you (**tān śṛṇu**).

I have taken shelter of intelligence, not instructions from someone else.

I am liberated from the suffering of saṃsāra.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.33-35 ||

pr̥thivī vāyur ākāśam āpo 'gniś candramā raviḥ
kapoto 'jagaraḥ sindhuḥ pataṅgo madhukṛd gajaḥ

madhu-hā hariṇo mīnaḥ piṅgalā kuraro 'rbhakaḥ
kumārī śara-kṛt sarpa ūrṇanābhiḥ supeśakṛt

ete me guravo rājan catur-vimśatir āśritāḥ
śikṣā vṛttibhir eteṣām anvaśikṣam ihātmanaḥ

O King (**rājan**)! I have taken shelter (**me āśritāḥ**) of twenty-four gurus (**ete catur-vimśatih guravaḥ**), who are the following: the earth, air, sky, water (**pr̥thivī vāyur ākāśam āpo**), fire, moon, sun (**agniḥ candramā raviḥ**), pigeon, python, the sea (**kapoto ajagaraḥ sindhuḥ**), moth, honeybee, elephant (**pataṅgo madhukṛd gajaḥ**), honey thief, the deer, the fish (**madhu-hā hariṇo mīnaḥ**), the prostitute Piṅgalā, the kurara bird, a child (**piṅgalā kuraro arbhakaḥ**), a young girl, an arrow maker, a serpent (**kumārī śara-kṛt sarpa**), a spider and a wasp (**ūrṇanābhiḥ supeśakṛt**). My dear King, by studying their activities (**eteṣām vṛttibhir śikṣā**) I have learned things to be known about the self (**anvaśikṣam iha ātmanaḥ**).

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.36 ||

yato yad anuśikṣāmi
yathā vā nāhuṣātmaja
tat tathā puruṣa-vyāghra
nibodha kathayāmi te

O son of Mahārāja Yayāti (**nāhuṣātmaja**)! O tiger among men (**puruṣa-vyāghra**)! Please listen (**tat tathā nibodha**), as I explain to you (**kathayāmi te**) what I have learned from each of these gurus (**yato yad anuśikṣāmi**).

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.37 ||

**bhūtair ākramyamāṇo 'pi
dhīro daiva-vaśānugaiḥ
tad vidvān na calen mārḡād
anvaśikṣam kṣiter vratam**

A sober person (**dhīrah**), even when harassed by other living beings (**bhūtair ākramyamāṇah api**), should understand that his aggressors are acting helplessly under the control of karma (**vidvān tad daiva-vaśa anugaiḥ**), and thus he should never be distracted from progress on his own path (**na calen mārḡād**). This rule I have learned from the earth (**anvaśikṣam kṣiter vratam**).

I have learned tolerance from the earth.

An intelligent person understands that all beings are under the control of devatās and Pitṛs.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.40 ||

viṣayeṣv āviśan yogī
nānā-dharmeṣu sarvataḥ
guṇa-doṣa-vyapetātmā
na viṣajjeta vāyu-vat

The yogī (**yogī**), indifferent to good and bad qualities (**guṇa-doṣa-vyapetātmā**), though contacting sense objects (**viṣayeṣu āviśan**) of various qualities (**nānā-dharmeṣu sarvataḥ**), is not attached to them (**na viṣajjeta**), just like the air (**vāyu-vat**).

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.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.41 ||

pārthiveṣu iha deheṣu
praviṣṭas tad-guṇāśrayaḥ
guṇair na yujyate yogī
gandhair vāyur ivātma-dṛk

Although a self-realized soul (**ātma-dṛk yogī**) may live in various material bodies (**pārthiveṣu deheṣu praviṣṭaḥ**) while in this world (**iha**), experiencing their various qualities and functions (**tad-guṇāśrayaḥ**), he is never entangled by those qualities (**guṇair na yujyate**), just as the wind which carries various aromas does not actually mix with them (**gandhair vāyur iva**).

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.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.42 ||

antarhitaś ca sthira-jaṅgameṣu
brahmātma-bhāvena samanvayena
vyāptyāvyavacchedam asaṅgam ātmano
munir nabhastvaṁ vitatasya bhāvayet

The yogī (**munir**) should meditate (**bhāvayet**) on Paramātmā (**ātmanah**), spreading everywhere (**samanvayena vyāptyā**) and undivided (**avyavacchedam**) as the medium called Brahman (**brahmātma-bhāvena**) in all moving and non-moving beings (**sthira-jaṅgameṣu**), inside and outside (**antarhitaś ca**), similar to ether (**nabhastvaṁ vitatasya**).

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 yogī 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.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.43 ||

tejo-'b-anna-mayair bhāvair
meghādyair vāyuneritaiḥ
na sprśyate nabhas tadvat
kāla-srṣṭair guṇaiḥ pumān

Just as ether (**nabhas tadvat**) is not touched (**na sprśyate**) by clouds (**meghādyair**) blown by the wind (**vāyuneritaiḥ**), the jīva (**pumān**) is not touched (**na sprśyate**) by the body (**guṇaiḥ**) made of fire, water, and earth (**tejo-'b-anna-mayair bhāvair**) by time (**kāla-srṣṭair**).

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.

Section-IV Krishna cites reflections of Avadhūta Brāhmaṇa (24-74)

|| 11.7.49 ||

kālena hy ogha-vegena
bhūtānām prabhavāpyayau
nityāv api na drśyete
ātmano 'gner yathārciṣām

Because of time (**kālena hy**), which has the speed of the wind (**ogha-vegena**), the constant (**nityāv**) birth and death (**prabhava apyayau**) of living entities (**bhūtānām**) related to oneself (**ātmano**) are not seen (**na drśyete**), just as the appearance and disappearance of flames in fire are not seen (**yathā agner arciṣām**).

Avadhuta brahmana leaves (30 -33)

|| 11.9.30 ||

evam sañjāta-vairāgyo
vijñānāloka ātmani
vicarāmi mahīm etām
mukta-saṅgo 'nahaṅkṛtaḥ

Having learned from my gurus (**evam**), having developed detachment (**sañjāta-vairāgyo**) and seeing through realization of Paramātmā (**vijñānāloka ātmani**), I wander the earth (**vicarāmi mahīm etām**) without attachment or false ego (**mukta-saṅgo anahaṅkṛtaḥ**).

The King had said **tvam tu kalpaḥ kavir dakṣaḥ**: 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).

**Can Sadhakas Trust their
intelligence**

Theme III –Prthu Maharaj’s instructions to his citizens (4.21.21-36)

|| 4.21.21 ||

rājovāca

sabhyāḥ śṛṇuta bhadraṁ vaḥ
sādhavo ya ihāgatāḥ
satsu jijñāsubhir dharmam
āvedyaṁ sva-manīṣitam

The King said: O assembly (**sabhyāḥ**), devotees who have gathered here (**sādhavo ya iha āgatāḥ**)! Good fortune to you (**bhadraṁ vaḥ**). Please listen (**śṛṇuta**)! In the presence of devotees (**satsu**), those who are inquisitive for truth (**jijñāsubhir**) should announce the principles (**dharmam āvedyaṁ**) which they have carefully considered (**sva-manīṣitam**).

- The King addresses the devotees.
- My object is not the others who have gathered here.
- I cannot give instructions or orders to you since I am the King, but rather I should ask you for instructions and orders.
- Since there is devotee association here, the inquisitive should reveal topics of dharma, after considering them carefully, since they cannot come to a conclusion by themselves.

Srila Prabhupada

- He did not, however, present himself as a royal authority empowered to command everyone, for he wanted to present his statement in humble submission before the assembly of great sages and saintly persons.
- As a great king of the entire world, he could have given them orders, but he was so humble, meek and honest that he presented his statement for approval in order to clarify his mature decision.

Srila Prabhupada

- Everyone within this material world is conditioned by the modes of material nature and therefore has four defects.
- But although Pṛthu Mahārāja was above all these, still, like an ordinary conditioned soul, he presented his statements to the great souls, sages and saintly persons present there.

Components of Education

Now we will look at the components of education and their importance in our discussion of devotion.

Devotion is more than just education, but devotion also includes educational principles.

When one is truly educated, he cannot be a blind follower, because true education includes more than just a preliminary or superficial level of learning.

True spiritual education means deeper levels of learning, levels that include contributing to the knowledge.

This is particularly true when delving in the Absolute Truth, which holds unlimited facets.

Considering, reflecting, analyzing with the mind and intelligence comprise a major part, the second level, of the process of education.

The word “education” comes from the Latin verbal root “educare,” which means “to bring out of” or “to lead forth.”

This indicates a positive empowering process that continues after the official lessons are finished; the student is not meant to crawl back into ignorance but to go forth on his own.

These levels or components of education are described in the Br̥had-āraṇyaka Upaniṣad (2.4.5), Patañjali's Yoga-śūtras (1.17) and a Sanskrit poem called the Naiṣadha-caritam (1.4).

These three śāstras list the basic components of learning in slightly different ways, but we shall see that they all agree on the first three major levels.

The Bṛhad-āraṇyaka Upaniṣad offers three broad categories of learning: śravaṇa, manana and nidhidhyasana.

Śravaṇa means hearing from a teacher.

Manana means gaining intellectual insight or understanding by reflecting upon the subject.

Nidhidhyasana means realization and application in life.

The first level of each system describes the primary step of learning, wherein hearing, study and analysis prevail.

The second level comprises gaining intellectual understanding and insight by reflection.

The third level brings assimilation, wherein the student internalizes the subject, and his skills become second nature; he lives and breathes his subject effortlessly.

On the instructions of Srila Prabhupada, we have finally geared ISKCON for the first level.

Bhaktiśāstra courses and examinations are available and have become popular.

This has energized ISKCON with transcendental knowledge, and devotees feel a sense of accomplishment and enlightenment.

But Prabhupada wanted his followers to develop the other levels.

He often held mock debates with his disciples, forcing them to think deeply about the philosophy.

The second level, that of insight and understanding, requires deeper thought, reflection and discussion and has not yet been developed in our Society.

Insight and understanding mean we do not accept the philosophy blindly but question it and consider it from many angles of vision.

“And I am very much stressing nowadays that my students shall increase their reading of my books and try to understand them from different angles of vision.

Each śloka can be seen from many, many angles of vision, so become practiced in seeing things like this.”
(Letter to Tribhuvanatha 16 June 1972)

“Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literatures and discussing the subject matter seriously from different angles of seeing, and that they are somehow or other absorbing the knowledge of Krishna Consciousness philosophy.

If they are fully educated in our philosophy and if they can get all of the knowledge and study it from every viewpoint, then very easily they will perform tapasya or renunciation and that will be their advancement in Krishna Consciousness.” (Letter to Satsvarūpa 16 June 1972)

Logically, if we do not develop the second level, the third will be beyond our reach.

But again, even the second level requires a brahminical ethos, one of freedom and open inquiry without fear of reprisal, ridicule or alienation.

In my opinion, this is, by and large, not available at present in many of our communities.

This is one of many factors causing members to leave the Society.

Śrīla Prabhupāda states that the third level is essential for brāhmaṇas and for preaching: “This is a true description of a *brāhmaṇa*. A *brāhmaṇa* is one who has *assimilated* the Vedic conclusions by practicing mind and sense control... One who actually *assimilated* the essence of the Vedas can preach the truth [italics mine].” (Bhāg. 5.5.24 purport)

“One can assimilate the knowledge of the revealed scriptures only by hearing and explaining.” (Bhāg. 1.1.6 purport)

One cannot preach effectively without having assimilated the philosophy.

Advantages of Discussing Krsna Katha

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.30 ||

parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

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 starting from today.”

The disciple should learn all of this.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.31 ||

smarantaḥ smārayantaś ca
mitho 'ghaughā-haraṁ harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum

Remembering and inspiring other devotees to remember (**smarantaḥ smārayantaś ca**) the Lord who destroys all sins (**mitho agha ogha-haraṁ harim**), the devotees will develop hairs standing on end in ecstasy (**bibhraty utpulkām tanum**) by prema-bhakti produced from sādhana-bhakti (**bhaktyā sañjātayā bhaktyā**).

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.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.32 ||

**kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajaṁ
bhavanti tūṣṇīm param etya nirvṛtāḥ**

Sometimes they weep (**kvacid rudanty**), because of thoughts of the Lord (**acyuta-cintayā**). Sometimes they laugh (**kvacid hasanti**), become joyful (**nandanti**), or speak without regard for society (**vadanty alaukikāḥ**). They dance, sing, and concentrate their senses on Kṛṣṇa (**nṛtyanti gāyanty anuśīlayanty ajaṁ**). Having attained the Lord and experiencing bliss (**param etya nirvṛtāḥ**), they remain silent (**bhavanti tūṣṇīm**).

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.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.33 ||

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

Having learned bhakti (**iti bhāgavatān dharmān śikṣan**) and being dedicated to Nārāyaṇa (**nārāyaṇa-parah**), one will easily cross (**añjah tarati**) insurmountable māyā (**dustarām māyām**) by prema-bhakti (**tad-utthayā**).

One thus learns about performance of bhakti.

This learning ends with first part of verse 31.

Following that (31-32), 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.

But crossing māyā is a secondary result.

Section-II The Catuh-Sloki Gita (8-11)

|| 10.9 ||

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca mām nityam
tuṣyanti ca ramanti ca

With minds greedy for Me (**mac-cittā**), being completely dependent on Me (**mad-gata-prāṇā**), mutually hearing about Me (**bodhayantaḥ parasparam**), and singing about Me (**kathayantaś ca mām**), they continuously experience satisfaction and enjoyment (**nityam tuṣyanti ca ramanti ca**).

SVCT

- Such ananya-bhaktas, who have attained spiritual intelligence (buddhi-yoga) by My mercy, attain factual knowledge of Me mentioned previously, which is hard to understand.
- Their minds are greedy for My form, name, qualities pastimes and the taste of sweetness (mac-cittāḥ).
- They are unable to maintain their lives without Me (mad-gata-prāṇāḥ), just as men are completely dedicated to food (anna-gata-prāṇa-nara), since they depend on it to live.
- They explain to each other with friendliness about the types of bhakti and the real nature of bhakti (bodhayantaḥ).

SVCT

- They talk about Me, a great ocean of very sweet form, qualities and pastimes (kathayantaḥ) and glorify Me by narrating about My form, qualities and pastimes.
- Since smaraṇa (mac-cittāḥ), śravaṇa (bodhayantaḥ) and kīrtana (kathayantaḥ) are the best among all types of bhakti, they have been specifically mentioned here.
- Thus, by this bhakti alone, these devotees are satisfied and experience happiness.
- This is the mysterious aspect of bhakti. [Note: Materialists cannot understand how devotees can enjoy without dependence on external material stimulation.]

SVCT

- Or the meaning of “satisfaction and enjoyment” can be as follows.
- They are satisfied even at the stage of sādhana, by continual performance of their worship brought about by good fortune, and they take pleasure in thinking of their future attainment of prema, and enjoy with their Lord through the mind.
- This interpretation indicates rāgānuga-bhakti.

Baladeva

- This verse describes the process of bhakti.
- They are absorbed in remembering Me (mat cittā). They cannot maintain their lives without Me, like fish cannot live without water (mad gata prāṇa).
- They reveal to each other My form, qualities and beauty (bodhayantaḥ parasparam).
- They speak about Me, an ocean affection for the devotee, about My extremely variegated pastimes. In this way, by worship in the form of remembering, hearing and chanting, they are satisfied (tuṣyanti), as if drinking nectar.
- They enjoy this (ramanti), just as a young boy enjoys the smiling glances of a young girl.

Srila Prabhupada

- Pure devotees, whose characteristics are mentioned here, engage themselves fully in the transcendental loving service of the Lord.
- Their minds cannot be diverted from the lotus feet of Kṛṣṇa.
- Their talks are solely on the transcendental subjects.
- The symptoms of the pure devotees are described in this verse specifically.
- Devotees of the Supreme Lord are twenty-four hours daily engaged in glorifying the qualities and pastimes of the Supreme Lord. Their hearts and souls are constantly submerged in Kṛṣṇa, and they take pleasure in discussing Him with other devotees.

Srila Prabhupada

- In the preliminary stage of devotional service they relish the transcendental pleasure from the service itself, and in the mature stage they are actually situated in love of God.
- Once situated in that transcendental position, they can relish the highest perfection which is exhibited by the Lord in His abode.
- Lord Caitanya likens transcendental devotional service to the sowing of a seed in the heart of the living entity.
- There are innumerable living entities traveling throughout the different planets of the universe, and out of them there are a few who are fortunate enough to meet a pure devotee and get the chance to understand devotional service.

Srila Prabhupada

- This devotional service is just like a seed, and if it is sown in the heart of a living entity, and if he goes on hearing and chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, that seed fructifies, just as the seed of a tree fructifies with regular watering.
- The spiritual plant of devotional service gradually grows and grows until it penetrates the covering of the material universe and enters into the brahma-jyoti effulgence in the spiritual sky.
- In the spiritual sky also that plant grows more and more until it reaches the highest planet, which is called Goloka Vṛndāvana, the supreme planet of Kṛṣṇa.

Srila Prabhupada

- Ultimately, the plant takes shelter under the lotus feet of Kṛṣṇa and rests there.
- Gradually, as a plant grows fruits and flowers, that plant of devotional service also produces fruits, and the watering process in the form of chanting and hearing goes on. This plant of devotional service is fully described in the Caitanya-caritāmṛta (Madhya-līlā, Chapter Nineteen).
- It is explained there that when the complete plant takes shelter under the lotus feet of the Supreme Lord, one becomes fully absorbed in love of God; then he cannot live even for a moment without being in contact with the Supreme Lord, just as a fish cannot live without water.
- In such a state, the devotee actually attains the transcendental qualities in contact with the Supreme Lord.

Srila Prabhupada

- The Śrīmad-Bhāgavatam is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the Śrīmad-Bhāgavatam is very dear to the devotees, as stated in the Bhāgavatam itself (12.13.18).
- Śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam.
- In this narration there is nothing about material activities, economic development, sense gratification or liberation.
- Śrīmad-Bhāgavatam is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described.
- Thus the realized souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association.

**What if we don't have the
Habit of Discussing Krsna-
Katha?**

|| 11.28.2 ||

para-svabhāva-karmāṇi
yaḥ praśamsati nindati
sa āśu bhraśyate svārthād
asaty abhiniveśataḥ

The jñānī who (**yaḥ**) indulges in praising or criticizing (**praśamsati nindati**) the qualities and behavior of others (**para-svabhāva-karmāṇi**) will quickly fall from his position of jñāna (**sah āśu bhraśyate svārthād**) by his entanglement in illusory dualities (**asaty abhiniveśataḥ**).

Srila Prabhupada

- A conditioned soul desires to lord it over material nature and thus criticizes another conditioned soul whom he considers inferior.
- Similarly, one praises a superior materialist because one aspires to that superior position, in which one may dominate others.
- Praising and criticizing other materialistic people are thus directly or indirectly based on envy of other living entities and cause one to fall down from sva-artha, one's real self-interest, Kṛṣṇa consciousness.

Srila Prabhupada

- The words *asaty abhiniveśataḥ*, "by absorption in the temporary, or unreal," indicate that one should not adopt a concept of material duality and praise or criticize other materialistic persons.
- Rather, one should praise the pure devotees of the Supreme Lord and criticize the mentality of rebellion against the Personality of Godhead, by which one becomes a nondevotee.
- One should not criticize a low-class materialist, thinking that a high-class materialist is nice.

Srila Prabhupada

- In other words, one should distinguish between the material and the spiritual and should not become absorbed in good and bad on the material platform.
- For example, an honest citizen distinguishes between the life of civil freedom and that of imprisonment, whereas a foolish prisoner distinguishes between comfortable and uncomfortable prison cells.
- Just as for a free citizen any situation in prison is unacceptable, for a liberated, Kṛṣṇa conscious devotee any material position is unappealing.

Srila Prabhupada

- Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura indicates that rather than trying to separate conditioned souls by materialistic distinctions, one should bring them together to chant the holy names of the Lord and propagate the saṅkīrtana movement of Lord Caitanya.
- A nondevotee, or even an envious third-class devotee, is not interested in uniting people on the platform of love of Godhead.

Srila Prabhupada

- Instead he unnecessarily separates them by emphasizing material distinctions like "communist," "capitalist," "black," "white," "rich," "poor," "liberal," "conservative" and so on.
- Material life is always imperfect, full of ignorance and disappointing in the end.
- Rather than praising and criticizing the high and low features of ignorance, one should be absorbed in Kṛṣṇa consciousness, on the spiritual platform of eternity, bliss and knowledge.