

Canto Eleven - Chapter Five

Nārada Concludes His
Teachings to Vasudeva

The Yuga-Avatāras

Section – I

Camasa describes the
condition of those who do
not worship the Lord
(1-18)

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.1 ||

śrī-rājovāca

bhagavantam harim prāyo
na bhajanty ātma-vittamāḥ
teṣām aśānta-kāmānām
ka niṣṭhāvijitātmanām

King Nimi said: O sages most perfect in knowledge of the self (**ātma-vittamāḥ**)! What is the position (**ka niṣṭhā**) of those who for the most part (**teṣām prāyo**) never worship the Supreme Lord (**bhagavantam harim na bhajanty**), who are unable to quench their material desires (**aśānta-kāmānām**) and who are not in control of their own selves (**avijitātmanām**)?

In the Fifth Chapter, Camasa describes the condition of those who do not worship the Lord, and Karabhājana describes the yugāvatāras.

Surprised that some people reject the Lord of great fame known through his appearances by his mercy, King Nimi asks a question.

O knowers of ātmā! What is their position, what is their destination?

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.2 ||

śrī-camasa uvāca
mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak

Camasa said: Each of the four social orders (**catvāro varṇā**), headed by the brāhmaṇas (**viprādayaḥ**), was born (**jajñire**) through different combinations of the modes of nature (**pṛthak guṇair**), from the face, arms, thighs and feet of the Supreme Lord in his universal form (**puruṣasya mukha-bāhu-ūru-pādebhyaḥ**), along with the āśramas (**āśramaiḥ saha**).

In order to describe the unfortunate condition of those who do not worship the Lord, first the practice of worshipping the Lord is described.

The brāhmaṇas arise through sattva, the kṣatriyas arise through sattva and rajas, the vaiśyas arise through rajas and tamas and the śūdras arise through tamas. Though it says in this verse that the four āśramas arose in the same way, they do not arise starting from the head. It will be said:

**grhāśramo jaghanato brahmacaryaṃ hr̥do mama |
vakṣaḥ-sthalād vane vāso nyāsaś śirṣaṇi ca sthitaḥ ||**

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

Thus the sequence for the varṇas is head, arms, thighs and feet whereas for the āśramas it is hips, heart, chest and head.

In this way the varṇas arose along with the āśramas.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.3 ||

ya eṣām puruṣam sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

If any of the members of the four varṇas and four āśramas (**yaḥ eṣām**) fail to worship the Lord (**īśvaram na bhajanty**) and thus disrespect the Lord (**avajānanti**), who is the source of their own creation (**ātma-prabhavam**), they will fall down from their āśrama (**sthānād bhraṣṭāḥ patanty adhaḥ**).

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

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.4 ||

dūre hari-kathāḥ kecid
dūre cācyuta-kīrtanāḥ
striyaḥ śūdrādayaś caiva
te 'nukampyā bhavādrśām

Persons devoid of devotee association (**dūre hari-kathāḥ kecid**) and who cannot appreciate glorification of the Lord (**dūre ca acyuta-kīrtanāḥ**), such as women and śūdras (**striyaḥ śūdrādayaś caiva**), deserve your mercy (**te bhavādrśām anukampyā**).

You should be merciful to those who are ignorant.

That is explained in this verse.

Those who are distant from topics of the Lord—who are devoid of the good fortune of association with devotees, who are distant from kīrtana of the Lord—who are deaf to it--should receive your mercy first by instructions on bhakti and then by the dust of you lotus feet placed on their heads.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.5 ||

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

On the other hand, brāhmaṇas, kṣatriyas and vaiśyas (**vipro rājanya-vaiśyau vā**), even after being allowed to study the Vedas by receiving Vedic initiation (**śrautena janmanā athāpi**), become bewildered (**muhyanty**) since they interpret the meaning of the Vedas (**āmnāya-vādinah**).

This verse describes those who become indifferent to bhakti by obtaining a small amount of jñāna.

Brāhmaṇas, kṣatriyas and vaiśyas, having attained qualification to worship the Lord's feet by study of the Vedas, through receiving the sacred thread (śrautena), become bewildered by the results of karma, since they interpret the meaning of the Vedas, which causes the bewilderment. It is said in the Gītā:

**yām imām puṣpitām vācam pravadyant avipaścitāḥ |
veda-vāda-ratāḥ pārtha nānyad astīti vādināḥ ||**

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

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.6 ||

**karmaṇy akovidāḥ stabdhā
mūrkhāḥ paṇḍita-māninaḥ
vadanti cātukān mūḍhā
yayā mādhyā girotsukāḥ**

Those ignorant of how to act without accruing results (**karmaṇy akovidāḥ**) since they are proud (**stabdhā**) and foolish (**mūrkhāḥ**), and think themselves learned (**paṇḍita-māninaḥ**), speak sweet words among themselves (**vadanti cātukān**) because of being bewildered by the promising words of the Vedas (**yayā mādhyā girotsukāḥ mūḍhā**).

They are ignorant because they do not know how to do activities without creating bondage.

Since they are proud, and since they are fools, thinking themselves learned, they do not ask from those who know.

They become bewildered by sweet words such as “We became immortal by drinking soma,” or “Those who observe cāturmasya sacrifices become immortal” “Svarga is a place where there is no heat, cold, fatigue or enemies.”

Consequently, they speak sweet words among themselves such as “We will enjoy with the Apsarās.”

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.7 ||

rajasā ghora-saṅkalpāḥ
kārukā ahi-manyavaḥ
dāmbhikā māninaḥ pāpā
vihasanty acyuta-priyān

Due to the influence of the mode of passion (**rajasā**), they become subject to terrible vows (**ghora-saṅkalpāḥ**) and are excessively lusty (**kārukā**). Their anger is like that of a snake (**ahi-manyavaḥ**). Deceitful, overly proud, and sinful in their behaviour (**dāmbhikā māninaḥ pāpā**), they mock the devotees (**vihasanty acyuta-priyān**).

These people make terrible vows such as “This enemy should die!” due to the increase of rajoguṇa.

They have snake-like anger with ever-increasing anger. They wear wood beads and beg to fill their bellies while worshipping Viṣṇu.

In this way they only attain suffering. They mock the devotees.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.8 ||

vadanti te 'nyonyam upāsita-striyo
grheṣu maithunya-pareṣu cāśiṣaḥ
yajanty asrṣṭāna-vidhāna-dakṣiṇam
vṛtṭyai param ghnanti paśūn atad-vidah

Adoring women in their homes (**upāsita-striyo grheṣu**) dedicated to sex life (**maithunya-pareṣu**), they give each other blessings (**te anyonyam āśiṣaḥ vadanti**) and perform sacrifice without distributing food or gifts (**yajanty asrṣṭāna-vidhāna-dakṣiṇam**), and kill animals (**ghnanti paśūn**) to make a living (**vṛtṭyai param**), not being aware that it is sinful (**atad-vidah**).

They worship young women instead of great sages.

They give each other blessings such as “May you have wealth, garlands, sandalwood and women!”

In their houses sex life is the ultimate engagement.

They perform sacrifices in which there is no distribution of food or donations.

They kill goats in order to make a living without understanding that killing is wrong.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.9 ||

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

With pride (**jāta-smayena**) in wealth, power (**śriyā vibhūtyā**), good birth, education (**abhijanena vidyayā**), renunciation, beauty, strength, and performance of rituals (**tyāgena rūpeṇa balena karmaṇā**), they become foolish and cruel (**andha-dhiyaḥ khalāḥ sataḥ**), and disrespect the devotees along with the Lord (**hari-priyān saha īśvarān avamanyanti**).

Śriyā means “by wealth.”

Vibhūtyā means “by power.”

They disrespect the devotees (sataḥ).

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.10 ||

sarveṣu śaśvat tanu-bhṛtsv avasthitam
yathā kham ātmānam abhīṣṭam īśvaram
vedopagītam ca na śṛṇvate 'budhā
mano-rathānām pravadanti vārtayā

These unintelligent people ('**budhā**) do not hear (**na śṛṇvate**) about the Lord, worthy of worship (**abhīṣṭam īśvaram**) and proclaimed in the Vedas (**veda upagītam**), who is situated in all beings at all times (**sarveṣu tanu-bhṛtsv śaśvat ātmānam avasthitam**), but who is not affected, like the sky (**yathā kham**). Instead they speak continuously about material topics (**pravadanti mano-rathānām vārtayā**).

Though awoken strongly, they do not wake up.

The Lord, like the sky which is not affected by what it pervades, is situated in all beings.

He is worthy of worship, as well as being the punisher, and is glorified in the Vedas.

However these people do not hear about him.

Why?

They speak predominantly of topics about women and eating meat, being thrown with force into material topics, though informed of topics about the Lord by devotees.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.11 ||

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

In this world (**loke**), people are always attracted to sex, meat eating and intoxication (**jantor nityā vyavāya-āmiṣa-madya-sevā**). This is not a rule in the scriptures (**na hi tatra codanā**), but there is an arrangement (**teṣu vyavasthitih**) through marriage and sacrifice (**vivāha-yajña-surā-grahair**) so that they can eventually give up these acts (**āsu nivṛttir iṣṭā**).

“Why are sex life and meat eating condemned if they are prescribed in the Vedas?

It is said ṛtau bhāryām upeyāt: one should approach one’s wife in her season. (Āśvalāyaṇa Śrauta-sūtra)

It is also said huta-śeṣam bhakṣayet: one should eat the remnants of sacrifice.

Sex life, meat eating and intoxication are always attractive and always indulged in.

Sex is natural and meat eating and intoxication are indulged in because of family tradition.

There is thus the need of an injunction for attaining these items.

Codanā means an order to attain what one does not have.

“But it is seen in the Vedas that there are orders to indulge in sex.”

Arrangements have been made for sex, meat eating and intoxication through weddings and sacrifices.

If it is impossible to remain without sex, meat or intoxication, arrangements are made through marriage and sacrifice.

Śruti says sautrāmaṇyām surā-grahān gr̥hṇāti: one drinks liquor in the sautrāmaṇī sacrifice. Permission alone is given for these acts, so it is actually not an order or vidhi.

The goal is extinction of sex, meat eating and intoxication. One should approach one’s wife, but only at the time of when the wife can bear children, avoiding five inauspicious days, only at night, and only when there is a desire for children.

This is done with the intention of encouraging the person to give up these desires.

**vidhir atyantam aprāptau niyamaḥ pākṣike'sati |
tatra cānyatra ca prāptau parisankhyā vidhīyate ||**

A vidhi is a rule that cannot be established except the scriptural statement itself. A vidhi that favors one alternative over others is called niyama. A vidhi is called parisankhyā when it specifies one among different alternatives. Tantra-vārtika, Kumārila

For those who are completely attached to enjoyment through karmas, these definitions have one meaning.

Vidhi means injunctions which are mandatory, formulated because of desire (to restrict desire) or because of other rules.

Examples are as follows. One should perform sandhyā rites daily.

One should take bath in a river during Māgha month. One should not bathe at night. One should bathe during an eclipse of the moon.

Those rules that do not order mandatory action are not called vidhi but a niyama or parisankhyā. When is the rule a niyama or parisankhyā?

Where there is no alternative (pākṣike asati) in an action, where one will still receive criticism or obligation for atonement for not performing the act, it is called a niyama. An example is as follows.

One should approach one's wife at the proper time. "At the proper time" also implied that one does so because of attraction. Not approaching the wife is criticized (subject to atonement), for smṛti says:

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

One who does not approach his wife during her menstrual cycle without doubt such will suffer like the killer of a brāhmaṇa. Parāśara-smṛti 4.15

Therefore this is a niyama.

Thus final meaning of “one should approach one’s wife during her menstrual cycle means “One should not avoid approaching one’s wife during her menstrual cycle.”

In the definition of parisankhyā which is tatra cānyatra ca prāptau parisankhyā vidhīyate, the word tatra means “within the vidhi.” Anyatra ca means anyatra tu.

Thus, where there are conditions (anyatra tu) within the obligatory rule, it is called parisankhyā.

An example is given: one should eat five types of animals with five nails.

When one has a desire to eat meat, one should only five animals with five nails and not others. This is a permission to eat meat under those conditions, but there is no fault in not eating meat.

For persons fixed in renunciation of material enjoyment there is however another meaning to those definitions.

A vidhi exists where there is complete necessity to perform action.

An example is “one should perform sandhyā rites daily.”

Where there is a choice of alternatives (pākṣike sati—instead of asati of the first interpretation) in the vidhi and one is preferred it is called niyama.

An example is imām agr̥bhnan rasanām ṛtasya: one takes the rope of the animal to be sacrificed. The singular case indicates a choice of horse or donkey.

Of these, the horse is preferred, not the donkey. The prohibition of a donkey is implied. Thus there are two types of vidhi: apūrva-vidhi and niyama-vidhi.

What is parisahkhyā? That is explained.

But rules that exist other than vidhi (tatra ca anyatra ca), giving permission where there is desire, are called parisahkhyā.

When one has a desire to eat all meat, eating five types of animals with five nails is prescribed.

Other animals should not be eaten. Eating them produces sin.

For eating meat, five animals with five nails are permitted. No sin is incurred in that.

The conclusion of scripture is that meat eating it is limited, since it gives permission for certain meat only.

Parisāṅkhyā only gives permission.

Similarly, one should approach one's wife and not others' wives for procreation, and not otherwise.

The conclusion of scripture is that one approaches one's wife, but not any woman.

One hears of fault if one does not approach one's wife when she is fertile.

But this is not a fault because it does not transgress the rule.

However if one does not approach one's wife because of hatred or distaste, there is a fault, according to Śrīdhara Svāmī.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.12 ||

**dhanam ca dharmika-phalam yato vai
jñanam sa-vijñanam anupraśanti
grheṣu yuñjanti kalevarasya
mrtyum na paśyanti duranta-vīryam**

The outstanding purpose of wealth is dharma (**dhanam ca dharmika-phalam**), from which arises (**yato vai**) knowledge and realization (**jñanam sa-vijñanam**), after which one attains liberation (**anupraśanti**). However, they employ wealth for maintaining their bodies (**grheṣu yuñjanti**) and do not see (**na paśyanti**) insurmountable (**duranta-vīryam**) death of the body (**kalevarasya mrtyum**).

They are unintelligence because they use wealth for material pleasure.

Dharma is wealth's outstanding result.

From dharma arises spiritual knowledge along with realization, from which liberation arises later.

However, they use wealth for maintaining their bodies and other purposes in their houses.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.13 ||

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

Liquor (**yad surāyāh**) is to be consumed by smelling (**ghrāṇa-bhakṣo vihitah**), and animals' limbs are cut during sacrifice (**tathā paśor ālabhanam**) but they are not killed (**na himsā**). Sex is permitted for producing children (**evam vyavāyah prajayā**), not for enjoyment (**na ratyā**). The people do not know (**na viduḥ**) this purification of their duties (**imam sva-dharmam viśuddham**).

Permission for sex, meat and liquor is not for full indulgence, but rather the opposite.

Smelling liquor is considered drinking it.

One does not drink as much as one can.

Sacrifice of an animal means to cut a limb, not to kill it.

Sex is for producing children, not for enjoyment.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.14 ||

**ye tv anevam-vido 'santah
stabdhah sad-abhimāninaḥ
paśūn druhyanti viśrabdhaḥ
pretya khādanti te ca tān**

Those sinful persons (**ye tv asantah**) who are ignorant of actual religious principles (**anvam-vido**), yet consider themselves to be completely pious (**stabdhah sad-abhimāninaḥ**), without compunction commit violence against innocent animals (**paśūn druhyanti**) who fully trust them (**viśrabdhaḥ**). They will be eaten by the same creatures in their next lives (**pretya khādanti te ca tān**).

They do not know the dharma described.

Not understanding the meaning of statements like “Violence prescribed by scriptures is not violence” they kill living animals.

The animals think, “Our protectors will not kill us. They are playing with us, by showing weapons as a joke.”

Having giving faith to the animals they protected, they kill them. After death, in the next life, the animals will eat them. It is said:

**mām sa bhakṣayitāmutra yasya māmśam ihādmy aham |
etan māmśasya māmśatvaṃ pravadanti manīṣiṇaḥ ||**

The wise say that meat is called māmśa because in next life I will eat the flesh of he (saḥ) who has eaten me (mām). (**Mahabharata**)

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

**bho bhoḥ prajāpate rājan paśūn paśya tvayādhvare
samjñāpitāñ jīva-saṅghān nirghṛṇena sahasraśaḥ**

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

**ete tvām sampratīkṣante smaranto vaiśasaṁ tava
samparetam ayaḥ-kūṭaiś chindanty utthita-manyavaḥ**

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

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.15 ||

dviṣantaḥ para-kāyeṣu
svātmānaṁ harim īśvaram
mṛtake sānubandhe 'smin
baddha-snehāḥ patanty adhaḥ

Killing animals (**dviṣantaḥ para-kāyeṣu**) and hating the Lord (**svātmānaṁ harim īśvaram**), bound by affection (**baddha-snehāḥ**) to their bodies and relatives (**asmin mṛtake sānubandhe**), they fall to hell (**patanty adhaḥ**).

Because they kill animals for meat, or hate others, they hate the Lord (svātmānam).

They are attached to their bodies (mṛtake).

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.16 ||

**ye kaivalyam asamprāptā
ye cātītās ca mūdhatām
trai-vargikā hy akṣaṇikā
ātmānam ghātayanti te**

Those who do not have jñāna for liberation (**ye kaivalyam asamprāptā**), and who are not utterly foolish (**ye ca mūdhatām atītāh**), become absorbed in artha, dharma and kāma (**trai-vargikā hy**). Without any time for hearing about the Lord (**akṣaṇikā**), they kill themselves (**ātmānam ghātayanti te**).

The ignorant, getting mercy from those who know the truth, are delivered.

Those who know the truth are naturally delivered.

But those who are not so ignorant, but do not know the truth, who exist between ignorance and knowledge, fall. That is explained in this verse.

Those who do not have knowledge by which to attain liberation, but who are not foolish like animals, become attached to dharma, artha and kāma, not to jñāna or bhakti.

“Let that be. When an opportunity arises, they will hear about the Lord.” No, they will not obtain even a moment’s opportunity. They kill themselves.

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.17 ||

eta ātma-hano 'śāntā
ajñāne jñāna-māninaḥ
sīdanty akṛta-kṛtyā vai
kāla-dhvasta-manorathāḥ

The killers of the soul (**ete ātma-hanaḥ**), never peaceful (**aśāntā**) and thinking themselves full of knowledge, though they are ignorant (**ajñāne jñāna-māninaḥ**), not doing their real duties (**akṛta-kṛtyā**), with their desires destroyed by time (**kāla-dhvasta-manorathāḥ**), continually suffer (**sīdanty**).

Section-I Camasa describes the condition of those who do not worship the Lord (1-18)

|| 11.5.18 ||

hitvātma-māyā-racitā
gṛhāpatya-suhṛt-striyaḥ
tamo viśanty anicchanto
vāsudeva-parāṅ-mukhāḥ

Giving up (**hitvā**) their houses, children, friends and women (**gṛha-apatya-suhṛt-striyaḥ**) made of the Lord's māyā (**ātma-māyā-racitā**), and opposing the Lord (**vāsudeva-parāṅ-mukhāḥ**), they enter darkness (**tamo viśanty**) though they do not want this (**anicchanto**).

The śruti says:

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

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

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

Section – II

**Karabhajana describes
about the Yugavataras and
Yuga-Dharmas in the 4
Yugas
(19-35)**

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.19 ||

śrī rājovāca

kasmin kāle sa bhagavān
kiṁ varṇaḥ kīdrśo nṛbhiḥ
nāmnā vā kena vidhinā
pūjyate tad ihocyatām

King Nimi said: In what colors (**kiṁ varṇaḥ**) and forms (**kīdrśaḥ**) does the Supreme Lord appear (**sah bhagavān**) in each of the different ages (**kasmin kāle**), with what names (**nāmnā vā**) and by what types of rules is the Lord worshiped (**kena vidhinā pūjyate**) by men (**nṛbhiḥ**)? Please relate all this to me (**tad iha ucyatām**).

Such persons cannot be delivered except by the appearance of the Lord in this world.

Having concluded this, the King asks this question.

Kīdṛśaḥ means “what type of form.”

Section-II Karabhājana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.20 ||

śrī-karabhājana uvāca
kṛtaṁ tretā dvāparaṁ ca
kalir ity eṣu keśavaḥ
nānā-varṇābhidhākāro
nānaiva vidhinejyate

Karabhājana said: In each of the four yugas—Kṛta, Tretā, Dvāpara and Kali (**kṛtaṁ tretā dvāparaṁ ca kalir ity eṣu**)—the Lord (**keśavaḥ**) appears with various complexions (**nānā-varṇā**), names (**abhidhā**) and forms (**ākārah**) and is worshiped by various processes (**nānaiva vidhinā ijyate**).

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.21 ||

kr̥te śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kr̥ṣṇājinopavītākṣān
bibhrad daṇḍa-kamaṇḍalū

In Satya-yuga the Lord is white and four-armed (**kr̥te śuklaś catur-bāhur**), has matted locks and wears a garment of tree bark (**jaṭilo valkala ambaraḥ**). He carries (**bibhrad**) a black deerskin (**kr̥ṣṇa ajina**), a sacred thread (**upavīta**), prayer beads (**akṣān**) and a rod and water pot (**daṇḍa-kamaṇḍalū**).

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

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.22 ||

manuṣyās tu tadā śāntā
nirvairāḥ suhṛdah samāḥ
yajanti tapasā devaṁ
śamena ca damena ca

People in Satya-yuga (**manuṣyās tu tadā**), being peaceful (**śāntā**), nonenvious, friendly to every creature (**nirvairāḥ suhṛdah**) and steady in all situations (**samāḥ**), worship the Supreme Lord by meditation (**yajanti tapasā devaṁ**) and by internal and external sense control (**śamena ca damena ca**).

Tapasā means “by meditation.” Meditation is the process of worship in that age.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.23 ||

hamsaḥ suparṇo vaikunṭho
dharmo yogeśvaro 'malah
īśvaraḥ puruṣo 'vyaktaḥ
paramātmēti gīyate

In Satya-yuga the Lord is glorified by the names Hamsa, Suparṇa, Vaikunṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta and Paramātmā.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.24 ||

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

In Tretā-yuga the Lord appears with a red complexion (**tretāyām rakta-varṇah asau**). He has four arms (**catur-bāhuh**), golden hair (**hiraṇya-keśah**), and wears a triple belt representing initiation into each of the three Vedas (**tri-mekhalah**). Embodying the knowledge of worship by sacrificial performance, which is contained in the Ṛg, Sāma and Yajur Vedas (**trayy-ātmā**), his symbols are the ladle, spoon and other implements of sacrifice (**sruk-sruvādy-upalakṣaṇah**).

He is red in color and his name is Rakta.

He wears a three stranded belt obtained during the initiation ceremony.

He is the form of sacrifice, because he possesses the three Vedas.

Sacrifice is the method of worship in this age.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.25 ||

**taṁ tadā manujā devaṁ
sarva-deva-mayaṁ harim
yajanti vidyayā trayyā
dharmiṣṭhā brahma-vādinah**

In Tretā-yuga, the people (**taṁ tadā manujā**), fixed in dharma (**dharmiṣṭhā**) and sincerely interested in achieving the Absolute Truth (**brahma-vādinah**) worship the Lord (**yajanti harim devaṁ**) who contains within himself all the devatās (**sarva-deva-mayaṁ**) by sacrifices mentioned in the Vedas (**trayyā vidyayā**).

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.26 ||

viṣṇur yajñah ṛṣnigarbhaḥ
sarvadeva urukramah
vṛṣākapiṛ jayantaś ca
urugāya itīryate

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

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.27 ||

dvāpare bhagavāñ śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrīvatsādibhir aṅkaiś ca
lakṣaṇair upalakṣitaḥ

In Dvāpara-yuga the Supreme Lord, with a dark blue complexion (**dvāpare bhagavāñ śyāmaḥ**), wearing yellow garments (**pīta-vāsā**), is marked with Śrīvatsa and other distinctive ornaments and bodily features (**śrīvatsādibhir aṅkaiś ca lakṣaṇair upalakṣitaḥ**).

Śyāma means the color and the name.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.28 ||

**tam tadā puruṣam martyā
mahā-rājopalakṣaṇam
yajanti veda-tantrābhyām
param jijnāsavo nṛpa**

O King (**nṛpa**)! In Dvāpara-yuga men (**tadā martyā**) who desire to know the Supreme Lord (**param jijnāsavah**) worship him (**tam puruṣam yajanti**) in the mood of honoring a great king (**mahā-rāja upalakṣaṇam**), following the prescriptions of both the Vedas and Pañcarātra scriptures (**veda-tantrābhyām**).

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

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.29-30 ||

**namas te vāsudevāya namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya tubhyaṃ bhagavate namaḥ**

**nārāyaṇāya ṛṣaye puruṣāya mahātmane
viśveśvarāya viśvāya sarva-bhūtātmane namaḥ**

Obeisances to you, Vāsudeva (**namas te vāsudevāya**), to your forms of Saṅkarṣaṇa (**namaḥ saṅkarṣaṇāya ca**), Pradyumna and Aniruddha (**pradyumnāyāniruddhāya**), to Nārāyaṇa Ṛṣi (**nārāyaṇāya ṛṣaye**), to the puruṣa, best of personalities (**puruṣāya mahātmane**), the master of this universe (**viśveśvarāya**), the form of the universe (**viśvāya**), the soul within all created entities (**sarva-bhūtātmane namaḥ**).

He offers respects.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.31 ||

iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu

O King (**urv-īśa**)! In this way people in Dvāpara-yuga (**iti dvāpara**) glorified the Lord of the universe (**stuvanti jagad-īśvaram**). Now kindly hear about the form in Kali-yuga (**kalāv api śṛṇu**), worshipped through methods of worship explained in various Pañcarātra scriptures (**tathā nānā-tantra-vidhānena**).

Prahlāda has said:

**ittham nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttam
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam**

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

From this it is understood that most people of Kali-yuga do not know the Lord, since he is covered in Kali-yuga.

That statement is supported in the present verse by making a statement with a hidden meaning.

The words *nānā-tantra-vidhānena kalāu* indicate the prominence of the methods mentioned in the *Pañcarātra* scriptures (tantra) in Kali-yuga used in the Lord's worship, but the phrase conceals another meaning.

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

āsan varṇās trayo hy asya gr̥hṇato 'nuyugam tanuḥ
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ

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

The words tantra-vidhānena mean “by a secret method” or “using an esoteric means.”

Just as śveto dhāvati could mean “The white animal (śvetaḥ) runs” or “The dog (śva) runs from here (itaḥ)” depending on the intention and context, so tantra-vidhānena indicates that following verse will have two meanings. Please listen.

He speaks to the King who is already listening to inspire him to understand the secret which he will speak.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.32 ||

**kr̥ṣṇa-varṇam̐ tviṣākr̥ṣṇam̐ sāṅgopāṅgāstra-pārṣadam̐
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ**

The intelligent people (**su-medhasaḥ**) worship (**yajanti**) the Lord, black in color (**kr̥ṣṇa-varṇam̐**), but shining with brilliance (**tviṣākr̥ṣṇam̐**), who is accompanied by his associates, weapons, major and minor limbs (**sa-aṅga-upāṅga-astra-pārṣadam̐**), chiefly through chanting (**yajñaiḥ saṅkīrtana-prāyair**).

Those who understand the confidential meaning of scriptures (**su-medhasaḥ**) worship the Lord (**yajanti**) who is black internally and golden externally (**kr̥ṣṇa-varṇam̐ tviṣākr̥ṣṇam̐**), who is accompanied by his associates, weapons, major and minor limbs (**sa-aṅga-upāṅga-astra-pārṣadam̐**), chiefly through chanting (**yajñaiḥ saṅkīrtana-prāyair**).

In the case of various Kali-yugas the avatāra's color is black.

However, this color is not gross: it shines (akṛṣṇam) with brilliance (tviṣā) like a sapphire.

In one particular Kali-yuga it is black but also not black (akṛṣṇam), but gaura or yellow, shining externally, since the remaining color in Garga's description after mentioning white, red and śyāma is pīta, yellow.

This avatāra is internally black and externally yellow or golden.

Another meaning of kṛṣṇa-varṇa is “he speaks about the pastimes of Kṛṣṇa.”

The phrase sāṅgopāṅgāstra-pārṣadam has the same meaning for both the normal Kali-yuga avatāras and the covered form.

The intelligent people worship this form by the path of service (yajñaiḥ) predominated by saṅkīrtana.

Only those who have splendid intelligence (sumedhasaḥ) and who understand the real meaning of the statement of Garga tathā pīta idānīm kṛṣṇatām gataḥ (SB 10.8.13) and Prahlāda’s words channaḥ kalau (SB 7.938) and the words of the previous verse kalav api tathā śṛṇu, worship the form of Lord Caitanya and not others.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.33 ||

**dhyeyam sadā paribhava-ghnam abhīṣṭa-doham
tīrthāspadam śiva-viriñci-nutam śaraṇyam
bhr̥tyārti-ham praṇata-pāla bhavābdhi-potam
vande mahā-puruṣa te caraṇāravindam**

O great puruṣa (**mahā-puruṣa**)! O protector of those who bows down (**praṇata-pāla**)! I offer respects to your lotus feet (**vande te caraṇāravindam**) which are the object of constant meditation (**dhyeyam sadā**), which destroy all injury caused by the senses (**paribhava-ghnam**), which award all desires (**abhīṣṭa-doham**), which fulfill the results of visiting all holy places (**tīrthāspadam**), which are worshipped by Śiva and Brahmā (**śiva-viriñci-nutam**), which are worthy of surrender (**śaraṇyam**), which relieve the devotee of distress (**bhr̥tyārti-ham**), and which act as boat to cross the ocean of material life (**bhavābdhi-potam**).

This avatāra generally teaches worship of Kṛṣṇa and Rāma to the people of Kali-yuga.

Two verses glorify these forms.

One should always meditate on this form.

There are no rules about time or place.

As a secondary result, he destroys the injury and insult caused by the senses, wife and other material attachments.

As a secondary result, he fulfills desires.

He is the abode of all holy places.

By meditating on him, the results of bathing in all sacred places are accomplished.

Therefore, one need not worry about the impurity caused by objects, place and action in Kali-yuga, which are difficult to remove.

Proper conduct is mentioned: Śiva and Brahmā bow to him.

He is easily served, and thus is the most worthy object of surrender.

He is affectionate to his devotees, and thus relieves them of suffering.

But he does not depend on the service of his devotees.

O protector of those who bow down!

He protects anyone who simply bows down with the thought of doing service (but does not actually do the service).

He is the boat to cross material existence.

Brahmā also describes this:

tvayy ambujākṣākhila-sattva-dhāmnī
samādhināveśita-cetasaike
tvat-pāda-potena mahat-kṛtena
kurvanti govatsa-padam bhavābdhim

O lotus-eyed Lord (**ambujākṣa**), by concentrating one's meditation (**eke samādhinā āveśita-cetasā**) on Your lotus feet, which are the reservoir of all existence (**tvayy akhila-sattva-dhāmnī**), and by accepting those lotus feet as the boat by which to cross the ocean of nescience (**tvat-pāda-potena**), one follows in the footsteps of mahājanas [great saints, sages and devotees] (**mahat-kṛtena**). By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf (**kurvanti govatsa-padam bhavābdhim**). SB 10.2.30

But the devotee is not even aware when he has crossed the ocean of material life.

That is the meaning of this statement.

This is a glorification of Lord Caitanya by taking another meaning of the words.

Thus mahā-puruṣa means “O great person! O paramahansa! Best of the great sages!”

You are glorified by Haridāsa and Advaita (śiva-virñcinutam).

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.34 ||

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād arañyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

O great puruṣa (**mahā-puruṣa**)! I offer respects (**vande**) to the lotus of feet of you (**te caraṇāravindam**) who gave up (**tyaktvā**) Sītā who was worshipped by the devatās (**surepsita-rājya-lakṣmīm**) and hard to give up (**su-dustyaja**). I offer respects to you who, fixed in dharma (**dharmiṣṭha**), went to the forest (**yad agād arañyam**), obeying the words of your father (**ārya-vacasā**), and who pursued a false deer (**māyā-mṛgaṁ anvadhāvad**) desired by Śītā (**dayita īpsitam**).

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.34 ||

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād arañyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

O Mahāprabhu (**mahā-puruṣa**)! I offer respects (**vande**) to the lotus feet of you (**te caraṇāravindam**) who gave up (**tyaktvā**) a wife hard to give up (**su-dustyaja rājya-lakṣmīm**), whose devotion to you was desired by the devatās (**surepsita**). I offer respects to you who, fixed in dharma (**dharmiṣṭha**), obeyed the curse of a brāhmaṇa (**ārya-vacasā**), went to the forest (**yad agād arañyam**) and pursued materialistic men (**māyā-mṛgaṁ anvadhāvad**) to give them prema by your mercy (**dayita īpsitam**).

The Lord gave up royal Lakṣmī worshipped by the devatās and hard to give up.

He went the forest.

Why?

Did he go to see weakness in his kingdom?

No, fixed in dharma, he went out of devotion to his father, Daśaratha, following his words.

He was controlled by the prema of his beloved.

He followed the golden deer desired by Sītā. I offer respects to that Lord.

There is another meaning.

He gave up his beloved Lakṣmī who was more difficult to give up than the life airs (asu-dustyāja), and whose faithful presence with her husband was desired by the devatās.

He went to the forest.

Why?

He went on the word of the brāhmaṇa who tore his sacred thread while cursing him, “May the happiness of your family life be destroyed!”

He was the best among all persons following dharma and thus accepted the curse of the brāhmaṇa, thinking “The word of the brāhmaṇa should not go in vain.”

Going to the forest, what did he do?

He sought out persons who were chasing the form of māyā—wife, sons and wealth.

He pursued men who were absorbed in saṃsāra.

Out of great compassion (dayitayā) he desired to touch such persons drowning in the ocean of saṁsāra by embracing them (svābhīpsitam), in order to drown them in the ocean of prema.

This indicates Lord Caitanya's causeless mercy.

Section-II Karabhajana describes about the Yugavataras and Yuga-Dharmas in the 4 Yugas (19-35)

|| 11.5.35 ||

evam yugānurūpābhyām
bhagavān yuga-vartibhiḥ
manujair iyyate rājan
śreyasām īśvaro hariḥ

O King (**rājan**)! The Supreme Lord (**bhagavān hariḥ**), the giver of all desirable benefits (**śreyasām īśvarah**), is worshipped (**iiyate**) by men in different yugas (**yuga-vartibhiḥ manujair**) by these forms and names (**evam yugānurūpābhyām**).

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

**kathyante varṇanāmābhyām śuklaḥ satya-yuge hariḥ |
raktaḥ śyāmaḥ kramāt kṛṣṇas tretāyām dvāpare kalau ||**

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

In Satya-yuga the Lord is also called Hamsa and Suparṇa.

In Treta-yuga he is called Viṣṇu and Yajña.

In Dvāpara-yuga he is called Vāsudeva and Saṅkarṣaṇa.

These have been mentioned in the previous verses.

In Kali-yuga other names also exist, as in previous ages, but are not mentioned, in order that the secret of Lord Caitanya's appearance is not revealed.

Section – III

Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

Section-III Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

|| 11.5.36 ||

**kalim sabhājayanty āryā
guṇa-jñāḥ sāra-bhāginah
yatra saṅkīrtanenaiva
sarva-svārtho 'bhilabhyate**

Those who are actually advanced in knowledge (**āryā**), who know quality (**guṇa-jñāḥ**), who have accepted the best (**sāra-bhāginah**), praise Kali-yuga (**kalim sabhājayanty**) because in this fallen age (**yatra**) all perfection of life can easily be achieved (**sarva-svārtho abhilabhyate**) by the performance of saṅkīrtana (**saṅkīrtanena eva**).

Among the four yugas which is the best?

Those who know the quality of preaching through kīrtana, who have accepted the best without the bad, glorify Kali.

“How can they accept the best part of Kali when Kali is full of faults?”

Though it has unlimited faults, it also has unlimited good qualities.

In Kali-yuga, everything attained in other yugas is attained by saṅkīrtana.

It is said:

**dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam**

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

Section-III Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

|| 11.5.37 ||

na hy ataḥ paramo lābho
dehinām bhrāmyatām iha
yato vindeta paramām
śāntim naśyati saṁsṛtiḥ

For the conditioned souls (**dehinām**) wandering in this world (**bhrāmyatām iha**), there is no greater attainment than saṅkīrtana (**na hy ataḥ paramo lābho**), from which (**yato**) one obtains bhakti, full of peace (**vindeta paramām śāntim**), and by which saṁsāra is destroyed (**naśyati saṁsṛtiḥ**).

This verse describes the essence of all attainments.

The greatest attainment for those who are wandering in this world is sañkīrtana, from which one attains bhakti, the highest object which is full of peace.

Śāntim modifies paramām.

Section-III Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

|| 11.5.38-40 ||

kṛtādiṣu prajā rājan kalāv icchanti sambhavam
kalau khalu bhaviṣyanti nārāyaṇa-parāyaṇāḥ

kvacit kvacin mahā-rāja draviḍeṣu ca bhūriśaḥ
tāmraparṇī nadī yatra kṛtamālā payasvinī

kāverī ca mahā-puṇyā praticī ca mahā-nadī
ye pibanti jalam tāsām manujā manujeśvara
prāyo bhaktā bhagavati vāsudeve 'malāśayāḥ

Section-III Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

O King (**rājan**)! The inhabitants of Satya-yuga and other ages (**kṛtādiṣu prajā**) eagerly desire to take birth in this age of Kali (**kalāv icchanti sambhavam**), since in this age (**kalau**) there will be many devotees of the Supreme Lord, Nārāyaṇa (**khalu bhaviṣyanti nārāyaṇa-parāyaṇāḥ**). These devotees will appear in various places (**kvacit kvacit**) but will be especially numerous in South India and places like Bengal (**draviḍeṣu ca bhūriśaḥ**). O master of men (**manujeśvara**), in the age of Kali those persons who drink the waters of the holy rivers of South India (**ye pibanti jalam tāsām**), such as the Tāmraparṇī, Kṛtamālā, Payasvinī (**tāmraparṇī nadī kṛtamālā payasvinī**), the extremely pious Kāverī (**kāverī ca mahā-puṇyā**) and the Praticī Mahānadī (**praticī ca mahā-nadī**), will almost all (**prāyah**) be pure hearted (**amalāśayāḥ**) devotees of the Supreme Lord Vāsudeva (**bhagavati vāsudeve bhaktā**).

Pure bhakti arising from devotee association is generally available in Kali-yuga.

Where there are many devotees dedicated to Nārāyaṇa who desire only bhakti, bhakti will arise by their association and this will become prema-bhakti.

That is what is expressed here.

The word ca indicates other places like Bengal.

Section-III Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

|| 11.5.41 ||

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

O King (**rājan**)! One who has given up all varṇāśrama duties (**yaḥ parihṛtya kartam**) and has taken full shelter of the lotus feet of Mukunda (**sarvātmanā mukundaṁ śaraṇam gataḥ**), who offers shelter to all (**śaraṇyam**), is not a debtor to or servant (**na kiṅkaro nāyam ṛṇī ca**) of the devatās, great sages, ordinary living beings, relatives or Pitṛs (**deva-rṣi-bhūta-āpta-nṛṇām pitṛṇām**).

This verse shows that bhakti is devoid of the troubles caused by daily and occasional duties such as śrāddha rites and tarpaṇas.

Āpta refers to those who give nourishment such as mother and father.

Devatās refers to the devatās of the five sacrifices.

One involved in karmas is the debtor and servant of the devatās, sages, living beings, parents, and Pitṛṣ.

He daily performs the five sacrifices for them. [Note: The sacrifices are deva-yajña, bhūta-yajña, brahma-yajña, nṛ-yajña and pitṛ-yajñā.]

Smṛti says parikṣānam ṛṇārtham karma kārayet: one should perform karmas for destroying debts.

That is not so for the devotee who has surrendered completely to Mukunda.

It is just like a person who, on being accepted as the servant of the emperor of the earth, cannot be the servant of the ruler of a province.

This person has given up all prescribed varṇāśrama duties (kartam) or has give up all distinctions.

When one worships Viṣṇu all worship of devatās and Pitṛs is accomplished as is stated elsewhere:

yathā taror mūla-niṣecanena
tr̥pyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā

Just as the branches and twigs are satisfied (**yathā tr̥pyanti tat-skandha-bhujupaśākhāḥ**) by watering the root (**taror mūla-niṣecanena**), and just as the senses are satisfied (**yathā indriyāṇām**) by nourishing the life air (**prāṇa upahārāt**), by worshipping the Supreme Lord (**tathā eva acyuta ijyā**) all are worship is accomplished (**sarva arhaṇam**). SB 4.31.14

The Lord himself has said:

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

As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**).

SB 11.20.9

Thus the devotee has far surpassed the qualification for karma.

Section-III Glorification of Kali-Yuga and Sankirtan Yajna (36-42)

|| 11.5.42 ||

sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam kathañcid
dhunoti sarvaṁ hr̥di sanniviṣṭaḥ

One who has thus given up all other engagements (**tyakta anya-bhāvasya**) and has taken full shelter at the lotus feet of Hari (**sva-pāda-mūlam bhajataḥ**), the Supreme Personality of Godhead (**pareśaḥ**), is very dear to the Lord (**hariḥ priyasya**). Indeed, if such a surrendered soul accidentally commits some sinful activity (**kathañcid yad vikarma**), the Supreme Personality of Godhead, who is seated within everyone's heart (**sarvaṁ hr̥di sanniviṣṭaḥ**), immediately takes away (**dhunoti**) the reaction to such sin (**yac utpatitam**).

Having negated all prescribed karmas, now the sage negates atonement for committing sinful acts.

A person who has given up the thought of obligation to worship the devatās should not have a tendency to commit sin.

If however by illusion this happens, the Lord destroys the reaction.

“But it is seen that masters punish their servants when the servants commit sin. The Lord should also punish his servants.”

The devotee will not be punished because he is dear to the Lord. That is the Lord's great quality (pareśah).

“Does the devotee not perform worship to destroy sin?”

The Lord is situated in the heart of all beings.

The Lord with his inherent powers does not depend on the devotee having to request this.

Section – IV

**Narada Muni's concluding
words
(43-52)**

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.43 ||

śrī-nārada uvāca
dharmān bhāgavatān ittham
śrutvātha mithileśvaraḥ
jāyanteyān munīn prītaḥ
sopādhyāyo hy apūjayat

Nārada said: Having thus heard (**ittham śrutvā**) the science of devotional service (**bhāgavatān dharmān**), Nimi, the King of Mithilā (**atha mithileśvaraḥ**), felt extremely satisfied (**prītaḥ**) and, along with the sacrificial priests (**sa upādhyāyo**), offered respectful worship (**apūjayat**) to the sagacious sons of Jayantī (**jāyanteyān munīn**).

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.44 ||

tato 'ntardadhire siddhāḥ
sarva-lokasya paśyataḥ
rājā dharmān upātiṣṭhann
avāpa paramām gatim

The perfect sages (**siddhāḥ**) then disappeared (**tato antardadhire**) before the eyes of everyone present (**sarva-lokasya paśyataḥ**). King Nimi (**rājā**), fixed in the principles of spiritual life (**dharmān upātiṣṭhann**), achieved the supreme goal (**avāpa paramām gatim**).

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.45 ||

tvam apy etān mahā-bhāga
dharmān bhāgavatān śrutān
āsthitaḥ śraddhayā yukto
niḥsaṅgo yāsyase param

O greatly fortunate Vasudeva (**mahā-bhāga**)! Simply apply with faith (**śraddhayā yukto**) these principles of devotional service (**etān bhāgavatān dharmān**) which you have heard (**śrutān**), and thus, being free from material association (**niḥsaṅgo āsthitaḥ**), you will attain the Supreme Lord (**yāsyase param**).

A nitya-siddha devotee with identity as Kṛṣṇa's father (Vasudeva) has an eternal body like the Lord, but by the will of the Lord, he becomes submerged in longing for rasa in bhakti.

Thus Nārada, seeing Vasudeva absorbed in the mood of an ordinary person, teaches him as if he were an ordinary person.

Nārada makes him happy by praising Vasudeva's good fortune in six verses.

You will attain the Supreme Lord (param).

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.46 ||

yuvayoḥ khalu dampatyor
yaśasā pūritam jagat
putratām agamad yad vām
bhagavān īśvaro hariḥ

The whole world has become filled with (**khalu pūritam jagat**) the glories of you and your good wife (**yuvayoḥ dampatyoh**) because the Supreme Lord (**yad bhagavān īśvaro hariḥ**) has taken the position of your son (**vām putratām agamad**).

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.47 ||

darśanāliṅganālāpaiḥ
śayanāsana-bhojanaiḥ
ātmā vām pāvitaḥ kṛṣṇe
putra-snehaṁ prakurvatoḥ

You and your wife Devakī (**vām**), having manifested love for Kṛṣṇa and accepted him as your son (**kṛṣṇe putra-snehaṁ prakurvatoḥ**), have purified your selves (**ātmā pāvitaḥ**) by seeing him, embracing him, speaking with him (**darśana āliṅgana ālāpaiḥ**), resting with him, sitting together with him and taking your meals with him (**śayana-āsana-bhojanaiḥ**).

|| 11.5.48 ||

vaireṇa yaṁ nṛpatayaḥ śiśupāla-pauṇḍra-
śālvādayo gati-vilāsa-vilokanādyaiḥ
dhyāyanta ākr̥ta-dhiyaḥ śayanāsanādau
tat-sāmyam āpur anurakta-dhivāṁ punaḥ kim

Inimical kings (**nṛpatayaḥ**) like Śiśupāla, Pauṇḍraka and Śālva (**śiśupāla-pauṇḍra-śālvādayo**), while they were lying down, sitting or engaging in other activities (**śayana-āsana-ādau**), enviously meditated (**vaireṇa dhyāyanta**) upon the bodily movements of the Lord (**gati**), his sporting pastimes (**vilāsa**), and his loving glances (**vilokanādyaiḥ**). Being thus always absorbed in Kṛṣṇa (**yaṁ ākr̥ta-dhiyaḥ**), they achieved positions in the spiritual world (**tat-sāmyam āpuḥ**). What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood (**anurakta-dhivāṁ punaḥ kim**)?

“But thinking of the Lord as one’s son gives rise to obstacles, since we see that as parents we offended the Lord.”

No, that is not so.

Even those who become absorbed in Kṛṣṇa with hatred become successful.

What to speak of those who serve him with devotion!

Those who thought of Kṛṣṇa’s form with its movement and glances, but not its sweetness, while lying down or sitting, attained sāyujya or sārūpya (sāmyam).

How much more the devotees will attain!

There is no possibility of offense for those devotees.

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.49 ||

māpatya-buddhim akr̥thāḥ
kṛṣṇe sarvātmaniśvare
māyā-manuṣya-bhāvena
gūḍhaiśvare pare 'vyaye

Do not think (**mā akr̥thāḥ**) that the Supreme Lord, the soul of all beings (**kṛṣṇe sarvātmani śvare**), who conceals his powers (**gūḍhaiśvare**), makes a show of appearing to be your son (**apatya-buddhim**). Having human form as his svarūpa, he hides his powers (**māyā-manuṣya-bhāvena**) but remains with undiminished powers (**pare avyaye**).

You should think of Kṛṣṇa with attachment, not indifference.

Do not think that Kṛṣṇa is the Supreme Lord and just makes an appearance of being your son, though he actually is not.

Think “He is my son.”

“But how can the Lord become the son of a mortal like me?”

As a human, he hides his powers by his mercy.

Then as a human he becomes the son of you, another human.

But even then, he remains supreme with all powers undiminished (pare avyaye).

The word māyā is used to awaken Vasudeva to the truth.

Actually Kṛṣṇa's human form is his svarūpa.

It is not illusory.

Thus māyā here means svarūpa.

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.50 ||

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

The Lord descended (**avatīrṇasya**) to kill the demoniac kings (**asura-rājanya-hantave**) who were the burden of the earth (**bhū-bhāra**), to protect the saintly devotees (**satām guptaye**), and to award liberation to the demons and prema to the devotees (**nirvṛtyai**). His fame has spread throughout the universe (**yaśo loke vitanyate**).

The Lord appeared to kill the kings who were a burden to the earth, to protect the devotees and to give pleasure to both by giving sāyujya to the demons and prema to the devotees.

Thus the Lord cannot be accused of being biased or hateful.

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.51 ||

śrī-śuka uvāca
etac chrutvā mahā-bhāgo
vasudevo 'ti-vismitaḥ
devakī ca mahā-bhāgā
jahatur moham ātmanaḥ

Śukadeva Gosvāmī said: Having heard this narration (**etat śrutvā**), the greatly fortunate Vasudeva (**mahā-bhāgo vasudevah**) was completely struck with wonder (**ati-vismitaḥ**). Thus he and his most blessed wife Devakī (**devakī ca mahā-bhāgā**) gave up their ignorance concerning Kṛṣṇa awarding liberation to demons (**jahatur ātmanaḥ moham**).

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

Section-IV Narada Muni's concluding words (43-52)

|| 11.5.52 ||

itihāsam imaṁ puṇyam
dhārayed yaḥ samāhitaḥ
sa vidhūyeha śamalam
brahma-bhūyāya kalpate

Anyone who meditates (**yaḥ dhārayed**) on this pure historical narration (**itihāsam imaṁ puṇyam**) with attention (**samāhitaḥ**) will destroy ignorance in this very life (**sah vidhūya iha śamalam**) and thus achieve liberation (**brahma-bhūyāya kalpate**).

Destroying ignorance (śamalam) he will attain liberation.