

Canto Eleven – Chapter Ten

The Nature of Fruitive
Activity

The Futility of Karma
Rituals

Section – I

The process of
disentanglement -
Practice of Jnana Yoga (1
-13)

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.1 ||

śrī-bhagavān uvāca
mayoditeṣv avahitaḥ
sva-dharmeṣu mad-āśrayaḥ
varṇāśrama-kulācāram
akāmātmā samācaret

The Supreme Lord said: Taking full shelter in me (**mad-āśrayaḥ avahitaḥ**) through bhakti (**sva-dharmeṣu**) as explained by me (**mayā uditeṣu**), while being without material desire (**akāmātmā**), one should practice varṇāśrama (**varṇāśrama-kulācāram samācaret**).

In the Tenth Chapter jñāna, the bondage of the jīva because of relationship with his body and the philosophy of Jaimini as well as its refutation are presented.

Having presented teachings, the Lord now teaches the sādhana.

Taking shelter of the dharma explained in the Pañcarātra scriptures by me, perform varṇāśrama duties.

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.2 ||

**anvīkṣeta viśuddhātmā
dehinām viṣayātmanām
guṇeṣu tattva-dhyānena
sarvārambha-viparyayam**

By meditation on his spiritual goal in relation to happiness from sense objects (**guṇeṣu tattva-dhyānena**), the purified soul (**viśuddhātmā**) should see (**anvīkṣeta**) that all endeavors of persons dedicated to material enjoyment (**viṣayātmanām dehinām sarvārambha**) give opposite results (**viparyayam**).

How does one become free of material desires?

By meditation on his spiritual goal in relation to the happiness derived from sense objects, he should see that all endeavors give opposite results.

He should see this repeatedly.

Becoming convinced of this, he then becomes devoid of material desires

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.3 ||

suptasya viṣayāloko
dhyāyato vā manorathaḥ
nānātmakatvād viphalas
tathā bhedātma-dhīr guṇaiḥ

Just as objects seen in dreams (**suptasya viṣayāloko**) or in the waking mind (**dhyāyato vā**) yield no spiritual results (**viphalah**) since they depend on material objects (**nānā ātmakatvād manorathaḥ**), intelligence depending on material objects (**tathā bhedātma-dhīr**) using the material senses (**guṇaiḥ**) yields no spiritual results (**viphalah**).

Because material results are destructible, they are equivalent of their non-attainment. Spiritual results are not obtainable by material senses.

That is explained in this verse.

Because of taking support of many material objects, these perceptions in sleep have no spiritual result.

Because the intelligence takes support of various material objects (bhedaṭma), by the material senses (guṇaiḥ), it yields no spiritual result.

Intelligence simply being individually aware of various objects made of the guṇas by means of the senses does not yield spiritual results.

The results are like objects experienced in dreams, generated from the mind, since they take support of material objects either auspicious or inauspicious.

But intelligence which takes support of the Lord alone yields spiritual results.

There is oneness in this perception of intelligence, concerning the Lords' form, qualities pastimes and devotees, since one cannot separate them, since they are all spiritual and since they are all auspicious.

It is said:

vyavasāyātmikā buddhir ekeha kuru-nandana |
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām ||

Resolute intelligence is only one in this process, O son of the Kurus.

The intelligence of those who are irresolute has many branches of action and unlimited desires. BG 2.41

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.4 ||

nivṛttaṁ karma seveta
pravṛttaṁ mat-paras tyajet
jijñāsāyām sampravṛtto
nādrīyet karma-codanām

The person dedicated to me (**mat-parah**) engages in karmas without desire (**nivṛttaṁ karma seveta**) and gives up karmas for material results (**pravṛttaṁ tyajet**). The person completely fixed in yogārūḍha (**jijñāsāyām sampravṛtto**) does not care (**nādrīyet**) for daily or periodic karmas (**karma-codanām**).

The person whose intelligence takes support of me alone performs actions without desire and gives up karmas for material results.

A person who is situated in the stage after inquiry, who has reached the stage of yogārūḍha, does not care for daily or periodic karmas since he is not qualified for that.

It is said:

āruruḥṣor muner yogaṁ karma kāraṇam ucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate ||
yadā hi nendriyārtheṣu na karmaṣv anuṣajjate |
sarva-saṅkalpa-sannyāsī yogārūḍhas tadocyate ||

For the sage wishing to attain yoga, action is said to be the cause of elevation.

For the sage who has already attained yoga, cessation of action is said to be the cause of maintaining that state.

When a person has no attachment to the sense objects or to action to attain them, having renounced all desires, he is called yogārūḍha—

one who has attained steady meditation. BG 6.3-4

The process of disentanglement - Practice of Jñāna Yoga (1 -13)

|| 11.10.5 ||

yamān abhīkṣṇam seveta
niyamān mat-parah kvacit
mad-abhijñam gurum śāntam
upāsita mad-ātmakam

The person dedicated to me (**mat-parah**) should always respect (**abhīkṣṇam seveta**) the prohibitions like non-violence (**yamān**) and the rules such as cleanliness (**niyamān**). He should serve (**upāsita**) the peaceful guru (**gurum śāntam**) who knows me (**mad-abhijñam**), who is not different from me (**mad-ātmakam**).

However this person should respectfully follow prohibitions like non-violence, and to the best of his ability observe rules like cleanliness.

The Lord will explain this further in the Nineteenth Chapter.

He should worship the guru with great affection.

The process of disentanglement - Practice of Jnana Yoga (1 - 13)

|| 11.10.6 ||

amāny amatsaro dakṣo
nirmamo dr̥ḍha-sauhr̥dah
asatvaro 'rtha-jijñāsur
anasūyur amogha-vāk

The disciple should be without pride (**amāny**), without selfishness (**amatsaro**), without possessiveness (**nirmamo**) and without laziness, and should have firm faith in guru and the Lord (**dr̥ḍha-sauhr̥dah**). He should be patient in attaining his goal (**asatvaro**), desirous of knowing the truth (**artha-jijñāsur**), free of envy (**anasūyur**) and controlled in speech (**amogha-vāk**).

The qualities of the disciple are described.

He should be devoid of possessiveness (nimamaḥ) and should have strong affection for guru and the Lord.

He is not hasty in attaining his desired goal (asatvaraḥ).

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.7 ||

jāyāpatya-gr̥ha-kṣetra-
svajana-draviṇādiṣu
udāsīnaḥ samaṁ paśyan
sarveṣv artham ivātmanaḥ

One should see (**paśyan**) one's real self-interest in life (**ātmanaḥ artham iva**) in all circumstances (**sarveṣu**) and should therefore remain detached (**udāsīnaḥ**) from wife, children, home, land (**jāyā-apatya-gr̥ha-kṣetra**), relatives, friends, wealth and other things (**svajana-draviṇa ādiṣu**).

By what type of consideration does lack of possessiveness take place?

One should see neutrally one's possessions such as gold and silver.

One should have possessiveness only until attaining what is necessary for survival, and not longer than that.

One should view one's wife and children similarly. One should not have possessiveness because one sees that possessiveness is an impediment to full surrender to the Lord.

The son of Citraketu said:

|| 6.16.6 ||

yathā vastūni paṇyāni
hemādīni tatas tataḥ
paryaṭanti nareṣv evaṁ
jīvo yoniṣu karṣu

Just as commodities (**yathā vastūni paṇyāni**) and coins (**hema ādīni**) pass among many people (**tataḥ tataḥ**), the jīva wanders (**evaṁ jīvah paryaṭanti**) into various wombs (**nareṣu yoniṣu**) with various fathers and mothers (**karṣu**).

|| 6.16.7 ||

nityasyārthasya sambandho
hy anityo drśyate nṛṣu
yāvad yasya hi sambandho
mamatvaṁ tāvad eva hi

It is seen (**drśyate**) that the relationships of one object (**nityasya arthasya sambandhah**) with many people (**nṛṣu**) are temporary (**hy anityah**). As long as the relationship lasts (**yāvad yasya hi sambandho**), one has possessiveness of the object (**mamatvaṁ tāvad eva hi**).

But one should not lack possessiveness of guru and the Lord.

Thus it is said one should have firm attachment to them (dr̥dah-sauhr̥dah).

The process of disentanglement - Practice of Jnana Yoga (1 - 13)

|| 11.10.8 ||

**vilakṣaṇaḥ sthūla-sūkṣmād
dehād ātmekṣitā sva-dṛk
yathāgnir dāruṇo dāhyād
dāhako 'nyaḥ prakāśakaḥ**

The ātmā (**ātmā**), self-revealing (**sva-dṛk**), the observer (**īkṣitā**), is different from the subtle and gross bodies (**sthūla-sūkṣmād vilakṣaṇaḥ**), just as fire (**yathā agnih**), the burning agent (**dāhako**) and illuminator (**prakāśakaḥ**), is different (**anyaḥ**) from wood, which is burned (**dāruṇo dāhyād**), since the revealer is different from the revealed (**implied**).

One should not think the body is the self.

The ātmā, the giver of consciousness, the seer or perceiver, is different from the subtle and gross bodies made of dull matter, which are objects of perception.

The jīva has a small amount of consciousness.

The ātmā which perceives itself (sva-dṛk) is different from material objects which are its objects of perception.

Thus, how can the ātmā think the body is itself?

Though Paramātmā is also self-perceiving, the jīva is perceived by the Paramātmā.

Though jīva is revealed by Paramātmā, jīva also has some power to reveal.

Though gold and silver are illuminated by the sun, they have some power of illumination as well.

An example is given of the difference between body and soul (or Paramātmā).

Fire, a burning agent, is different from wood, which is burned, because the revealer, fire (prakāśakaḥ), is different from what is revealed, wood.

Just as the fire remains covered by the wood, the jīva is covered by ignorance.

And just as fire burns wood and becomes uncovered by it, the jīva at the stage of knowledge becomes the burner of ignorance by his knowledge.

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.9 ||

nirodhotpatty-aṇu-br̥han-
nānātvam̐ tat-kṛtān guṇān
antaḥ praviṣṭa ādhatta
evam̐ deha-guṇān paraḥ

Just as fire, on entering wood (**antaḥ praviṣṭa**), may appear to manifest, die (**nirodha-utpatty**), be weak, or be brilliant (**aṇu-br̥hat**), the ātmā (**evam̐ paraḥ**), entering a material body (**antaḥ praviṣṭa**), accepts (**ādhatta**) particular bodily characteristics (**nānātvam̐ tat-kṛtān guṇān**).

Just as one mistakes the qualities of wood such as its tendency to be destroyed to be those of fire, though the qualities of wood do not actually reside in fire, one mistakes the qualities of the body such as its perishable nature to be those of the soul.

Fire, entering wood, seems to assume qualities like destruction.

The ātmā (paraḥ), entering the body, assumes qualities of the body such as destruction, out of man's misconception.

Just as fire is said to take various forms, such as birth, death, small or big, the ātmā is said to take birth and die.

Though there is many different jīvas, one jīva such as a devatā attains variety by accepting various types of bodies one after the other or simultaneously.

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.10 ||

yo 'sau guṇair viracito
deho 'yaṁ puruṣasya hi
saṁsāras tan-nibandho 'yaṁ
puṁso vidyā cchid ātmanaḥ

The jīva (**ayaṁ puṁsah**) is bound to saṁsāra (**saṁsāras tad-nibandhah**) by the imposition of the subtle and gross bodies (**asau guṇair dehaḥ**) made (**viracito**) of the Lord's māyā (**puruṣasya hi**). Vidyā cuts this bondage of the jīva (**vidyā cchid ātmanaḥ**).

“Fire takes on the qualities of wood by contact with wood.

How does the ātmā have a relation with the body and its qualities when it does not mix with them?

How does one destroy that relationship?”

The subtle body and the gross body are made of māyā’s guṇas which are dependent on the Lord (puruṣasya).

Saṁsāra of the jīva (puṁsaḥ) means bondage to those bodies.

Though they do not have a relationship, the bodies are imposed on the jīva.

. The imposition of the body on the jīva takes place by the inconceivable śakti called avidyā or ignorance.

Complete bondage (nibandhaḥ) occurs.

Because of this complete bondage, his vidyā-śakti, by the Lord's mercy, is the destroyer of that bondage of the jīva.

The process of disentanglement - Practice of Jnana Yoga (1 -13)

|| 11.10.11 ||

**tasmāj jijnāsayātmānam
ātma-stham kevalam param
saṅgamyā nirased etad
vastu-buddhim yathā-kramam**

After understanding (**tasmād saṅgamyā**) the pure ātmā (**kevalam param ātmānam**) situated within the gross and subtle bodies (**ātma-stham**) by careful inquiry and analysis (**jijnāsayā**), one should gradually give up (**yathā-kramam nirased**) material thinking in relation to the body (**etad**

vastu-buddhim)

Knowing the ātmā, completely untouched (param), situated within the gross and subtle bodies by careful analysis,

one should gradually give up material thinking in relation to the body by increasing sādhana.

The process of disentanglement - Practice of Jñāna Yoga
(1 -13)

|| 11.10.12 ||

ācāryaḥ araṇīr ādyaḥ syād
ante-vāsy uttarāraṇiḥ
tat-sandhānam pravacanam
vidyā-sandhiḥ sukhāvahaḥ

The guru (ācāryaḥ) is the wood base (ādyaḥ araṇīr syād), the student (ante-vāsy) is the wood on top (uttarāraṇiḥ), the teachings (pravacanam) are the kindling stick (tat-sandhānam), and knowledge (vidyā), which brings bliss (sukhāvahaḥ), is the fire (sandhiḥ).

To make clear that knowledge obtained from the guru can destroy avidyā and its effects, the arousal of knowledge is described through analogy with producing fire.

Ādyaḥ is the lower piece of wood. Sandhānam, the stick in the middle which is rotated, is compared to the instructions.

Fire, which appears in the middle, is compared to vidyā or knowledge.

Śruti says

ācāryaḥ pūrva-rūpam | antevāsy uttara-rūpam | vidyā
sandhiḥ | pravacanaṁ sandhānam:

the guru is the bottom wood and the disciple is the top wood, knowledge is the fire and the teachings are the kindling stick. (Taittirīya Upaniṣad 1.3.3)

|| 11.10.13 ||

**vaiśārādī sāti-viśuddha-buddhir
dhunoti māyām guṇa-samprasūtām
gunāṁś ca sandahya yad-ātmam etat
svayaṁ ca śāmyaty asamid yathāgniḥ**

Pure vidyā (**sā ati-viśuddha-buddhir**) arising from the Lord (**vaiśārādī**) destroys (**dhunoti**) avidyā in the form of the gross and subtle bodies (**māyām**), which arise from the guṇas (**guṇa-samprasūtām**). After destroying (**sandahya**) avidyā (**etat**) and the guṇas (**yad-ātmam gunāṁś ca**), vidyā itself is destroyed (**svayaṁ ca śāmyaty**), just as a fire goes out when deprived of fuel (**yathā asamid agniḥ**).

Knowledge is compared to fire. Vidyā, very pure knowledge coming from the Lord, (viśārādī) destroys māyā made of avidyā, ignorance, in the form of the imposition of the subtle and gross bodies (yad ātmam), the bondage of saṁsāra.

After destroying its qualities as well, vidyā itself is destroyed just as fire goes out when fuel is exhausted.

Then, by pure bhakti which has also been practiced along with vidyā (jñāna-miśra-bhakti), one attains śānti-rati and then residence on the planet of the Lord. It is said:

**bhaktir muktyaiva nirvighnety ātta-yukta-viraktatāḥ |
anujjhita-mumukṣā ye bhajante te tu tāpasāḥ ||15||**

The practitioners of austerity who attain śānti-rati are those who worship the Lord while practicing yukta-vairāgya without giving up the desire for liberation, since obstacles to bhakti are destroyed by attaining liberation. BRS 3.1.15

Section II

Lord Krsna refutes the
Philosophy of Karma-
Mimamsa(14 -34)

|| 11.10.14-16 ||

athaiṣām karma-kartṛṇām bhoktṛṇām sukha-duḥkhayoḥ
nānātvam atha nityatvam loka-kālāgamātmanām
manyase sarva-bhāvānām samsthā hy autpattikī yathā
tat-tad-ākṛti-bhedena jāyate bhidyate ca dhīḥ
evam apy aṅga sarveṣām dehinām deha-yogataḥ
kālāvayavataḥ santi bhāvā janmādayo 'sakṛt

O Uddhava (**aṅga**)! If you consider (**atha manyase**) the varieties of (**nānātvam**) places, time, scriptures and bodies (**eṣām loka-kāla-āgama-ātmanām**), as well as the pleasure and pain achieved by the jīvas (**bhoktṛṇām sukha-duḥkhayoḥ**) who perform karmas (**karma-kartṛṇām**) to be eternal (**nityatvam**), and consider (**manyase**) all objects (**sarva-bhāvānām**) to be naturally permanent and real (**samsthā hy autpattikī yathā**), with distinct forms (**tat-tad-ākṛti-bhedena**) and without a temporary nature (**jāyate bhidyate ca dhīḥ**), then repeated birth (**asakṛt janmādayo bhāvā**) will continue (**santi**) because all jīvas (**sarveṣām dehinām**) are connected with bodies (**deha-yogataḥ**) and are subject to the divisions of time (**kālāvayavataḥ**).

If you object, and take shelter of the followers of Jaimini who argue with the above conclusions, please listen to the truth.

If you accept that the varieties of places, time, scriptures, bodies, happiness and suffering (the result of karmas) experienced by the jīvas are eternal, according to the followers of karma, then repeated birth will continue.

The verb is in the third verse.

The followers of Jaimini say that detachment is not possible. However, one should become detached since all the various places of enjoyment are temporary.

The time of enjoyment, the scriptures which give the method for enjoyment and the body for enjoying are all temporary.

But they maintain the opposite.

They say they are all eternal.

They say that there can be no detachment simply because of separation from the objects of enjoyment or because they are made of māyā.

All objects like garlands, sandalwood and women are firmly established (samsthā) by their nature: they are eternal since they continually appear.

They claim that the world will never perish.

The world has no Lord. The world is substantial (yathā), not made of māyā.

They say there is no eternal knowledge arising from ātmā. One becomes aware of differing forms like pot and cloth (tat tat).

Thus knowledge is temporary, having a beginning, and is fragmented.

In response to this, the deep meaning is this. The ātmā is not the eternal form of knowledge, but a transformation of knowledge.

But it is also not temporary because of transformation, for it is said vikriyā-jñāna-rūpasya na nityatve virudhyate:

there is no contradiction to the ātmā's eternal nature because of its changing knowledge.

Enjoyment is better than renunciation because of the impossibility of change in the liberated state when one has no senses, and because of the impossibility of attaining the highest goal by being totally inactive.

In verse 16 however, the Lord emphasizes that the path of enjoyment is the cause of obstacles, in order to propose detachment.

Karma-kanada cannot free one from all miseries (14-18)

|| 11.10.17 ||

tatrāpi karmanām kartur
asvātantryam ca lakṣyate
bhoktuś ca duḥkha-sukhayoḥ
ko nv artho vivaśam bhajet

It can be seen (**tatrāpi lakṣyate**) that the performer of karmas (**karmanām kartuh**) is powerless (**asvātantryam**) since he experiences both happiness and suffering (**bhoktuh ca duḥkha-sukhayoḥ**). What goal is achieved (**ko nv artho bhajet**) by helplessness (**vivaśam**)?

The performer of karmas is seen to be powerless in his enjoyment since he experiences happiness and suffering from performing his actions.

Who would choose to enjoy suffering if he were completely independent?

What discerning person would perform sinful acts?

Thus, he is actually powerless.

Karma-kanada cannot free one from all miseries (14-18)

|| 11.10.18 ||

na dehinām sukham kiñcid
vidyate viduṣām api
tathā ca duḥkham mūḍhānām
vṛthāhañkaraṇam param

It is observed within the material world (**implied**) that sometimes even an intelligent person (**kiñcid viduṣām api**) is not happy (**na sukham vidyate**). Similarly, sometimes even a great fool is happy (**tathā ca duḥkham mūḍhānām**). The concept of becoming happy through expertly performing material activities is simply a useless exhibition of false egotism (**vṛthā hañkaraṇam param**).

“He who performs sin cannot be called learned.

It is proper that he suffer.

But he who does not perform karmas should learn to perform them.

Then he will never suffer.” Do not say this! Among all jīvas with bodies, one cannot see anyone who is always happy or always suffering.

Even the wise person does not have complete happiness. And even the fool does not have complete suffering.

To say that we can always be happy by performing karmas properly is useless pride of the karmīs.

Death is inevitable (19-20)

|| 11.10.19 ||

yadi prāptim vighātam ca
jānanti sukha-duḥkhayoḥ
te 'py addhā na vidur yogam
mṛtyur na prabhaved yathā

Even if people know (**yadi jānanti**) how to achieve happiness (**sukha prāptim**) and avoid unhappiness (**duḥkhayoḥ vighātam ca**), they still do not know (**te 'py addhā na vidur**) the process (**yogam**) by which death can be averted (**mṛtyur na prabhaved yathā**).

Even if one has knowledge, one cannot be successful.

They do not know the proper process by which death cannot exert its control.

Death is inevitable (19-20)

|| 11.10.20 ||

ko 'nv arthaḥ sukhayaty enam
kāmo vā mṛtyur antike
āghātaṁ nīyamānasya
vadhyasyeva na tuṣṭi-dah

What object or desire (**ko 'nv arthaḥ**) can bring a person happiness (**sukhayaty enam**)? Death standing next to you (**mṛtyur antike**) does not bring satisfaction (**na tuṣṭi-dah**). Similarly the person being led to the place of execution (**āghātaṁ nīyamānasya vadhyasya iva**) cannot be satisfied by an offering of sweets (**kāmo vā na tuṣṭi-dah**).

“Well, at least before death one can have happiness.”

That is not so.

Objects or the desire arising from them cannot make one happy because death being present nearby does not give happiness.

When the criminal to be executed is brought to the execution place and is offered as much sweet rice as he can eat, that offering will not bring happiness.

Thus material objects and desires for them are not the goal of life.

Lord Krsna refutes the Philosophy of Karma-Mimamsa (14 -34)

|| 11.10.21 ||

śrutam ca dr̥ṣṭa-vad duṣṭam
spardhāsūyātyaya-vyayaiḥ
bahv-antarāya-kāmatvāt
kṛṣi-vac cāpi niṣphalam

Even the happiness of Svarga (**śrutam ca**) is contaminated (**duṣṭam**), like the happiness on earth (**dr̥ṣṭa-vad**), with intolerance of others' happiness (**spardhā**), finding fault in others' qualities (**asūyā**), death (**atyaya**) and gradual decline (**vyayaiḥ**), as well as happiness mixed with obstacles (**bahv-antarāya-kāmatvāt**). It is like farming, in which sometimes there is no result (**kṛṣi-vac cāpi niṣphalam**).

It has just been said that there is no happiness in this world.

There is also no happiness in the next world.

The happiness of Svarga (śrutam), like the happiness of the present world, is spoiled by intolerance of others happiness, attributing fault to others' good qualities, by death and gradual destruction of what little happiness Svarga gives by enjoying it., and because one obtains happiness only after overcoming defects in actions of sacrifice.

It is just like farming, where sometimes there is no result.

Results of Pious activities (22 -26)

|| 11.10.22 ||

antarāyair avihito
yadi dharmah sv-anuṣṭhitah
tenāpi nirjitaṁ sthānam
yathā gacchati tac chṛṇu

If one performs Vedic rites without any mistake (**yadi dharmah sv-anuṣṭhitah**), even this result (**tenāpi**), which is only achieved by perfect performances (**antarāyair avihito**), will be vanquished by time (**nirjitaṁ sthānam gacchati**). Now hear of this (**yathā tac chṛṇu**).

Even if one performs acts without discrepancies, one cannot eliminate suffering.

This is explained in five verses.

Nirjitam means “accomplished.”

Results of Pious activities (22 -26)

|| 11.10.23 ||

iṣṭveha devatā yajñaiḥ
svar-lokaṁ yāti yājñikah
bhuñjīta deva-vat tatra
bhogān divyān nijārjitān

If on earth (**iha**) one performs sacrifices (**iṣṭvā yajñaiḥ**) for the satisfaction of the devatās (**devatā**), he goes to Svarga (**svar-lokaṁ yāti yājñikah**), where (**tatra**), just like a devata (**deva-vat**), he enjoys (**bhuñjīta**) all of the heavenly pleasures (**bhogān divyān**) he has earned by his performances (**nija arjitān**).

Results of Pious activities (22 -26)

|| 11.10.24 ||

**sva-puṇyopacite śubhre
vimāna upagīyate
gandharvair viharan madhye
devīnām hṛdya-veṣa-dhr̥k**

Traveling in a glowing airplane (**śubhre vimāna**), which he obtains as the result of his piety on earth (**sva-puṇya upacite**), he is glorified by songs sung by the Gandharvas (**gandharvair upagīyate**), and, dressed in attractive clothing (**hṛdya-veṣa-dhr̥k**), he enjoys life amidst Apsarās (**devīnām madhye viharan**).

Results of Pious activities (.22 -26)

|| 11.10.25 ||

strībhiḥ kāmaga-yānena
kiṅkinī-jāla-mālinā
krīḍan na vedātma-pātaṁ
surākrīḍeṣu nirvṛtaḥ

Accompanied by heavenly women (**strībhiḥ**), he goes on pleasure rides in an airplane (**krīḍan yānena**) decorated with rows of tinkling bells (**kiṅkinī-jāla-mālinā**) and which flies wherever he desires (**kāmaga**). Blissful in the heavenly gardens (**sura-ākrīḍeṣu nirvṛtaḥ**), he does not consider that he will soon fall (**na vedātma-pātaṁ**).

Results of Pious activities (.22 -26)

|| 11.10.26 ||

tāvat sa modate svarge
yāvat puṇyaṁ samāpyate
kṣīṇa-punyaḥ pataty arvāg
anicchan kāla-cāliṭaḥ

Until his pious results are used up (**yāvat puṇyaṁ samāpyate**), he enjoys life in Svarga (**tāvat sa modate svarge**). When the pious results are exhausted (**kṣīṇa-punyaḥ**), however, he falls from Svarga (**pataty arvāg**) against his will (**anicchan**), by the force of time (**kāla-cāliṭaḥ**).

Results of impious activities (27 -29)

|| 11.10.27-29 ||

yady adharma-rataḥ saṅgād asatām vājitendriyaḥ
kāmātmā kṛpaṇo lubdhaḥ straiṇo bhūta-vihimsakaḥ
paśūn avidhinālabhya preta-bhūta-gaṇān yajan
narakān avaśo jantur gatvā yāty ulbaṇam tamaḥ
karmāṇi duḥkhodarkāṇi kurvan dehena taiḥ punaḥ
deham ābhajate tatra kiṁ sukham martya-dharmaṇaḥ

If a human being is engaged in sinful activities (**yady adharma-rataḥ**), either because of bad association (**asatām saṅgād**) or because of his inability to control his senses (**vā jitendriyaḥ**), such a person will be full of desires, miserable, greedy for pleasure (**kāmātmā kṛpaṇo lubdhaḥ**), and attached to women (**straiṇo**). He becomes violent towards other beings (**bhūta-vihimsakaḥ**) and kills animals against the rules (**paśūn avidhinā ālabhya**). He worships ghosts and spirits (**preta-bhūta-gaṇān yajan**) and goes to hell against his will (**narakān avaśo gatvā**). He attains the body of a plant (**yāty ulbaṇam tamaḥ**). By his body (**dehena**) he performs actions (**kurvan karmāṇi**) which create future suffering (**duḥkhodarkāṇi**) and attains another body by those actions (**taiḥ punaḥ deham ābhajate**). How can the person with a body leading to death (**kiṁ martya-dharmaṇaḥ**) attain happiness in that body (**tatra sukham**)?

There are two types of people qualified for action--the religious and sinful.

The destination of the religious has been described.

The destination of sinful is now described.

The word *vā* indicates that some people by their nature cannot control their senses.

Because they are full of desires, they become miserable, and then overcome by thirst for enjoyment.

They indulge in women and for that purpose commit violence to other beings.

They kill animals against the rules.

It is said śyenenābhicāraṇa yajeta: one should worship by offering sacrificial victims to inflict injury on others.

(Apastambha Śrauta Sūtra 22.4.13) They end up in the worst darkness, as plants. Verse 29 summarizes: there is no happiness in performing karmas.

Uselessness of fruitive activities (30 -34)

|| 11.10.30 ||

lokānām loka-pālānām
mad bhayaṁ kalpa-jīvinām
brahmaṇo 'pi bhayaṁ matto
dvi-parārdha-parāyuṣaḥ

All the planetary systems (**lokānām**) and all of the great devatās (**loka-pālānām**) who live for one thousand yuga cycles (**kalpa-jīvinām**) fear me (**mad bhayaṁ**). Even Brahmā (**brahmaṇo 'pi**), who possesses the supreme life span of 311,040,000,000,000 years (**dvi-parārdha-parāyuṣaḥ**), is afraid of me (**bhayaṁ matto**).

Eternal existence of Svarga and other places, and of the protectors of those places, is rejected, even though they are said to be eternal in some scriptures just to satisfy materialistic persons according to the principle of tuṣyatu durjanaḥ:

let the opponent be satisfied.

Mad-bhayam means “they fear me.

” Śruti says:

bhīṣā'smād vātaḥ pavate, bhīṣodeti sūryaḥ |

bhīṣā'smād agniś cendraś ca, mṛtyur dhāvati pañcamaḥ ||

In fear of the Lord the wind blows, and the sun rises.

Out of fear of the Lord, Agni, Indra and death flee. Taittīrya
Upanisad 2.8.1

By nature's evidence of the Lord's existence, atheism is
rejected.

Uselessness of fruitive activities (30 -34)

|| 11.10.31 ||

guṇāḥ sṛjanti karmāṇi
guṇo 'nusṛjate guṇān
jīvas tu guṇa-saṁyukto
bhuṅkte karma-phalāny asau

The material senses (**guṇāḥ**) create material activities with results, either pious or sinful (**sṛjanti karmāṇi**), and the modes of nature (**guṇo**) set the material senses into motion (**anusṛjate guṇān**). The living entity (**jīvaḥ tu**), being fully engaged by the material senses and modes of nature (**guṇa-saṁyukto**), experiences the various results of action (**bhuṅkte karma-phalāny asau**).

Verse 28 explained that the sinful person goes to hell though he does not desire it.

How does the jīva lose control?

That is explained in this verse.

The senses produce visible and invisible results from actions such as worship of devatās, enjoying one's wife or others' wives, hearing and other sense activities, farming or trading.

The three guṇas create those senses.

The jīva, endowed with his senses and the three guṇas, experiences the good and bad results of action.

Uselessness of fruitive activities (30 -34)

|| 11.10.32 ||

**yāvat syād guṇa-vaiṣamyam
tāvan nānātvam ātmanaḥ
nānātvam ātmano yāvat
pāratantryam tadaiva hi**

As long as the jīva acts through his senses and creates various destinations (**yāvat syād guṇa-vaiṣamyam**), he will attain a variety of bodies (**tāvan nānātvam ātmanaḥ**). As long as such bodies exist (**nānātvam ātmano yāvat**), he will remain dependent on karma (**pāratantryam tadaiva hi**).

As long as the jīva acts with his senses and produces diversity in high or low destinations, he will attain variety of devatā or animal bodies.

As long as that variety exists, the jīva remains dependent on karma.

Uselessness of fruitive activities (30 -34)

|| 11.10.33 ||

yāvad asyāsvatantratvam
tāvad īśvarato bhayam
ya etat samupāsīraṁs
te muhyanti śucārpitāḥ

As long as the jīva is dependent on karma (**yāvad asya asvatantratvam**), he will fear the controller of karma (**tāvad īśvarato bhayam**). Those who devote themselves to material rituals (**ya etat samupāsīraṁs**) are bewildered and subject to lamentation (**te muhyanti śucārpitāḥ**).

The Lord condemns those who claim that the path of enjoyment is the best.

Those who dedicate themselves to material rituals are filled with lamentation and are bewildered.

Uselessness of fruitive activities (30 -34)

|| 11.10.34 ||

kāla ātmāgamo lokah
svabhāvo dharma eva ca
iti mām bahudhā prāhur
guṇa-vyatikare sati

When there is agitation and interaction of the material modes of nature (**guṇa-vyatikare sati**), I take on various forms of māyā (**mām bahudhā**): as the time for enjoyment (**kāla**), the body suitable for enjoyment (**ātmā**), as the scriptures proclaiming karma (**āgamah**), as the places giving enjoyment (**lokah**), as causes of transformation (**svabhāvo**), and as rules for creating enjoyment (**dharma eva ca**).

Some accept Svarga, the time of enjoyment, the scriptures proclaiming karma, and the body attained by karma to be eternal and supreme.

Svabhāva refers to the cause of transformation into devatās and other forms.

Dharma, the code of rules, is the cause of enjoyment. When māyā is agitated, I take on many forms, which are products of my māyā-śakti.

Therefore the conclusion is that the jīva should strive for freedom from the bondage of karma.

Uddhava Questions: How a LE became conditioned?

(35 -37)

|| 11.10.35 ||

śrī-uddhava uvāca
guṇeṣu vartamāno 'pi
deha-jeṣv anapāvṛtaḥ
guṇair na badhyate dehī
badhyate vā katham vibho

Uddhava said: O Lord (**vibho**)! The jīva (**dehī**) in his uncovered state (**anapāvṛtaḥ**) exists in the guṇas (**guṇeṣu vartamāno 'pi**) created by his body (**deha-jeṣu**), but yet he is not bound up by the guṇas (**guṇair na badhyate**). How did he become bound up in the first place (**badhyate vā katham**)?

“According to you the goal is liberation.

This is achieved by practice of bhakti, jñāna and vairāgya.

When that takes place, a person is said to be liberated.

But I do not understand this.” Even though Dattātreya and Bharata were liberated they maintained gross and subtle bodies, since we hear that they ate, slept and walked about.

If that is so, why is that jīva not bound by the guṇas, since he exists within the guṇas of his body?

If you say the uncovered jīva is not bound up because he is like the ether in his spiritual state, then bondage should not have occurred at all.

How was the uncovered jīva bound up in the body?

Uddhava Questions: How a LE became conditioned? (35 -37)

|| 11.10.36-37 ||

katham varteta viharet kair vā jñāyeta lakṣaṇaiḥ
kim bhuñjīta visṛjet chayītāsīta yāti vā
etad acyuta me brūhi praśnam praśna-vidām vara
nitya-baddho nitya-mukta eka eveti me bhramah

By what symptoms (**kair lakṣaṇaiḥ**) can I know the liberated jīva (**jñāyeta**), since he carries on existence, enjoys (**varteta viharet**), evacuates, sleeps (**visṛjet śayīta**), eats (**bhuñjīta**), sits and walks using a material identity (**āsīta yāti vā**)? O Lord (**acyuta**)! O best answerer of questions (**praśna-vidām vara**)! Please answer my question (**etad me praśnam brūhi**). Those who are completely bound up (**nitya-baddho**) and those who are perfectly liberated (**nitya-mukta**) seem to be the same (**eka eva**). This is my confusion (**iti me bhramah**).

“If one is bound by identity with sense objects and senses, then, by destruction of the sense objects, senses and guṇas, one becomes liberated even in the presence of the guṇas.

How should I understand this?”

Uddhava thus asks questions.

What qualities should I seek in a liberated person, since existing, enjoying, eating, evacuation, sleeping, sitting and going are actions related to material identity?

Since perfectly liberated persons like Dattātreya and Bharata carry out daily activities like the completely bound jīvas, they seem to be the same.

This is confusing.

It is impossible for me to understand the difference.

You must tell me.

The word nitya here means “perfect.”