

# Canto Eleven - Chapter Two

## Mahārāja Nimi Meets the Nine Yogendras

### The Teachings of Kavi and Havi

# Section – I

**Vasudeva Receives Narada  
Muni and Questions Him  
(1-10)**

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.1 ||

śrī-śuka uvāca

govinda-bhuja-guptāyām  
dvāravatyām kurūdvaha  
avātsīn nārado 'bhīkṣṇam  
kṛṣṇopāsana-lālasaḥ

Śukadeva Gosvāmī said: O best of the Kurus (**kurūdvaha**)! Eager to engage in the worship of Kṛṣṇa (**kṛṣṇa upāsana-lālasaḥ**), Nārada Muni (**nāradaḥ**) stayed constantly (**avātsīd abhīkṣṇam**) in Dvārakā (**dvāravatyām**), which was always protected by the arms of Govinda (**govinda-bhuja-guptāyām**).

- In the Second Chapter Vasudeva asks Nārada questions.
- In response to King Nimi's question, Kavi and Havi speak 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 he had been cursed by Dakṣa to travel continuously.

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.2 ||

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

O King (**rājann**)! Who among the conditioned souls with senses (**kaḥ nu indriyavān**), confronted by death at every step of life (**sarvato-mṛtyur**), would not render service (**na bhajet**) to the lotus feet of Mukunda (**mukunda-caraṇāmbujam**), who is worshipable even for the greatest devatās (**amarottamaiḥ upāsyam**)?

- Who would not worship Kṛṣṇa, since the Lord binds even liberated persons to him with eagerness?
- Persons with senses such as 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.

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

॥ 11.2.3 ॥

**tam ekadā tu devarṣim  
vasudevo gr̥hāgatam  
arcitaṁ sukham āsīnam  
abhivādyedam abravīt**

One day (**ekadā**) the sage among the devatās, Nārada (**devarṣim**), came to the house of Vasudeva (**vasudevo gr̥hāgatam**). After worshiping Nārada (**tam arcitaṁ**), seating him comfortably (**sukham āsīnam**) and respectfully bowing down to him (**abhivādya**), Vasudeva spoke as follows (**idam abravīt**).

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.4 ||

śrī-vasudeva uvāca  
bhagavan bhavato yātrā  
svastaye sarva-dehinām  
kṛpaṇānām yathā pitror  
uttama-śloka-vartmanām

Vasudeva said: O Lord (**bhagavan**)! Your visit (**bhavato yātrā**), like that of a father to his children (**yathā pitror**), is for the benefit of all living beings (**svastaye sarva-dehinām**), for the most wretched among them (**kṛpaṇānām**), and for devotees (**uttama-śloka-vartmanām**).



- 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.

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.5 ||

bhūtānām deva-caritaṁ  
duḥkhāya ca sukhāya ca  
sukhāyaiva hi sādḥūnām  
tvādrśām acyutātmanām

The activities of devatās (**deva-caritaṁ**) lead to both misery and happiness for living beings (**bhūtānām duḥkhāya ca sukhāya ca**), but the activities of great saints like you (**tvādrśām sādḥūnām**), who have accepted the infallible Lord as their very soul (**acyutātmanām**), result only in the happiness of all beings (**sukhāya eva hi**).

- 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.

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.6 ||

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

Those who worship the devatās (**bhajanti ye yathā devān**) receive reciprocation from the devatās in a way corresponding to the offering (**devā api tathaiva tān**). The devatās are attendants of karma (**karma-sacivāḥ**), like a person's shadow (**chāyā iva**), but devotees are affectionate to the fallen (**sādhavo dīna-vatsalāḥ**).

- 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.

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.7 ||

brahmaṁs tathāpi pṛcchāmo  
dharmān bhāgavatāṁs tava  
yān śrutvā śraddhayā martyo  
mucyate sarvato bhayāt

O brāhmaṇa (**brahman**)! Although I am satisfied simply by seeing you (**tathāpi**), I still wish to inquire (**pṛcchāmo**) about those duties which give pleasure to the Supreme Lord (**bhāgavatān dharmān**). Any mortal (**martyah**) who faithfully hears about them (**yān śraddhayā śrutvā**) is freed from all kinds of fear (**mucyate sarvato bhayāt**).

- 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.

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.8 ||

aham kila purānantam  
prajārtho bhuvī mukti-dam  
apūjayam na mokṣāya  
mohito deva-māyayā

In a previous birth on this earth (**purā**), I worshiped the Supreme Lord, Ananta (**aham anantam apūjayam**), who alone can award liberation (**mukti-dam**), but because I desired to have a child (**prajārtho**), I did not worship him for liberation (**na mokṣāya**), since I was bewildered by the Lord's illusory energy (**mohito deva-māyayā**).

- “But you are successful, yes?” I wanted a child, not liberation.



# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.9 ||

yathā vicitra-vyasanād  
bhavadbhir viśvato-bhayāt  
mucyema hy añjasaivāddhā  
tathā naḥ śādhi su-vrata

My dear lord, true to your vow (**su-vrata**)! Please instruct me clearly (**naḥ śādhi addhā**), so that by your mercy (**yathā bhavadbhir**) I may easily free myself (**añjasā mucyema**) from material existence (**viśvato-bhayāt**), which is full of dangers (**vicitra-vyasanād**).

- Viśvato-bhayāt means “from saṁsāra.”

# Section-I Vasudeva Receives Narada Muni and Questions Him (1-10)

|| 11.2.10 ||

śrī-śuka uvāca

rājann evaṁ kṛta-praśno  
vasudevena dhīmatā  
prītas tam āha devarṣir  
hareḥ saṁsmārīto guṇaiḥ

Śukadeva Gosvāmī said: O King (**rājann**)! Nārada was pleased (**devarṣir prītah**) by the question of the highly intelligent Vasudeva (**dhīmatā vasudevena evaṁ kṛta-praśno**), which reminded Nārada of Kṛṣṇa and his qualities (**hareḥ saṁsmārīto guṇaiḥ**). Thus Nārada replied to Vasudeva as follows (**tam āha**).

- He remembered the Lord along with his qualities.

## Section – II

**Narada Muni Introduces  
Nimi Maharaj and the Nine  
Yogendras (11-23)**

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.11 ||

śrī-nārada uvāca  
samyag etad vyavasitam  
bhavatā sātvarsabha  
yat pṛcchase bhāgavatān  
dharmāms tvam viśva-bhāvanān

Nārada said: O best of the Sātvatas (**sātvata rṣabha**)! You have correctly asked (**bhavatā samyag etad vyavasitam**) about the eternal duty of the living entity toward the Supreme Lord (**yat pṛcchase bhāgavatān dharmān**), which purifies the whole universe (**viśva-bhāvanān**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.12 ||

śruto 'nupaṭhito dhyāta  
āḍṛto vānumoditaḥ  
sadyaḥ punāti sad-dharmo  
deva-viśva-druho 'pi hi

Pure devotional service rendered to the Supreme Lord (**sad-dharmah**), consisting of hearing, chanting, meditating (**śruto anupaṭhito dhyāta**), accepting it with faith (**āḍṛtah**), or praising others who perform it (**vā anumoditaḥ**), immediately purifies (**sadyaḥ punāti**) even those who are envious of the Lord and the universe (**deva-viśva-druho 'pi hi**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.13 ||

tvayā parama-kalyāṇaḥ  
puṇya-śravaṇa-kīrtanaḥ  
smārīto bhagavān adya  
devo nārāyaṇo mama

Today (**adya**) you have made me remember (**tvayā smārītaḥ**) my Lord, the supremely blissful Nārāyaṇa (**mama devo nārāyaṇaḥ bhagavān**), who is so auspicious (**parama-kalyāṇaḥ**) that whoever hears and chants about him becomes completely pure (**puṇya-śravaṇa-kīrtanaḥ**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.14 ||

**atrāpy udāharantīmam  
itihāsam purātanam  
ārṣabhāṇām ca saṁvādam  
videhasya mahātmanah**

To explain the devotional service of the Lord (**atrāpy**), sages have related the ancient history (**udāharanti itihāsam purātanam**) of the conversation (**imam saṁvādam**) between the great soul named King Videha (**videhasya mahātmanah**) and the sons of Rṣabha (**ārṣabhāṇām ca**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.15 ||

priyavrato nāma suto  
manoḥ svāyambhuvasya yaḥ  
tasyāgnīdhras tato nābhir  
ṛṣabhas tat-sutaḥ smṛtaḥ

Svāyambhuva Manu had a son named Mahārāja Priyavrata (**manoḥ svāyambhuvasya priyavrato nāma sutah**), and among Priyavrata's sons was Āgnīdhra (**tasya āgnīdhrah**). From Āgnīdhra was born Nābhi (**tato nābhih**), whose son was known as Ṛṣabhadeva (**ṛṣabhas tat-sutaḥ smṛtaḥ**).

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



## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.16 ||

**tam āhur vāsudevāmśam  
mokṣa-dharma-vivakṣayā  
avatīrṇam suta-śataṁ  
tasyāsīd brahma-pāragam**

Ṛṣabhadeva is accepted as a portion of Vāsudeva (**tam āhur vāsudeva amśam**) to propagate liberation (**mokṣa-dharma-vivakṣayā avatīrṇam**). He had one hundred sons (**tasya āsīd suta-śataṁ**), all perfect in Vedic knowledge (**brahma-pāragam**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.17 ||

teṣāṃ vai bharato jyeṣṭho  
nārāyaṇa-parāyaṇaḥ  
vikhyātaṃ varṣam etad yan-  
nāmnā bhāratam adbhutam

Of the one hundred sons of R̥ṣabha, the eldest, Bharata (**teṣāṃ vai bharato jyeṣṭho**), was completely devoted to Nārāyaṇa (**nārāyaṇa-parāyaṇaḥ**). The famous varna (**etad adbhutam varṣam**) became the astonishing Bhārata-varsā because of his name (**yan-nāmnā bhāratam vikhyātaṃ**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.18 ||

sa bhukta-bhogām tyaktvemām  
nirgatas tapasā harim  
upāsīnas tat-padaṅīm  
lebhe vai janmabhis tribhiḥ

King Bharata (**sah**) rejected this material world (**tyaktvā imām**), considering all types of material pleasure temporary and useless (**bhukta-bhogām**). Leaving his house (**nirgatah**), he worshiped the Lord (**harim upāsīnah**) by severe austerities (**tapasā**) and attained the abode of the Lord (**tat-padaṅīm lebhe**) after three lifetimes (**janmabhis tribhiḥ**).

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.19 ||

teṣāṃ nava nava-dvīpa-  
patayo 'sya samantataḥ  
karma-tantra-praṇetāra  
ekāśītir dvijātayah

Nine of the remaining sons of Ṛṣabhadeva (**teṣāṃ nava**) became the rulers of the nine islands of Bhārata-varna (**nava-dvīpa-patayah**) and they exercised complete sovereignty over this planet (**asya samantataḥ**). Eighty-one sons became brāhmaṇas (**ekāśītir dvijātayah**) and helped initiate the Vedic path of karma (**karma-tantra-praṇetāra**).

- Among the sons of Ṛṣabha, nine became rulers of nine islands such as Brahmāvarta within Bhārata-varṣa.
- Eighty-one sons became brāhmaṇas who started the path of karma.

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.20-21 ||

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

kavir havir antarīkṣaḥ prabuddhaḥ pippalāyanaḥ  
āvīrhotro 'tha drumilāś camasaḥ karabhājanaḥ

The nine remaining sons of R̥ṣabha (**navā**), greatly fortunate sages (**mahā-bhāgā munayah abhavan**), discerning the highest truth (**artha-śamsinah**) and endeavoring for Paramātmā (**śramaṇā**), were learned concerning Paramātmā (**ātma-vidyā-viśāradāḥ**). They wandered about naked (**vāta-rasanā**). Their names were Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.22 ||

**ta ete bhagavad-rūpaṁ  
viśvaṁ sad-asad-ātmakam  
ātmano 'vyatirekeṇa  
paśyanto vyacaran mahīm**

These sages (**ta ete**) wandered the earth (**vyacaran mahīm**) while seeing the entire universe (**viśvaṁ paśyantah**), with all its gross and subtle objects (**sad-asad-ātmakam**), as a manifestation of the Supreme Lord (**bhagavad-rūpaṁ**) and as nondifferent from Paramātmā (**ātmano avyatirekeṇa**).

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

## Section-II Narada Muni Introduces Nimi Maharaj and the Nine Yogendras (11-23)

|| 11.2.23 ||

avyāhateṣṭa-gatayaḥ sura-siddha-sādhyā-  
gandharva-yakṣa-nara-kinnara-nāga-lokān  
muktāś caranti muni-cāraṇa-bhūtanātha-  
vidyādhara-dvija-gavām bhuvanāni kāmam

The nine Yogendras are liberated souls (**muktāh**) who travel unchecked (**caranti avyāhata iṣṭa-gatayaḥ**) 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 (**sura-siddha-sādhyā-gandharva-yakṣa-nara-kinnara-nāga-lokān**). As they wish, they can travel as well (**kāmam caranti**) to the worlds of the sages, the Cāraṇas, the ghostly followers of Lord Śiva, the Vidyādharas, the brāhmaṇas and the cows (**muni-cāraṇa-bhūtanātha-vidyādhara-dvija-gavām bhuvanāni**).



# Section – III

Nimi Maharaj Receives  
Nava Yogendras and  
Questions them (24-32)

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.24 ||

ta ekadā nimeḥ satram  
upajagmur yadṛcchayā  
vitāyamānam ṛṣibhir  
ajanābhe mahātmanah

Once in Ajanābha (Bhārata-varṣa) (**ekadā ajanābhe**), they came upon (**te yadṛcchayā upajagmuḥ**) the sacrificial performance of the great soul Mahārāja Nimi (**mahātmanah nimeḥ satram**), which was being carried out under the direction of sages (**ṛṣibhir vitāyamānam**).

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.25 ||

tān dr̥ṣṭvā sūrya-saṅkāśān  
mahā-bhāgavatān nṛpa  
yajamāno 'gnayo viprāḥ  
sarva evopatasthire

My dear King (**nṛpa**), seeing those pure devotees of the Lord (**tān mahā-bhāgavatān dr̥ṣṭvā**), who rival the sun in brilliance (**sūrya-saṅkāśān**), everyone present (**sarva eva**), the performer of the sacrifice (**yajamānah**), the brāhmaṇas (**viprāḥ**) and even the sacrificial fires (**agnayah**)—stood in respect (**upatasthire**).

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.26 ||

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

King Nimi (**videhah**) understood that the nine sages were exalted devotees of Nārāyaṇa (**tān nārāyaṇa-parāyaṇān abhipretya**). Therefore, overjoyed at their auspicious arrival (**prītaḥ**), he offered them suitable sitting places (**āsana-sthān**) and worshiped them in the proper way (**yathā arhataḥ sampūjayām cakre**).

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.27 ||

tān rocamānān sva-rucā  
brahma-putropamān nava  
papraccha parama-prītaḥ  
praśrayāvanato nṛpaḥ

Overwhelmed by transcendental joy (**parama-prītaḥ**), the King (**nṛpaḥ**) humbly bowed his head (**praśraya avanato**) and then proceeded to question (**papraccha**) the nine sages (**tān nava**), who glowed by their own effulgence (**sva-rucā rocamānān**) and thus appeared equal to the four Kumāras, the sons of Lord Brahmā (**brahma-putra upamān**).

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.28 ||

śrī-vidēha uvāca  
manyē bhagavataḥ sāksāt  
pārṣadān vo madhu-dviṣaḥ  
viṣṇor bhūtāni lokānām  
pāvanāya caranti hi

King Nimi said: I think that you must be direct associates of the Supreme Lord (**manyē vah sāksāt bhagavataḥ pārṣadān**), who is famous as the enemy of the demon Madhu (**madhu-dviṣaḥ**). The pure devotees of Lord Viṣṇu (**viṣṇor**) wander throughout the universe (**lokānām caranti**) to purify all the conditioned souls (**bhūtāni pāvanāya**).

- 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.

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.29 ||

durlabho mānuṣo deho  
dehinām kṣaṇa-bhaṅguraḥ  
tatrāpi durlabham manye  
vaikuṅṭha-priya-darśanam

For the conditioned souls (**dehinām**), the human body (**mānuṣo dehaḥ**) which can be lost at any moment (**kṣaṇa-bhaṅguraḥ**) is a rare opportunity for gaining liberation (**durlabhaḥ**). But I think that even rarer than liberation (**tatrāpi durlabham manye**) is the association of devotees who are dear to the Lord (**vaikuṅṭha-priya-darśanam**).



- 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.

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.30 ||

ata ātyantikam kṣemam  
pṛcchāmo bhavato 'naghāḥ  
saṁsāre 'smin kṣaṇārdho 'pi  
sat-saṅgaḥ śevadhir nṛṇām

O sinless ones (**anaghāḥ**)! Therefore (**ataḥ**), I ask you (**pṛcchāmo bhavato**) to kindly tell me what is most beneficial (**ātyantikam kṣemam**). Even half a moment's association with pure devotees (**kṣaṇārdho api sat-saṅgaḥ**) within this world of birth and death (**asmin saṁsāre**) is a treasure for any man (**śevadhir nṛṇām**).

- The meaning is this. When a guest comes one must ask about his welfare.
- But to inquire to ātmārāmas 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.

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.31 ||

dharmān bhāgavatān brūta  
yadi naḥ śrutaye kṣamam  
yaiḥ prasannaḥ prapannāya  
dāsyaty ātmānam apy ajaḥ

Please speak about (**brūta**) how one engages in the devotional service of the Supreme Lord (**dharmān bhāgavatān**), if you consider me capable of properly hearing these topics (**yadi naḥ śrutaye kṣamam**). When a living entity offers loving service to the Supreme Lord (**prapannāya**), the Lord is immediately satisfied (**yaiḥ prasannaḥ**), and in return he gives himself to the surrendered soul (**ātmānam apy dāsyaty ajaḥ**).

- “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.

## Section-III Nimi Maharaj Receives Nava Yogendras and Questions them (24-32)

|| 11.2.32 ||

śrī-nārada uvāca  
evam te niminā pṛṣṭā  
vasudeva mahattamāḥ  
pratipūjyābruvan prītyā  
sa-sadasyartvijam nṛpam

Nārada said: O Vasudeva (**vasudeva**)! When Mahārāja Nimi had inquired from the nine Yogendras about devotional service to the Lord (**evam te niminā pṛṣṭā**), those best of saintly persons (**mahattamāḥ**) sincerely thanked the King for his questions (**nṛpam pratipūjya**) and with affection spoke to him (**prītyā abruvan**), in the presence of the priests and members of the sacrificial assembly (**sa-sadasya rtvijam**).

# Section – IV

Kavi speaks about  
Bhagavata Dharma (33-43)



## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.33 ||

śrī-kavir uvāca

manye 'kutaścid-bhayam acyutasya  
pādāmbujopāsanam atra nityam  
udvigna-buddher asad-ātma-bhāvād  
viśvātmanā yatra nivartate bhīḥ

Kavi said: For one whose intelligence is disturbed (**nityam udvigna-buddher**) by falsely identifying himself with the temporary material world (**asad-ātma-bhāvād**) I consider (**manye**) that worship of the Lord's lotus feet (**acyutasya pādāmbuja upāsanam**), which produces fearlessness from the material world (**atra akutaścid-bhayam**), is the highest goal because Paramātmā destroys all fear by that worship (**viśvātmanā yatra nivartate bhīḥ**).

- O King! I see that all dharmas 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.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.34 ||

ye vai bhagavatā proktā  
upāyā hy ātma-labdhaye  
añjaḥ puṁsām aviduṣām  
viddhi bhāgavatān hi tān

Even ignorant living entities (**aviduṣām**) can very easily come to know (**añjaḥ viddhi**) the Supreme Lord (**puṁsām**) if they adopt those means prescribed by the Supreme Lord (**ye vai bhagavatā proktā upāyā hy ātma-labdhaye**). The process recommended by the Lord is known as bhāgavata-dharma (**bhāgavatān hi tān**).

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

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.35 ||

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

O King (**rājan**)! One who accepts this process of devotional service (**yān āsthāya narah**) will never be affected by pride (**na pramādyeta karhicit**). Even while running with eyes closed (**dhāvan nimīlya vā netre**), he will never trip or fall (**na skhalen na pated iha**).

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).

However, in karma or yoga the practitioner becomes proud.

Or na 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 for a longer time.

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, and to follow another path to attain the Lord is a big fault:

**śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā |  
aikāntikī 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.



The Lord says:

**tāvat karmāṇi 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 the next verse it is said bhaktyaikayeśam guru-devatātmā.

The word ekayā modifying bhaktyā indicates that karma-miśra and other types of bhakti are also rejected.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 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 (**anusṛta-svabhāvāt**), whatever one does (**yad karoti**) with body, words, mind, senses (**kāyena vācā manasā indriyair vā**), intelligence or purified consciousness (**buddhyā ātmanā vā**) one should offer to the Lord (**yat tat sakalam parasmai samarpayet**), thinking, "This is for the pleasure of Nārāyaṇa (**nārāyaṇāya iti**)."

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 aṅgas 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.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.37 ||

bhayam dvitīyābhiniveśataḥ syād  
īśād apetasya viparyayo 'smṛtiḥ  
tan-māyayāto budha ābhajet tam  
bhaktyaikayeśam guru-devatātmā

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayam syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budhah**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**tam īśam ābhajet**) with pure bhakti (**bhaktyaikayā**).

However, the devotees should not fear bondage from saṁsāra. Fear naturally is destroyed for the person who starts bhakti.

Because of the false identity arising from imposition of body and senses (dvitīye), for the jīva averse to the Lord (īṣād apetasya), there will be fear or saṁsāra.

But there is no fear for the person faithful to the Lord:

**tāvad rāgādayaḥ stenās tāvat kārā-grhaṁ grhaṁ  
tāvan moho 'nghri-nigaḍo yāvat kṛṣṇa na te janāḥ**

O Kṛṣṇa! 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**

That fear or saṁsāra 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-nāśāt praṇaśyati: from loss of memory, intelligence is lost and from loss of intelligence one is destroyed. (BG 2.61)

Because of this (ataḥ), 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.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 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 (**dvayah avidyamāno apy**), remains an influence (**avabhāti hi**) on the jīva who meditates on the enjoyment (**dhyātur dhiyā**), just as he does in a dream or in a desire appearing in the mind (**svapna-manorathau yathā**). Therefore the intelligent person (**tat budhah**) should control the mind (**manah nirundhyād**) which accepts and rejects actions (**karma-saṅkalpa-vikalpakam**). Then he becomes fearless (**tataḥ abhayam syāt**).



“One who does not have enjoyments such as 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 (dvayaḥ), though not present, remains in the mind for the person because he 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 personified Vedas:

**vijita-hṛṣīka-vāyubhir adānta-manas tura-gaṁ  
ya iha yatanti yantum ati-lolam upāya-khidāḥ  
vyasana-śatānvitāḥ samavahāya guroś caraṇaṁ  
vaṇija ivāja santy 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 sattvaṃ copaśamena ca  
etat sarvaṃ 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.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.39 ||

śṛṇvan su-bhadrāṇi rathāṅga-pāṇer  
janmāni karmāṇi ca yāni loke  
gītāni nāmāni tad-arthakāni  
gāyan vilajjo vicared asaṅgaḥ

Hearing (**śṛṇvan**) the most auspicious birth and activities (**su-bhadrāṇi janmāni karmāṇi ca**) of Kṛṣṇa (**rathāṅga-pāṇeh**) which are sung by all people (**yāni loke gītāni**) and singing (**gāyan**) his names which describe those activities (**tad-arthakāni nāmāni**) while having no attachment to anything else (**asaṅgaḥ**), a person should without shame wander in the world (**vilajjo vicared**).

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 which are sung by all people, even ungrammatically.

Singing and chanting, devoid of attachment to anything else (asaṅgaḥ), he should wander around.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.40 ||

evaṁ-vrataḥ sva-priya-nāma-kīrtyā  
jātānurāgo druta-citta uccaiḥ  
hasaty atho roditi rauti gāyaty  
unmāda-van nṛtyati loka-bāhyaḥ

Regulated with such devotion (**evaṁ-vrataḥ**), chanting the name of his dear Kṛṣṇa (**sva-priya-nāma-kīrtyā**), he develops prema (**jātānurāgo**). His heart melts (**druta-citta**) and he laughs loudly (**uccaiḥ hasaty**), weeps, wails and sings (**atho roditi rauti gāyaty**). He dances like a madman (**unmāda-van nṛtyati**) without regard for the public (**loka-bāhyaḥ**).

This verse describes the transcendental activities of the person beyond saṁsāra 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 (jātānurāgaḥ).

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 at him, praise him, respect or disrespect him (loka-bāhyaḥ). 26



## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.41 ||

kham vāyum agniṁ salilaṁ mahīm ca  
jyotīṁṣi sattvāni diśo drumādīn  
sarit-samudrāṁś ca hareḥ śarīraṁ  
yat kiṁ ca bhūtaṁ praṇamed ananyaḥ

A person devoted only to the Lord (**ananyaḥ**) should bow down (**praṇamed**) to ether, fire, air, water, earth (**kham vāyum agniṁ salilaṁ mahīm ca**), the sun and other luminaries (**jyotīṁṣi**), all living beings, the directions, trees and other plants (**sattvāni diśo drumādīn**), the rivers and oceans (**sarit-samudrāṁś ca hareḥ**), seeing them as the body of Kṛṣṇa (**yat kiṁ ca bhūtaṁ hareḥ śarīraṁ**).

The Purāṇas say:

**nārāyaṇam ayaṁ dhīrāḥ paśyanti paramārthināḥ  
jagad dhananmayam lubdhāḥ kāmukāḥ kāmīnīmayam**

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 (while 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.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.42 ||

bhaktiḥ pareśānubhavo viraktir  
anyatra caiṣa trika eka-kālah  
prapadyamānasya yathāśnataḥ syus  
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ kṣud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**āsnataḥ**).

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. When 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.

## Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.43 ||

ity acyutānghrīm bhajato 'nuvṛtṭyā  
bhaktir viraktir bhagavat-prabodhaḥ  
bhavanti vai bhāgavatasya rājams  
tataḥ parām śāntim upaiti sākṣāt

O King (**rājan**)! The devotee who worships the lotus feet of the infallible Lord (**ity acyutānghrīm bhajataḥ**) with constant endeavour (**anuvṛtṭyā**) achieves unflinching devotion, detachment and experience of the Lord (**bhāgavatasya bhaktir viraktir bhagavat-prabodhaḥ bhavanti**). He achieves supreme happiness (**tataḥ parām śāntim upaiti sākṣāt**).

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

# Section – V

Havi speaks about  
Symptoms of a Uttama  
Bhagavata (44-55)



## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.44 ||

śrī-rājovāca

atha bhāgavataṁ brūta  
yad-dharmo yādṛśo nṛṇām  
yathācarati yad brūte  
yair liṅgair bhagavat-priyaḥ

Mahārāja Nimi said: Now please tell me about the devotees of the Supreme Lord (**atha bhāgavataṁ brūta**)--their natures (**yad-dharmo**), the different types (**yādṛśo nṛṇām**), the conduct, and speech (**yathācarati yad brūte**) by which one can know who is dear to the Lord (**yair liṅgair bhagavat-priyaḥ**).

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 (yādṛṣaḥ) 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.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.45 ||

śrī-havir uvāca

sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanaḥ  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ

Śrī Havis said: The most advanced devotee (**eṣa bhāgavatottamaḥ**) sees (**yaḥ paśyed**) Supreme Lord, one's object of worship (**bhagavad-bhāvam ātmanaḥ**), within everything (**sarva-bhūteṣu**), and sees everything in the Supreme Lord (**bhūtāni bhagavaty ātmany**).

One should see the presence (bhāvam) of the Lord, who is one's (ātmanaḥ) object of worship, in all things.

Hiraṇyakaśipu 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 worshipping Lord.

Similarly one should see all living beings in the Lord (ātmani), 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-phalādhyāḥ  
praṇata-bhāra-viṭapā madhu-dhārāḥ  
prema-hrṣṭa-tanavo vavṛṣuḥ 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  
āvarta-lakṣita-manobhava-bhagna-vegāḥ  
āliṅgana-sthagitam ūrmi-bhujair murārer  
grhṇanti pāda-yugalaṁ 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 Murāri'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 īśvaro gupta-bodhaḥ  
vayam iva sakhi kaccid gāḍha-nirviddha-cetā  
nalina-nayana-hāsodāra-līlekṣitena**

O kurarī 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 kāmāyase 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, 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 if those beings also were 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.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.46 ||

īsvare tad-adhīneṣu  
bāliṣeṣu dviṣatsu ca  
prema-maitrī-kṛpopekṣā  
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Lord (**yaḥ karoti īsvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bāliṣeṣu kṛpā**), and disregards those who are envious of the Lord (**dviṣatsu upekṣā**).

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 mumucuḥ śivam  
yathā jñānāmṛtaṁ 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.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.47 ||

arcāyām eva haraye  
pūjām yaḥ śraddhayehate  
na tad-bhakteṣu cānyeṣu  
sa bhaktaḥ prākṛtaḥ smṛtaḥ

A devotee who faithfully engages in the worship (**yaḥ śraddhayā pūjām ihate**) of the deity in the temple (**haraye arcāyām eva**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called an unrefined devotee (**sa bhaktaḥ prākṛtaḥ smṛtaḥ**).

Śrīdhara Svāmī explains this verse as follows.

Arcāyām 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 (prākṛtaḥ) 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.



## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.48 ||

gr̥hītvāpīndriyair arthān  
yo na dveṣṭi na hr̥ṣyati  
viṣṇor māyām idaṁ paśyan  
sa vai bhāgavatottamaḥ

Even while engaging his senses in contact with their objects (**gr̥hītvā api indriyair arthān**), one who sees this whole world as the energy of Viṣṇu (**viṣṇor māyām idaṁ paśyan**) and is neither repelled nor elated (**yo na dveṣṭi na hr̥ṣyati**) is the greatest among devotees (**sa vai bhāgavata uttamaḥ**).

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

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.49 ||

dehendriya-prāṇa-mano-dhiyām yo  
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ  
saṁsāra-dharmair avimuhyamānaḥ  
smṛtyā harer bhāgavata-pradhānaḥ

A person who (**yah**), by remembering the Lord (**harer smṛtyā**), is not bewildered (**avimuhyamānaḥ**) by the qualities of saṁsāra (**saṁsāra-dharmair**), such as birth and death of the body (**deha janma apyaya**), hunger of the prāṇas (**prāṇa kṣud**), fear in the mind (**mano bhaya**), longing in the intelligence (**dhiyām tarṣa**) and fatigue in the senses (**indriya kṛcchraiḥ**), is the best among the devotees (**bhāgavata-pradhānaḥ**).

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.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.50 ||

na kāma-karma-bījānām  
yasya cetasi sambhavaḥ  
vāsudevaika-nilayaḥ  
sa vai bhāgavatottamaḥ

The person completely surrendered to the Lord (**vāsudeva eka-nilayaḥ**), in whose mind (**yasya cetasi**) no impressions, desires or actions arise (**na kāma-karma-bījānām sambhavaḥ**), is considered to be the best of devotees (**sa vai bhāgavata uttamaḥ**).

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.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.51 ||

na yasya janma-karmabhyām  
na varṇāśrama-jātibhiḥ  
sajjate 'sminn ahaṁ-bhāvo  
dehe vai sa hareḥ priyaḥ

He whose body (**yasya dehe**) does not give rise (**na sajjate**) to false identity (**asminn ahaṁ-bhāvo**) with good family, pious actions (**janma-karmabhyām**), or caste considerations (**varṇāśrama-jātibhiḥ**) is dear to the Lord (**sa vai hareḥ priyaḥ**).

Janma refers to being born in a good family.

Karma means activities like japa and meditation.

Jātibhiḥ means “by castes such as ambaṣṭha (mixture of brāhmaṇa man and vaiśya woman.)”

He in whose body there is no ahaṅkāra is dear to the Lord.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.52 ||

na yasya svaḥ para iti  
vित्तेषु ātmani vā bhidā  
sarva-bhūta-samaḥ śāntaḥ  
sa vai bhāgavatottamaḥ

He who does not think in terms of self and other (**na yasya svaḥ para iti bhidā**), who does not think that wealth is his (**vित्तेषु ātmani vā**), who is equal to all beings (**sarva-bhūta-samaḥ**) and peaceful (**śāntaḥ**), is the best devotee (**sa vai bhāgavatottamaḥ**).



Svaḥ 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.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.53 ||

tri-bhuvana-vibhava-hetave 'py akunṭha-  
smṛtir ajitātma-surādibhir vimṛgyāt  
na calati bhagavat-padāravindāl  
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ

He (**yaḥ**), whose remembrance is not lured (**akunṭha-smṛtiḥ**) by dominion over the three worlds (**tri-bhuvana-vibhava-hetave apy**), and who does not move (**na calati**) for half a minute or half a second (**lava-nimiṣārdham api**) from the Lord's lotus feet (**bhagavat-padāravindāt**) which are sought by the devatās who also meditate on the Lord (**ajitātma-surādibhir vimṛgyāt**), is the best of devotees (**sah vaiṣṇava agryaḥ**).

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

**na pārameṣṭhyam na mahendra-dhiṣṇyam  
na sārva-bhaumam na rasādhipatyam  
na yoga-siddhīr apunar-bhavam vā  
mayy arpitātmechati 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. **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.”

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.54 ||

**bhagavata uru-vikramāṅghri-śākhā-  
nakha-maṇi-candrikayā nirasta-tāpe  
hr̥di katham upasīdatām punaḥ sa  
prabhavati candra ivodite 'rka-tāpaḥ**

How can the heat of material existence again arise (**katham sah punaḥ prabhavati**) in the hearts of those who worship the Lord (**upasīdatām hr̥di**), since the heat of lust is destroyed (**nirasta-tāpe**) by the Lord's heroic lotus feet (**bhagavata uru-vikrama aṅghri**), his toes (**śākhā**), his toenails, his toe jewels and the soothing light from his feet (**nakha-maṇi-candrikayā**)? When the moon rises, the heat of the sun is dissipated (**candra iva udite arka-tāpaḥ**).

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 toe nails, by the jewels on his toes, by the cool rays emanating from those toes?

When the moon rises the sun's heat is destroyed.

## Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.55 ||

visṛjati hṛdayam na yasya sākṣād  
dharir avaśābhihito 'py aghaughā-nāśaḥ  
praṇaya-raśanayā dhṛtāṅghri-padmaḥ  
sa bhavati bhāgavata-pradhāna uktaḥ

He who binds the lotus feet of the Lord (**dhṛta aṅghri-padmaḥ**) by ropes of love (**praṇaya-raśanayā**), and whose heart (**yasya hṛdayam**) the Lord, destroyer of heaps of sin (**harīh agha ogha-nāśaḥ**), does not leave (**na visṛjati**), even if beckoned accidentally (**avaśā abhihito apy**), is called the best of devotees (**sah bhavati bhāgavata-pradhāna uktaḥ**).

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.