

Canto Eleven - Chapter Three

Liberation from the
Illusory Energy

Karma-Yoga

Section – I

**Antariksa describes about
Karma and Annihilation
(1-16)**

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.1 ||

śrī-rājovāca

parasya viṣṇor īśasya
māyinām api mohinīm
māyām veditum icchāmo
bhagavanto bruvantu naḥ

King Nimi said: Now we wish to learn (**veditum icchāmo**) about the illusory potency of the Supreme Lord (**parasya viṣṇor īśasya māyām**), which bewilders even great mystics (**māyinām api mohinīm**). My lords (**bhagavantah**), please speak to us about this subject (**bruvantu naḥ**).

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

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.2 ||

nānutṛpye juṣan yuṣmad-
vaco hari-kathāmṛtam
saṁsāra-tāpa-nistapto
martyas tat-tāpa-bheṣajam

Although I am suffering in material existence (**saṁsāra-tāpa-nistaptaḥ**) and am drinking the nectar of your statements about the Lord's glories (**juṣan yuṣmad-vaco hari-kathāmṛtam**) which is the remedy for those suffering material existence (**martyaḥ tat-tāpa-bheṣajam**), my thirst is not yet satiated (**nānutṛpye**).

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

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.3 ||

śrī-antarīkṣa uvāca
ebhir bhūtāni bhūtātmā
mahā-bhūtair mahā-bhuja
sasarjoccāvacāny ādyaḥ
sva-mātrātma-prasiddhaye

Antarīkṣa said: O mighty-armed King (**mahā-bhuja**)! By activating the material elements (**mahā-bhūtair**), the primary soul of all creation (**ādyaḥ bhūtātmā**) has created (**sasarja**) all living beings in higher and lower species (**ucca avacāny**) so that these conditioned souls (**ebhir bhūtāni**) can cultivate either sense gratification or ultimate liberation, according to their desire (**sva-mātra ātma-prasiddhaye**).

The guṇas should be defined by defining the effects of the guṇas—creation, maintenance and destruction.

Māyā, made of the guṇas, is defined by the guṇas so defined.

The Supreme Lord created all higher and lower beings—devatās, humans, animals and plants, in order that the jīvas could attain sense objects (sva-mātra) and attain also attain the Lord (ātmā).

**buddhīndriya-maṇaḥ-prāṇān janānām asṛjat prabhuḥ
mātrārthaṁ ca bhavārthaṁ ca ātmane 'kalpanāya ca**

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

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.4 ||

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

The Lord, having entered (**praviṣṭaḥ**) the material bodies created by the five elements (**evam pañca-dhātubhiḥ sṛṣṭāni**), divides himself (**ātmānam vibhajan**) into the mind and ten senses (**ekadhā daśadhā**) and engages the jīva in enjoying the sense objects (**bhūtāni juṣate guṇān**).

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

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.5 ||

guṇair guṇān sa bhuñjāna
ātma-pradyotitaiḥ prabhuḥ
manyamāna idaṁ sṛṣṭam
ātmānam iha sajjate

The jīva (**sah prabhuḥ**), enjoying the objects of the senses by the senses (**guṇair guṇān bhuñjāna**) which are impelled by the Lord (**ātma-pradyotitaiḥ**) and thinking himself to be that created body (**idaṁ sṛṣṭam manyamāna**), takes repeated births in different bodies and becomes entangled in those bodies (**ātmānam iha sajjate**).

The jīva (saḥ), enjoying the objects of the senses (guṇān) by the senses (guṇaiḥ) revealed by the antaryāmī, thinking himself to be that created body (idam), becomes entangled in that body (iha).

He takes birth definitely (prabhuḥ) in various types of bodies.

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.6 ||

karmāṇi karmabhiḥ kurvan
sa-nimittāni deha-bhṛt
tat tat karma-phalam grhṇan
bhramatīha sukhetaram

The jīva (**deha-bhṛt**) engages his active sense organs in activities (**karmāṇi karmabhiḥ kurvan**) accompanied by impressions (**sa-nimittāni**), and, accepting the karma (**tat tat karma-phalam grhṇan**) in the form of enjoyment and suffering (**sukha itaram**), wanders in this world (**bhramati iha**).

Then the living entity continues in saṁsāra.

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

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.7 ||

ittham karma-gatīr gacchan
bahv-abhadra-vahāḥ pumān
ābhūta-samplavāt sarga-
pralayāv aśnute 'vaśaḥ

Thus the helpless jīva (**avaśaḥ pumān**) obtains various bodies according to karma (**ittham karma-gatīr gacchan**) involving great misfortune (**bahv-abhadra-vahāḥ**) and attains birth and death (**sarga-pralayāv aśnute**) until the destruction of the universe (**ābhūta-samplavāt**).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.8 ||

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

When the annihilation of the material elements is imminent (**dhātu upaplava āsanne**), time without beginning or end (**anādi-nidhanaḥ kālah**) withdraws (**apakarṣati**) the manifest cosmos (**vyaktaṁ**), consisting of gross and subtle features (**dravya-guṇātmakam**), into prakṛti (**avyaktāya**).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.9 ||

śata-varṣā hy anāvṛṣṭir
bhaviṣyaty ulbaṇā bhuvi
tat-kālopacitoṣṇārko
lokāms trīn pratapiṣyati

A terrible drought takes place on earth (**ulbaṇā anāvṛṣṭir bhuvi bhaviṣyaty**) for one hundred years (**śata-varṣā**). The heat of the sun increases at that time (**tat-kāla upacita uṣṇa arkah**) and the sun burns up the three worlds (**lokāms trīn pratapiṣyati**).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.10 ||

pātāla-talam ārabhya
saṅkarṣaṇa-mukhānalaḥ
dahann ūrdhva-śikho viṣvag
vardhate vāyuneritaḥ

Beginning from Pātālaloka (**pātāla-talam ārabhya**), a fire grows, emanating from the mouth of Saṅkarṣaṇa (**saṅkarṣaṇa-mukha analaḥ vardhate**). Its flames shoot upward (**ūrdhva-śikhah**), driven by great winds (**vāyunā īritaḥ**), and it scorches everything in all directions (**viṣvag dahann**).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.11 ||

samvartako megha-gaṇo
varṣati sma śataṁ samāḥ
dhārābhir hasti-hastābhir
liyate salile virāṭ

Masses of clouds causing destruction (**samvartako megha-gaṇo**), pouring torrents of rain as long as elephants' trunks (**varṣati sma hasti-hastābhir dhārābhir**) for one hundred years (**śataṁ samāḥ**), will drown the universe in water (**liyate salile virāṭ**).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.12 ||

tato virājam utsrjya
vairājah puruṣo nṛpa
avyaktaṁ viśate sūkṣmaṁ
nirindhana ivānalah

Then Vairāja Brahmā (**tato vairājah puruṣah**) gives up his universal body (**virājam utsrjya**), O King (**nṛpa**), and enters into the subtle prakṛti (**sūkṣmaṁ avyaktaṁ viśate**), like a fire that has run out of fuel (**nirindhana ivānalah**).

After the jīvas are merged, the total of all jīvas, Vairāja Brahmā merges into prakṛti (avyaktam).

Because some Brahmās are karmīs, jñānīs or bhaktas, some Brahmās again take birth, some Brahmās attain liberation, and some Brahmās attain prema and become associates of the Lord.

That is the understanding gained from verses such as the following.

Gītā 8.10 says that from Brahmā to the plants all beings take rebirth.

But it is also said:

**brahmaṇā saha te sarve samprāpte pratisaṅcare |
parasyānte kṛtātmānaḥ praviśanti param padam ||**

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

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.13 ||

vāyunā hr̥ta-gandhā bhūḥ
salilatvāya kalpate
salilaṁ tad-dhr̥ta-rasaṁ
jyotiṣṭvāyopakalpate

Deprived of its quality of aroma by the wind (**vāyunā hr̥ta-gandhā**), the element earth is transformed into water (**bhūḥ salilatvāya kalpate**); and water, deprived of its taste by that same wind (**salilaṁ tad-dhr̥ta-rasaṁ**), is merged into fire (**jyotiṣṭvāya upakalpate**).

Having described the destruction of the totality of jīvas, the product, the destruction of the causes, the elements, is described in reverse order of their creation.

Wind or air is well known to deprive earth of fragrance.

Deprived of fragrance by the wind of destruction, earth becomes water.

This means it merges into water.

The water, deprived of taste by the wind, merges into fire.

Other elements should be understood in the same way.

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.14 ||

hṛta-rūpaṁ tu tamasā
vāyau jyotiḥ praliyate
hṛta-sparśo 'vakāśena
vāyur nabhasi liyate
kālātmanā hṛta-guṇaṁ
nabha ātmani liyate

Fire (**jyotiḥ**), deprived of its form by the wind (**hṛta-rūpaṁ tu tamasā**), dissolves into the element air (**vāyau praliyate**). When the air loses its quality of touch by the influence of ether (**hṛta-sparśo avakāśena**), the air merges into that ether (**vāyur nabhasi liyate**). When ether is deprived of sound by time (**kālātmanā hṛta-guṇaṁ**), ether merges into false ego in ignorance (**nabha ātmani liyate**).

Fire deprived of form by the wind (tamasā) merges into air.

It is called tamasā because darkness is famous for covering form.

Air, deprived of touch by ether (avakāśena), enters into ether.

The destruction of sound by time is also well known.

Ether then merges into tāmasa ahaṅkāra (ātmani).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.15 ||

**indriyāṇi mano buddhiḥ
saha vaikārikair nṛpa
praviśanti hy ahaṅkāraṁ
sva-guṇair aham ātmani**

O King (**nṛpa**)! The material senses and intelligence merge into false ego in the mode of passion, from which they arose; and the mind, along with the devatās, merges into false ego in the mode of goodness (**indriyāṇi mano buddhiḥ saha vaikārikair ahaṅkāraṁ praviśanti**). Then the total false ego, along with all of its qualities, merges into the mahat-tattva (**sva-guṇair aham ātmani**).

Section-I Antariksa describes about Karma and Annihilation (1-16)

|| 11.3.16 ||

eṣā māyā bhagavataḥ
sarga-sthity-anta-kāriṇī
tri-varṇā varṇitāsmābhiḥ
kiṁ bhūyaḥ śrotum icchasi

I have now described (**asmābhiḥ varṇitā**) māyā, the illusory energy of the Supreme Lord (**eṣā bhagavataḥ māyā**), which consists of the three modes of material nature (**tri-varṇā**), and causes creation, maintenance and annihilation of the material universe (**sarga-sthity-anta-kāriṇī**). Now, what more do you wish to hear (**kiṁ bhūyaḥ śrotum icchasi**)?

I have described māyā or pradhāna, characterized by three guṇas.

That this is a form of avidyā is understood from the Second Canto:

**ṛte'rtham yat pratiyeta na pratiyeta cātmani |
tad vidyād ātmano māyām yathābhāso yathā tamaḥ ||**

One should understand my māyā by whose power real objects are perceived through vidyā and false objects are perceived through avidyā, in relation to the self, just as light reveals objects and darkness hides them. **SB 2.9.32**

Section – II

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

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

|| 11.3.17 ||

śrī-rājovāca

yathaitām aiśvarīm māyām
dustarām akṛtātmabhiḥ
taranty añjaḥ sthūla-dhiyo
maharṣa idam ucyatām

King Nimi said: O great sage (**maharṣa**)! You should explain (**idam ucyatām**) how even a foolish materialist (**yathā etām sthūla-dhiyo**) can easily cross over (**añjaḥ taranty**) the illusory energy of the Supreme Lord (**aiśvarīm māyām**), which is always insurmountable (**dustarām**) for those who are not accomplished (**akṛtātmabhiḥ**).

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

**bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devate ātmā**

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

However, seeing karmīs who thought they were learned present in the assembly, the King asks this question.

Akṛtāmabhiḥ means “by persons with imperfect or slow intelligence,” since Amara-koṣa says kṛta means complete.

You should explain how foolish persons like karmīs can easily cross māyā, which is difficult to cross by holding a dog’s tail.

The King asks this question while glancing towards the karmīs present.

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

|| 11.3.18 ||

śrī-prabuddha uvāca
karmāṇy ārabhamāṇānām
duḥkha-hatyai sukhāya ca
paśyēt pāka-viparyāsam
mithunī-cāriṇām nṛṇām

Prabuddha said: One should see (**paśyēt**) that the activities (**karmāṇy**) of those who endeavour (**ārabhamāṇānām nṛṇām**) for destruction of sorrow and creation of happiness (**duḥkha-hatyai sukhāya ca**) by sex life (**mithunī-cāriṇām**) achieve the opposite results (**pāka-viparyāsam**).

Karmīs do not cross māyā at all.

One should see this with discrimination.

This is explained in three verses.

Pāka-viparyāsam means “opposite results.”

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

|| 11.3.19 ||

nityārtidena vittena
durlabhenātma-mṛtyunā
gṛhāpatyāpta-paśubhiḥ
kā prītiḥ sādhitaiś calaiḥ

What happiness can be attained (**kā prītiḥ sādhitaiḥ**) by wealth (**vittena**), a perpetual source of distress (**nitya ārtidena**), which is difficult to acquire (**durlabhena**) and which is death for the soul (**ātma-mṛtyunā**) and what happiness can be attained (**kā prītiḥ sādhitaiḥ**) by objects obtained through wealth (**gṛha-apatya-āpta-paśubhiḥ**), since they are all temporary (**calaiḥ**)?

What happiness is attained by wealth?

None.

What happiness is attained by house and other things attained by wealth?

No happiness is attained because the things are temporary.

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

|| 11.3.20 ||

evam lokam param vidyān
naśvaram karma-nirmitam
sa-tulyātiśaya-dhvaṁsam
yathā maṇḍala-vartinām

One should know (**vidyāt**) that the objects of this world and the next (**evam lokam param**), produced by karma (**karma-nirmitam**), are temporary (**naśvaram**), just like (**yathā**) the existence of kings (**maṇḍala-vartinām**) who compete with equals (**sa-tulya**), envy superiors (**atiśaya**) and lament because of defeat (**dhvaṁsam**).

Thus this world and the next cannot give happiness.

Śruti says tad yatheha karma-jito lokaḥ kṣīyate evam evāmutra puṇya-jito lokaḥ kṣīyate: just as this life is destroyed by exhaustion of karmas, so next life is destroyed by exhaustion of pious acts. (Chāndogya Upaniṣad 8.1.6)

However, even at the time of enjoyment one can see that happiness is mixed with sorrow.

It is just like kings having rivalry with equals, envy of superiors and lamentation at their own defeat.

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

|| 11.3.21 ||

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

Therefore (**tasmād**) one who is inquisitive (**jijñāsuḥ**) about the highest truth (**śreya uttamam**) should surrender to a guru (**gurum prapadyeta**) who is skilful in the scriptures (**śābde niṣṇātam**) and fixed in realization (**pare brahmaṇy**), while free of anger and greed (**upaśama āśrayam**).

Now bhakti, the means of crossing saṁsāra, which was previously explained, is described. Please listen.

One should surrender to a guru who is skilful (niṣṇātam) in understanding the meaning of the Vedas (śabde) and other scriptures.

If he does not have this quality, the faith of the disciple will become weak, since he will not be able to destroy the doubts of the disappointed disciple.

He should be capable as well in realizing the Lord (pare).

Otherwise, his mercy will not bear results.

The position of being fixed in realization of the Lord is described: he is not under control of anger and greed (upaśamāśrayam).

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

|| 11.3.22 ||

tatra bhāgavatān dharmān
śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtṭyā yais
tuṣyed ātmātma-do hariḥ

He who holds the guru dear and worthy of worship (**gurv-ātma-daivataḥ amāyayā anuvṛtṭyā**) should learn bhakti (**śikṣed bhāgavatān dharmān**) from the guru (**tatra**), by which (**yaih**) the Lord, who gives himself in the deity form (**ātma ātma-do hariḥ**), is satisfied (**tuṣyed**).

The Lord is satisfied.

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

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

|| 11.3.23 ||

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

The disciple should in the beginning (**ādau**) learn detachment of the mind from all things of this world (**sarvato manaso asaṅgam**), and positively cultivate association with his spiritual master and other saintly devotees (**saṅgam ca sādhuṣu**), while showing mercy to the inferior, friendship to equals and respect to superiors (**dayām maitrīm praśrayām ca bhūteṣv addhā yathā ucitam**).

The disciple should learn giving mercy to the suffering, showing friendship to equals and showing humility towards superiors.

That is the meaning of yathā ucitam.

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

|| 11.3.24 ||

śaucam tapas titikṣām ca
maunam svādhyāyam ārjavam
brahmacaryam ahimsām ca
samatvam dvandva-samjñayoḥ

The disciple should learn cleanliness, austerity, tolerance (**śaucam tapas titikṣām ca**), silence, Vedic knowledge, simplicity (**maunam svādhyāyam ārjavam**), celibacy, nonviolence (**brahmacaryam ahimsām ca**), and equanimity in the face of respect or disrespect (**samatvam dvandva-samjñayoḥ**).

He should learn external cleanliness by using water and earth, and internal cleanliness by destroying pride and hypocrisy. Austerity means control over lust, anger and other impulses.

He should learn tolerance (titikṣām). He should learn how to give up useless talk (maunam).

He should learn recitation of texts which indicate bhakti such as Gopāla-tāpanī Upaniṣad.

He should learn to be straightforward and sincere (arjavam), and learn how to give up the association of women.

He should learn non-violence and equality in situations of respect or disrespect while being devoid of joy or lamentation.

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

|| 11.3.25 ||

sarvatrātmeśvarānvīkṣām
kaivalyam aniketatām
vivikta-cīra-vasanam
santoṣam yena kenacit

One should learn to see the deity everywhere (**sarvatra ātma īśvara anvīkṣām**) with concentrated mind (**kaivalyam**), to have no pride in a house (**aniketatām**), to wear pure bark clothing (**vivikta-cīra-vasanam**) and to be satisfied with whatever comes of its own accord (**santoṣam yena kenacit**).

One should learn to see one's deity everywhere and be single-minded in actions (kaivalyam).

One should learn to have no pride in possessions like house.

One should learn to wear cloth made of pure bark.

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

|| 11.3.26 ||

śraddhām bhāgavate śāstre
'nindām anyatra cāpi hi
mano-vāk-karma-daṇḍam ca
satyam śama-damāv api

The disciple should learn to have faith in the Bhāgavatam (**śraddhām bhāgavate śāstre**), without criticizing other scriptures (**anindām anyatra cāpi hi**). He should learn to avoid sinful acts of mind, speech and body (**mano-vāk-karma-daṇḍam ca**), to speak the truth and to control the mind and external senses (**satyam śama-damāv api**).

One should learn to have faith in the Bhāgavatam and to be devoid of criticism of other scriptures and be devoid of sins involving mind, words and body.

The disciple should learn to speak the truth and to control the mind and external senses.

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

|| 11.3.27-28 ||

śravaṇam kīrtanam dhyānam harer adbhuta-karmaṇaḥ
janma-karma-guṇānām ca tad-arthe 'khila-ceṣṭitam

iṣṭam dattam tapo japtam vṛttam yac cātmanaḥ priyam
dārān sutān gṛhān prāṇān yat parasmai nivedanam

The disciple should learn hearing, chanting, and meditation (**śravaṇam kīrtanam dhyānam**) concerning the qualities, activities and birth of the Lord (**janma-karma-guṇānām ca**) who performs astonishing acts (**harer adbhuta-karmaṇaḥ**), and should learn to offer all actions to him (**tad-arthe akhila-ceṣṭitam**). He should learn performance of sacrifice to Viṣṇu (**iṣṭam yat parasmai nivedanam**), charity to Viṣṇu and devotees (**dattam**), austerities such as Ekadaśī (**tapo**), chant japa using Viṣṇu mantras (**japtam**) and proper conduct (**vṛttam**). He should learn to offer what he treasures to the Lord (**yac cātmanaḥ priyam**) and to engage wife, sons and house in the service of the Lord (**dārān sutān gṛhān prāṇān**).

One should learn how to perform sacrifice to Viṣṇu (iṣṭam), to give in charity to Viṣṇu and the devotees, and to perform vows like Ekadaśī.

One should learn to chant japa using Viṣṇu mantras and have proper conduct (vṛttim).

One should learn to offer articles dear to oneself to the Lord.

One should learn to offer things extending to (yat) wife, sons and house to the Lord.

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

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

|| 11.3.29 ||

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

One should learn to have friendship (**sauhṛdam**) with people who have devoted their lives to Kṛṣṇa (**evam kṛṣṇātma-nātheṣu manuṣyeṣu**) and to serve (**paricaryām ca**) Kṛṣṇa, the devotees (**ubhayatra**), those of higher status and those of equal status (**mahatsu nṛṣu**) in the proper manner (**sādhuṣu**).

One should learn to have affection for humans whose very life is Kṛṣṇa.

One should learn to serve Kṛṣṇa and his devotees.

One should learn to serve persons worthy of respect and persons who are equal according to their status.

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-haram 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-haram 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 – III

Pippalayana describes
about the Nature of
Absolute Truth and about
Realizing It (34-40)

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.34 ||

śrī-rājovāca

nārāyaṇābhidhānasya
brahmaṇaḥ paramātmanaḥ
niṣṭhām arhatha no vaktum
yūyaṁ hi brahma-vittamāḥ

King Nimi said: You (**yūyaṁ**), being most knowledgeable of the Lord (**brahma-vittamāḥ**), should speak (**nah vaktum arhatha**) about the svarūpa of Bhagavān, Nārāyaṇa (**nārāyaṇa abhidhānasya niṣṭhām**), who is also Brahman and Paramātmā (**brahmaṇaḥ paramātmanaḥ**).

Hearing about dedication to Nārāyaṇa, the King then asks about the form of Nārāyaṇa.

Please speak about the svarūpa (niṣṭhām) of Bhagavān called Nārāyaṇa.

Later it will be said nārāyaṇe turīyākhye bhagavac-chabda-śabdite: the devotee concentrates on the fourth form, Bhagavān, called Nārāyaṇa. (SB11.15.6)

“He is your deity. You know about his svarūpa by meditation, as taught by your guru.”

But he is also Brahman and Paramātmā. I am asking how this one form can also be three.

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.35 ||

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

Pippalāyana said: One should know Nārāyaṇa (**tad param avehi**) who is the cause of creation, maintenance and destruction of the universe (**sthity-udbhava-pralaya-hetur**) and is without cause (**ahetur**), who remains present during the conditions of dream, waking and deep sleep (**yat svapna-jāgara-suṣuptiṣu sad**), and beyond those states as well (**bahiś ca**), and who makes the body, senses, life airs and mind move (**yena caranti deha-indriya-āsu-hṛdayāni**) and come to life (**sañjīvitāni**).

In answer to the questions, first Nārāyaṇa is described.

**jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ |
sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā**

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

This form is the cause of creation, maintenance and destruction of the universe.

He is also without cause by his nature (ahetuḥ): he is Śyāmasundara, Bhagavān who is also known as Nārāyaṇa with four or eight arms, full of eternity, knowledge and bliss, the Lord of Vaikuṅṭha, Bhūma, Vāsudeva, Mahāviṣṇu, Kṣīrodakaśāyī, Nṛsimha, Rāma and Kṛṣṇa.

He resides in the states of dreaming, waking and deep sleep, and outside as well in samādhi, and spreads everywhere.

You should know this one Supreme Lord (param), indicated by the word Brahman.

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.36 ||

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

Brahman cannot be understood by the mind (**na etad mano viśati**), what to speak of words, the eye, the jīva (**vāg uta cakṣur ātmā**), the life airs or the senses (**prāṇa-indriyāṇi ca**), just as sparks arising from fire cannot reveal the fire (**yathā analām arcīṣaḥ svāḥ**). The wise say (**āha**) that Brahman (**ātma-mūlam**), though expressed in the Vedas, is not subject to understanding (**śabdo 'pi bodhaka-niṣedhataya**). However, without the existence of Brahman (**yad-ṛte**), these negative statements concerning Brahman would have no meaning (**na niṣedha-siddhiḥ**).

“The form of Bhagavān which I worship as practice I know. Please speak in detail about Brahman which is difficult to understand.”

He now describes Brahman in four verses.

Mind cannot make Brahman the object of its thought what to speak of speech or the eyes, the jīva or life airs or senses, just as sparks which arise as parts of the fire, cannot reveal the fire.

Śruti says yato vaco nivartante, aprāpya manasā saha: words and mind cannot approach the Lord. (Taittirīya Upaniṣad 2.4.1)

“But śruti also says tam tv aupaniṣadam puruṣam pṛchāmi: I ask about the Lord who is the subject of the Upaniṣads. (Bṛhad-āraṇyaka Upaniṣad 3.9.26) Thus Brahman is indicated through words.”

They say that Brahman, the basis of the self, cannot be expressed by words, since that is what the scriptures say.

Statements such as “This is Brahman” are made but such designations cannot really define Brahman.

For instance, śruti says yad vācānabhyuditaṁ yena vāg abhyudyate tad eva brahma tvam viddhi: know that Brahma which cannot be expressed by words and by which words arise. (Katha Upaniṣād1.4)

Yan mano na manute, na cakṣuṣā paśyati kaścanainam: mind cannot measure it and one cannot see it with the eye. (Katha Upaniṣad 2.3.9)

“If śruti does not describe Brahman, then why do you say that scriptures designate Brahman (arthoktam) in this verse?”

Without the existence of Brahman, statements of negation like athātaḥ ādeśo neti neti here is the teaching: no, no. (Bṛhad-āraṇyaka Upaniṣad 2.3.6); ashtūlam anānu: it is not big and it is not small (Bṛhad-āraṇyaka Upaniṣad 3.8.8); yato vāco nivartante: words and mind cannot approach the Lord (Taittirīya Upaniṣad) cannot have meaning, since there is a limitation in all negation (indicating a positive).

[Note: Negation excludes some possibilities but admits others. If I say “The sky is not green” I negate greenness of the sky but affirm the existence of the sky.]

It is said in Hari-vamśa:

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

O Bhārata, you should understand this supreme Brahman which pervades the whole universe, is my condensed light.

It is said in the Tenth Canto brahma-jyotiḥ sanātanam: this light of Brahman is eternal ((SB 10.28.12)

Brahma-saṁhitā says:

**yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam |
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||**

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

“If Brahman is the effulgence of Bhagavān’s body, then why can it not become the object of the mind or senses?”

This light does not arise from matter. It arises from the form of eternity, knowledge and bliss, which is beyond matter. Words and mind are material. How can that light be the object of material words and mind?

That spiritual body is described as follows. Śabdām brahma vapur dadhat: the Lord has a form of Brahman. (SB 3.21.8) yan mitram paramānandam pūrṇam brahma: Kṛṣṇa is a friend, full of surpeme bliss, the complete Brahman. (SB 10.14.32)

**śravaṇāt kīrtanād dhyānāt pūyante ’nte-vasāyinaḥ
tava brahma-mayasyeśa kim utekṣābhimarśinaḥ:**

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

Though the body of the Lord is spiritual, by the Lord's kṛpā-śakti, which is inconceivable, this form becomes visible in the material world.

That form is described by words such as “blue like the petal of a blue lotus.”

The Lord's body is the color of a spiritual lotus petal but is described by the material description of a material lotus.

However, that spiritual form upon which the devotee meditates using that material description becomes visible to the devotee by the inconceivable mercy of the Lord.

This is not revealed by the material person's mind and words.

When the sādhana of the worshipper of Brahman becomes perfect, by attaining mercy of the Lord, the Lord becomes realized as Brahma in his mind.

Thus the Vedas say yan mano na manute: Brahman cannot be understood by the mind (Katha Upaniṣad) and also dṛśyate tv agryayā buddhyā: Brahman is seen by concentrated intelligence. (Katha Upaniṣad)

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.37 ||

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

That one Brahman shines (**brahma ekam eva ādau bhāti**) as māyā with sattva, rajas and tamas (**sattvaṃ rajas tama iti tri-vṛd**), as sūtra, as mahat-tattva, as ahaṅkāra (**sūtraṃ mahān aham iti pravadanti jīvam**), and as powerful energies (**uru-śakti**) by taking the form of devatās, senses, sense objects and material qualities (**jñāna-kriyā-ārtha-phala-rūpatayā**). That supreme Brahman (**param**) is the cause of all the gross effects and all the subtle causes (**sad asac ca yat tayoh**).

The svarūpa of Brahman is difficult for people to perceive, but it exists without doubt because all material objects are Brahman, since they are the product of Brahman.

Śruti says brahmaivedam sarvam: everything is Brahman. (Bṛhad-āraṇyaka Upaniṣad 2.5.1) Yasya bhāsā sarvam idaṁ vibhāti: by the light of Brahman all things shine. (Muṇḍaka Upaniṣad) That is described in this verse.

That one famous Brahman is the form of māyā-śakti made of sattva, rajas and tamas. They call this pradhāna.

As kriyā-śakti (in rajas) it becomes sūtra and as jñāna-śakti (sattva) it becomes mahat-tattva. They also call this the covering on the jīva known as aham or ahaṅkāra.

This becomes devatās (jñāna), senses (kriyā), sense objects (artha), and its produces such as material happiness.

These powerful energies, by accepting this form, are called adhibhūta, adhyātma and adhidaiva.

That from which these powerful energies arise is called Brahman.

The gross effect (sat) and the subtle cause (asat) are all Brahman. Why? They are Brahman because Brahman is the cause of the sat and asat.

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

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

The meaning is this.

That which is superior to all, the supreme Brahman, divides up as this universe.

It becomes divided into mahat-tattva and other elements.

You should know that this Brahman is my effulgence.

Gīta confirms this with brahmano hi partiṣṭhāham: I am the basis of Brahman. (BG 14.27) Like the intense light of the sun, Brahman is the effulgence of the Lord's body.

In the śruti statement yasya bhaṣā sarevam idaṁ vibhāti (by his light the universe shines), yasya means Kṛṣṇa.

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.38 ||

nātmā jajāna na mariṣyati naidhate 'sau
na kṣīyate savana-vid vyabhicāriṇām hi
sarvatra śaśvad anapāyy upalabdhi-mātram
prāṇo yathendriya-balena vikalpitaṁ sat

The jīva does not undergo birth (**nātmā jajāna**), death (**na mariṣyati**), growth (**na edhate**), or deterioration (**na kṣīyate**) since he is the seer of all conditions (**savana-vid**) of changing bodies (**vyabhicāriṇām hi**). That jīva (**asau**) is knowledge alone (**upalabdhi-mātram**), existing constantly in the body (**sarvatra śaśvad anapāyy**), but endowed with activity by the power of the senses (**indriya-balena vikalpitaṁ sat**), just as prāṇa is one but moves from body to body (**prāṇo yathā**).

Realization of Brahman or tat is not everything.

First one must realize the pure jīva or what is known as tvam. That is explained in three verses. Ātmā here means the pure jīva. This jīva is not born.

The first type of transformation is denied. It has never undergone a transformation to come into being. It will not die. The sixth transformation is denied.

Since jīva is without birth, the transformation of existing after that time, the second transformation, is also denied.

Because it does not grow, the fourth transformation called change is also denied.

It does not decay. The fifth transformation is denied.

The jīva does not undergo these six changes because (hi) he sees respective times of passing from boyhood to youth or from devatā to human birth (vyabhicāriṇām).

“Can the ātmā remain with no conditions?” He is a form of knowledge alone (upalabdhi-mātram).

How does he exist? He exists at all times in the body.

“Does he have no change in knowledge? Otherwise he would not perceive for instance a change in color from blue to yellow.”

That one constant knowledge is made various only by the power of the senses. The perception of blue arising and disappearing is not knowledge.

An example is given of remaining unchanged in changing situations. It is like the prāṇa which is one but moves into various bodies.

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.39 ||

aṇḍeṣu peśiṣu taruṣv aviniściteṣu
prāṇo hi jīvam upadhāvati tatra tatra
sanne yad indriya-gaṇe 'hami ca prasupte
kūṭa-stha āśayam ṛte tad-anusmṛtir naḥ

Prāṇa follows the jīva in bodies (**prāṇo hi jīvam upadhāvati tatra tatra**) born from eggs, wombs, seeds and perspiration (**aṇḍeṣu peśiṣu taruṣv aviniściteṣu**). When the senses and ahaṅkāra cease to function (**sanne yad indriya-gaṇe ahami**) in deep sleep (**prasupte**), the fixed ātmā alone remains (**kūṭa-stha**), without the covering of the subtle body (**āśayam ṛte**), but with memory of the experience of deep sleep (**tad-anusmṛtir naḥ**).

The example of the previous verse is explained, showing the realization of ātmā's changeless nature by destruction of the senses.

The prāṇa clings to and follows the jīva in species born of eggs, wombs sees and perspiration.

This example also shows the changeless nature of that realization, using a simile. The meaning is this.

In the waking state the senses create a sense of change for the ātmā.

In dream state the ahaṅkāra remains endowed with impressions.

In deep sleep, the senses stop functioning and identity of "I" along with ahaṅkāra disappears.

The unchanging ātmā (kūṭasthaḥ) remains. Why?

Because it is without the covering of the subtle body (āśayam ṛte), because of absence of coverings which cause change.

“With the destruction of everything up to ahaṅkāra, a void alone remains. How does the ātmā remain perceptible?”

We, as the witness of deep sleep, have awareness of happiness devoid of particular knowledge.

“I slept for that much time happily and did not know anything.”

In this statement, there is awareness of ātmā in deep sleep because of no memory of non-existence.

But because of no relationship with physical objects, the memory is not clear.

Śruti says yad vai tan na paśyati paśyan vai draṣṭavyam paśyati, na hi draṣṭur drṣṭer vipari-lopo vidyate: when one does not see the world, one sees the ātmā which should be seen; there is no destruction of the ātmā's seeing. (Bṛhad-āraṇyaka Upaniṣad 4.3.23)

Section-III Pippalayana describes about the Nature of Absolute Truth and about Realizing It (34-40)

|| 11.3.40 ||

yarhy abja-nābha-caraṇaiṣaṇayoru-bhaktyā
ceto-malāni vidhamed guṇa-karma-jāni
tasmin viśuddha upalabhyata ātma-tattvaṁ
śākṣād yathāmala-dṛśoḥ savitr-prakāśaḥ

After having had material desires at the lotus feet of the Lord (**yarhy abja-nābha-caraṇa eṣaṇayā**), when one destroys the contaminations in the heart (**ceto-malāni vidhamed**) arising from guṇa and karma (**guṇa-karma-jāni**) by pure bhakti (**uru-bhaktyā**), one directly realizes (**śākṣād upalabhyata**) in the pure heart (**tasmin viśuddha**) the form of Bhagavān (**ātma-tattvaṁ**), just like one sees the sun with purified eyes (**yathā amala-dṛśoḥ savitr-prakāśaḥ**).

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

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

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

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

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

**yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati**

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

But also it is said:

**satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārthado yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchāpidhānam nija-pāda-pallavam**

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

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

When pure bhakti destroys the contamination arising from guṇas and karma, when one becomes free of material desires with the destruction of the three guṇas, by worshipping the lotus feet of the Lord with some desires, such as the case of Dhruva, one realizes in the pure heart the nature of Brahman (ātmā) and the nature of Bhagavān who is the source of Brahman.

Similarly when a cataract is removed from the eye the pure eyes can see the sun.

The word sāksāt indicates that the form of the Lord, the basis of Brahman, is realized by the power of bhakti, just as the sun deity is directly realized with his hands, feet, carrier and associates by the devotee of the sun.

Section – IV

*Avirhotra discusses about
Karma Yoga (41-55)*

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.41 ||

śrī-rājovāca

karma-yogaṁ vadata naḥ
puruṣo yena saṁskṛtaḥ
vidhūyehāśu karmāṇi
naiṣkarmyaṁ vindate param

King Nimi said: O great sages, please speak to us about the process of karma-yoga (**karma-yogaṁ vadata naḥ**). Purified by this process of dedicating one's practical work to the Supreme (**yena saṁskṛtaḥ**), a person (**puruṣaḥ**) can very quickly free himself from all material activities (**vidhūya āśu karmāṇi**), even in this life (**iha**), and thus enjoy pure life on the transcendental platform (**naiṣkarmyaṁ vindate param**).

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

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.42 ||

evam praśnam ṛṣiṅ pūrvam
apṛccham pitur antike
nābruvan brahmaṇaḥ putrās
tatra kāraṇam ucyatām

Once in the past (**pūrvam**), in the presence of my father, Mahārāja Ikṣvāku (**pitur antike**), I placed a similar question (**evam praśnam apṛccham**) before four great sages who were sons of Lord Brahmā (**brahmaṇaḥ putrās ṛṣiṅ**). But they did not answer my question (**nābruvan tatra kāraṇam**). Please explain the reason for this (**ucyatām**).

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

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.43 ||

śrī-āvirhotra uvāca
karmākarma vikarmeti
veda-vādo na laukikaḥ
vedasya ceśvarātmavāt
tatra muhyanti sūrayaḥ

Karma, akarma and vikarma are explained by the Vedas (**karma akarma vikarma iti veda-vādah**), but not by material people (**na laukikaḥ**). Because the Vedas arise from the Lord (**vedasya ca īśvara ātmavāt**), even the learned are bewildered about karma (**tatra muhyanti sūrayaḥ**).

Karma is actions prescribed by the scriptures. Akarma is action not prescribed by the scriptures. Vikarma is action forbidden by the scriptures.

Because these scriptures come from the Lord people are bewildered.

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

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

People are bewildered because the statements in these scriptures are not made by humans.

It is easy to understand the meaning or intention of a human speaker, but for non-human statements one must understand the real meaning only by a traditional succession of statements.

It is hard to understand.

Even the learned are bewildered about karma (tatra), what to speak of others.

The Kumāras did not explain it to you because you were immature.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.44 ||

parokṣa-vādo vedo 'yaṁ
bālānām anuśāsanam
karma-mokṣāya karmāṇi
vidhatte hy agadaṁ yathā

The Vedas (**ayaṁ vedah**), speaking indirectly (**parokṣa-vādah**), prescribe karma-yoga (**karmāṇi anuśāsanam vidhatte**), in order to liberate people from karma (**karma-mokṣāya**), just as a father promises candy in order to get children to drink medicine (**bālānām agadaṁ yathā**).

The meaning of the Vedas is hard to understand.

It uses indirect expression (parokṣa-vādaḥ) in which the meaning appears to be something different by the sages who understood the intention of the Lord, in order to hide the real meaning. The Lord has said:

**vedā brahmātma-viṣayās tri-kāṇḍa-viṣayā ime
parokṣa-vādā ṛṣayaḥ parokṣam mama ca priyam**

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

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

“But karma is prescribed for going to Svarga, not for attaining liberation from karma.”

It is like ordering children to take medicine.

“If you take this medicine, I will give you a sweet.” Tempting the child in this way, the father makes the children drink bitter juice and gives them sweets.

Otherwise he cannot make them drink the medicine.

However the goal of drinking medicine is not getting sweets but to cure disease.

Thus the Vedas prescribe karma-yoga, tempting people with material results, in order to liberate them from karma.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.45 ||

nācared yas tu vedoktam
svayam ajño 'jitendriyaḥ
vikarmaṇā hy adharmeṇa
mṛtyor mṛtyum upaiti saḥ

If an ignorant person (**ajñah**) who has not conquered the material senses (**yas tu svayam ajitendriyaḥ**) does not adhere to the Vedic injunctions (**na ācared veda uktam**), certainly he will engage in sinful and irreligious activities (**vikarmaṇā hy adharmeṇa**) and attain repeated birth and death (**mṛtyor mṛtyum upaiti saḥ**).

“If the goal is freedom from karma, in the beginning, the Vedas should tell people to give up karma.”

If a person does not perform karma-yoga such as early morning bath or sandhyā rites, he will engage in sinful acts such as irregular eating and association with women from the early morning, like an animal, because of being unable to remain without performing actions every day.

The Lord has said *na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt*: the jīva cannot remain without performing action for a moment. (BG 3.6)

Because he loses discrimination by performing sinful acts known as adharmā, forbidden in the scriptures, he will obtain death from Yama (mṛtyoḥ)—hell.

The śruti says mṛtvā punar mṛtyum āpadyate ardyamānāḥ sva-karmabhiḥ: a person obtains repeated death with suffering by his actions.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.46 ||

vedoktam eva kurvāṇo
niḥsaṅgo 'rpitam īśvare
naiṣkarmyaṃ labhate siddhim
rocanārthā phala-śrutih

A person who performs the karmas mentioned in the Vedas (**veda uktam eva kurvāṇah**) becomes detached from the results (**niḥsaṅgo**), offers the results to the Lord (**arpitam īśvare**) and attains destruction of all karmas (**naiṣkarmyaṃ siddhim labhate**). Only for attracting the people are material results mentioned in the Vedas (**rocana-arthā phala-śrutih**).

The most merciful Vedas, luring them with material results, prescribe karmas for persons who are opposed to bhakti, who are like animals, in order to remove the strong desire for enjoyment.

In this manner starting from the morning, they will not have the opportunity for sinful acts by engaging in prescribed actions like bathing.

By not engaging in eating forbidden food or sex life, the person fears sinful acts and becomes attached to his prescribed acts.

If such things were not offered as reward, these persons would not respect the rules since it would be impossible for them to follow the injunctions.

Understanding the meaning of the Vedas and seeing the difficulty in controlling the senses, the intelligent person should perform karma-yoga.

“In performing karma-yoga, the result will be attachment to the results, and not freedom from karma.”

Without attachment to the results, one should offer to the Lord.

“But because of hearing about the material results, one will become attached to the results.”

No. In order to produce a taste for karma-yoga the results are praised, like offering candy to a child so he will drink medicine.

The śruti says etam vedānuvacanena brāhmaṇā vividīṣanti brahmacaryeṇa tapasā śraddhayā yajñenānāśakena ca: desiring knowledge, following the Vedas, the brāhmaṇas perform austerities and sacrifices, observing celibacy. (Brhad-āraṇyaka Upnisād 4.4.22)

Understanding that performance of sacrifices and other karmas have knowledge as their goal, the person then begins to perform niškāma-karma.

Because of understanding that the results like Svarga are for persons with material desires, a person without those desires does not attain those results.

Acts arising from bhakti-miśra-jñāna, with offering of the results of karma-yoga to the Supreme Lord, produces negation of karma.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.47 ||

ya āśu hṛdaya-granthim
nirjihīṣuḥ parātmanah
vidhinopacared devam
tantroktena ca keśavam

One who desires to cut the knot of false ego, which binds the spirit soul (**yaḥ āśu hṛdaya-granthim nirjihīṣuḥ**), should worship the Supreme Lord, Keśava (**parātmanah devam keśavam upacared**), by the regulations found in literatures such as the Pañcarātra and the Vedas (**tantra uktena vidhinā**).

Karma-yoga was directed at foolish people. Now hear instructions for the wise.

This verse encourages people to worship the Lord directly.

One should desire to cut the ahaṅkāra (hṛdaya-granthim) of the ātmā which is different from the body (parātmanah).

One should worship the Lord according to the rules of the agamas (tantroktena).

The word ca indicates the Vedas.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.48 ||

labdhvānugraha ācāryāt
tena sandarśitāgamah
mahā-puruṣam abhyarcen
mūrtyābhimatayātmanah

Having obtained the mercy of his guru (**labdhvā anugraha ācāryāt**), who reveals to the disciple the injunctions of Vedic scriptures (**tena sandarśita āgamah**), the devotee should worship the Supreme Lord (**mahā-puruṣam abhyarcet**) in the particular personal form of the Lord the devotee finds most attractive (**ātmanah abhimatayā mūrtyā**).

The method of worship is described.

Having been shown the method of worshiping the deity (sandarsítāgamaḥ), one should worship the Lord.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.49 ||

śuciḥ sammukham āsīnaḥ
prāṇa-saṁyamanādibhiḥ
piṇḍam viśodhya sannyāsa-
kṛta-rakṣo 'rcayed dharim

After cleansing oneself (śuciḥ), purifying the body by prāṇāyāma (prāṇa-saṁyamana ādibhiḥ), bhūta-śuddhi and other processes (piṇḍam viśodhya) and marking the body with sacred tilaka for protection (sannyāsa-kṛta-rakṣo), one should sit in front of the deity (sammukham āsīnaḥ) and worship the Lord (arcayed dharim).

Prāṇa-saṁyamanādibhiḥ means “by prāṇāyāma and bhūta-śuddhi.”

Piṇḍam means the body.

Protecting himself with proper nyāsas, he should perform worship.

Section-IV Avirhotra discusses about Karma Yoga
(41-55)

|| 11.3.50-51 ||

arcādau hṛdaye cāpi yathā-labdhopacāarakaiḥ
dravya-kṣity-ātma-liṅgāni niṣpādyā prokṣya cāsanam

pādyādīn upakalpyātha sannidhāpya samāhitaḥ
hṛd-ādibhiḥ kṛta-nyāso mūla-mantreṇa cārcayet

The devotee should prepare (**niṣpādyā**) properly obtained ingredients (**yathā-labdha upacāarakaiḥ**), the earth, the mind and the deity (**dravya-kṣity-ātma-liṅgāni**). He should sprinkle his sitting place with water for purification (**prokṣya ca āsanam**) and prepare (**upakalpya**) the foot water, arghya, ācamana and madhuparka (**pādyādīn**). The devotee should then place the deity in the proper place (**atha arcādau sannidhāpya**), concentrate his attention (**hṛdaye samāhitaḥ**), and then perform nyāsa using mantras (**hṛd-ādibhiḥ kṛta-nyāso**). Then he should offer worship with the mūla- mantra (**mūla-mantreṇa ca arcayet**).

Preparing or making suitable properly obtained (yathā-labdhda) articles like flowers by removing insects, earth by cleaning, mind by concentration and the deity by cleaning and rubbing with unguents, he should prepare vessels of pādya, arghya, ācamana and madhuparka.

He should perform nyāsas using the mūla-mantra and the following mantras: hṛdayāya namaḥ, śirase svāhā, śikahāyai vaśaṭ, kavacāya hum, netrābhyām vāuśaṭ and astrāya phaṭ.

[Note: Using these mantras combined with the mantras used for worshipping the particular deity, one touches one's heart, head, śikhā, arms and eyes. This is called nyāsa.]

Section-IV Avirhotra discusses about Karma Yoga
(41-55)

|| 11.3.52-53 ||

sāṅgopāṅgām sa-pārṣadām tām tām mūrtim sva-mantrataḥ
pādyārghyācamaniyādyaiḥ snāna-vāso-vibhūṣaṇaiḥ

gandha-mālyākṣata-sragbhir dhūpa-dīpopahāraikāiḥ
sāṅgam sampūjya vidhivat stavaiḥ stutvā named dharim

One should worship the deity along with each of the limbs of his body (**sa aṅga**), his weapons such as the Sudarśana cakra (**upāṅgām**), and his associates (**sa-pārṣadām**). One should worship each of these aspects of the Lord (**tām tām mūrtim**) by its own mantra (**sva-mantrataḥ**) and with offerings of water to wash the feet, arghya, water to wash the mouth (**pādyā-arghya-ācamaniya ādyaiḥ**), water for bathing, fine clothing and ornaments (**snāna-vāso-vibhūṣaṇaiḥ**), fragrant oils, jewel necklaces, unbroken garlands, incense and lamps (**gandha-mālyā-akṣata-sragbhir dhūpa-dīpa-upahāraikāiḥ**). Having thus completed the worship in all its aspects (**sāṅgam sampūjya**) in accordance with the prescribed regulations (**vidhivat**), one should then honor the deity with prayers (**stavaiḥ stutvā**) and offer obeisances to him by bowing down (**named dharim**).

One should worship the Lord's limbs like the heart and upāṅgas like Sudarśana.

Mālyāni means necklaces of gold, pearls or other jewels.

It is said nākṣatair arcayed viṣṇum na ketakyā maheśvaram: one should not worship Viṣṇu using akṣata (unbroken rice) and should not worship Śiva using ketakī flowers.

Therefore akṣata is a modifier of sragbhiḥ.

The phrase means “unbroken flower garlands.”

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.54 ||

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

The worshiper should identify himself with the Lord (**ātmānam tan-mayam dhyāyan**) and worship that form (**mūrtim sampūjayed hareḥ**). Then he should take the remnants of the deity's paraphernalia, such as flower garlands, upon his head (**śeṣām ādhāya śirasā**) and respectfully establishing the deity back in his abode (**sva-dhāmy udvāsyā**), he should complete the worship (**sat-kṛtam**).

This verse describes ahaṅgrahopāsana, worshipping oneself as the Lord.

Meditating on oneself as the Lord (tat-mayam), one should worship that form of the Lord.

Śeṣām means the remnants of the articles of worship.

Having established the worshipped Lord (sat-kṛtam) in his spiritual abode, one completes the worship.

Section-IV Avirhotra discusses about Karma Yoga (41-55)

|| 11.3.55 ||

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

Thus the worshiper of the Supreme Lord should recognize that the Lord is all-pervading and should worship him (**yaḥ evam yajati īśvaram**) through his presence in fire, the sun, water and other elements (**agny-arka-toyādāv**), in the heart of the guest one receives in one's home (**atithau hr̥daye ca**), and also in one's own heart (**ātmānam**). In this way the worshiper will very soon achieve liberation (**acirād mucyate hi saḥ**).

Karma-yoga which includes of bhakti and ahaṅgrahopāsanā is better than the previously described karma-yoga since one more quickly attains liberation.

However one should understand that pure bhakti is referred to with the words bhāgavatān dharmān in verses such as SB 11.2.34 and SB 11.3.22