

# Canto Eleven – Chapter Eleven

## The Symptoms of Conditioned and Liberated Living Entities

Conditioned and Liberated Jīvas

# Section – I

**Difference between  
conditioned & liberated  
Soul [ 1-25 ]**

## Bondage and liberation to living entity(1 -4)

|| 11.11.1 ||

śrī-bhagavān uvāca  
baddho mukta iti vyākhyā  
guṇato me na vastutaḥ  
guṇasya māyā-mūlatvān  
na me mokṣo na bandhanam

The Lord said: One cannot actually say (**na vastutaḥ vyākhyā**) that there is bondage or liberation (**baddho mukta iti**) due to the guṇas controlled by me (**me guṇato**). Because the relationship with the gūnas arises only by avidyā or ignorance (**guṇasya māyā-mūlatvāt**), there is no real bondage, and consequently no liberation (**na mokṣo na bandhanam**). That is my opinion (**me**).

In the Eleventh Chapter the Lord explains the difference between the liberated and conditioned jīvas, the qualities of the devotee and the aṅgas of bhakti.

At the end of the last chapter Uddhava inquired about the liberated and conditioned jīvas.

Now the Lord explains that the question does not arise.

It is impossible to say that a jīva is bound by the guṇas which are dependent on me, or that the jīva is liberated from them.

Why?

It arises by the inconceivable energy called avidyā, related to the guṇas.

Thus it is only an appearance of a relationship with the guṇas, body and senses, a relationship difficult to accomplish.

This is my opinion.

There is no bondage, and therefore there is no liberation, since there is no bondage from which to be liberated.

## Bondage and liberation to living entity(1 -4)

|| 11.11.2 ||

śoka-mohau sukhaṁ duḥkhaṁ  
dehāpattiś ca māyayā  
svapno yathātmanaḥ khyātiḥ  
saṁsṛtir na tu vāstavi

Just as a dream (**yathā svapnah**) is merely a creation of one's intelligence (**ātmanaḥ khyātiḥ**) but has no actual substance (**na tu vāstavi**), similarly, material lamentation, illusion (**śoka-mohau**), happiness, distress (**sukhaṁ duḥkhaṁ**) and the acceptance of another material body (**dehāpattiś ca**) take place by avidyā (**māyayā**), and are not based on reality (**na tu vāstavi**).

He explains how bondage is illusory.

Dehāpattiḥ means “acceptance of another body after giving up a body,” or “death of the body.”

Acceptance of a body takes place by avidyā (māyayā), by a relationship with a conditioning produced by māyā.

This conditioning arises only from identification of the jīva with his subtle body or antaḥkaraṇa.

Because of this identification one accepts the qualities of the subtle body—lamentation, illusion, happiness and distress—as one’s own qualities.

Thus saṃsāra, consisting of identity with lamentation and illusion, is not based on reality.

Though lamentation and illusion actually exist as the creations of māyā, their relation with the jīva is false, produced by avidyā.

This is like the transformation (khyātiḥ) of one's intelligence to produce a dream, which is false.



# Bondage and liberation to living entity(1 -4)

|| 11.11.3 ||

vidyāvidye mama tanū  
viddhy uddhava śarīriṇām  
mokṣa-bandha-karī ādye  
māyayā me vinirmite

O Uddhava (**uddhava**)! Understand (**viddhy**) that vidyā and avidyā (**vidyā avidye**) are my śaktis (**mama tanū**). They are created by my māyā (**me māyayā vinirmite**), are without beginning (**ādye**), and create liberation and bondage (**mokṣa-bandha-karī**) for the living beings (**śarīriṇām**).

“What is this avidyā, by which the jīva develops a false relationship with the guṇas?”

Both vidyā and avidyā are my śaktis (tanū), by which liberation and bondage are produced.

Vidyā produces liberation and avidyā produces bondage for the embodied beings.

These are created by my great śakti, māyā.

Moreover, because they are aspects of māyā, metaphorically, they are said to be created by māyā.

But they are without beginning (ādye).

**na tasya kālāvayavaiḥ pariṇāmādayo guṇāḥ  
anādy anantam avyaktaṁ nityaṁ kāraṇam avyayam**

Prakṛti is not subject to the six kinds of transformation caused by the influence of time.

Rather, it has no birth, no death, no existence, no increase, no change, and no decrease.

It is the cause of the universe. SB 12.4.19

Medical scriptures also say puṁso' sti prakṛtir nityā: the prakṛti of the Lord is eternal.

Like māyā, her modes, vidyā and avidyā, are eternal.

Māyā thus has three modes: pradhāna, avidyā and vidyā.

Pradhāna creates the coverings (upadhi—subtle and gross bodies), which are real.

Avidyā creates the imposition of the body (adhyāsa), which is false.

Vidyā destroys the false identity.

These are the three products of the three aspects of māyā.

## Bondage and liberation to living entity(1 -4)

|| 11.11.4 ||

**ekasyaiva mamāṁśasya  
jīvasyaiva mahā-mate  
bandho 'syāvidyayānādir  
vidyayā ca tathetarah**

O intelligent Uddhava (**mahā-mate**)! The bondage (**bandhah**) of the jīva (**jīvasya**), who is my one part or taṭastha-śakti (**ekasyaiva mama amśasya**), by avidyā (**avidyayā**), is without beginning (**anādir**). By vidyā (**vidyayā ca**), he achieves liberation which has a beginning (**tathā itarah**).

Bondage and liberation of my śakti, the jīva, which are apparent only, is caused by my avidyā-śakti, which produces the imposition of the body, and liberation is produced by my vidyā-śakti which removes the imposition of the body.

This is brought about under the influence of my śakti which functions for the pastime of creation and destruction of the universe.

That is explained in this verse.

Though the jīva is my part or aṁśa, it should be understood to be different from me (vibhinnāṁśa). [9]

I have said:

apareyam itas tv anyām prakṛtiṁ viddhi me parām |  
jīva-bhūtām mahā-bāho yayedam dhāryate jagat ||

This is my inferior energy.

Understand my superior energy which is different from this inferior energy. It is the jīvas, by whom the inferior energy is employed for their enjoyment. BG 7.5

Though the jīva is my śakti, its nature as amśa should be understood from this statement:

mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ |  
manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati ||

This eternal jīva, one of my parts, drags with it the senses and the sixth sense called the mind, which are situated in the bewildering prakṛti. BG 15.7

“You have mentioned the many living beings in the previous verse.

Śruti also says there are many jīvas.

Nityo nityānām cetanaś cetanānam  
eko bahūnām yo vidadhāti kāmān:



the Lord is the chief eternal conscious entity among many eternal jīvas, and he alone maintains the many jīvas. (Kāṭha Upaniṣad 2.2.13)

Why do you call the jīva “one” in this verse?”

The jīva-śakti or taṭastha-śakti is one, but from its many expansions appear many jīvas.

Similarly, the one external energy called māyā-śakti has two aspects avidyā and vidyā, which affect many jīvas by expansion into many functions.

Just as all the expansions of māyā are simply called māyā, so all the expansions of the jīva-śakti are called jīva.

The many expansions of the jīva-śakti and māyā-śakti should be understood to be eternal.

The jīva is eternal, but by vidyā the jīva becomes liberated.

It is said that when avidyā is destroyed the jīva attains liberation.

But “destruction” simply means that avidyā ceases its influence on a particular jīva (since avidyā is eternal).

Liberation or nirvāṇa means the jīva merges in Brahman.

The jīva is not destroyed. Sāyujya means “joining with Brahman.”

In that condition, the jīva’s svarūpa is not destroyed.

viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathā parā

avidyā-karma-samjñānyā tṛtīyā śaktir

The Lord has a superior energy, another energy called the jīva and a third energy, the material energy, called avidyā-karma. Visnu Purāna. 6.7.61

yayā kṣetra-śaktiḥ ..... ṣa tāratelyena vartate ||[10]

The jīva-śakti exists in various conditions in various bodies by the māyā-śakti.

From the statement of the Viṣṇu Purāṇa, it is understood that the jīva-śakti is generally controlled by māyā-śakti for accomplishing the pastime of creation of the universe.

That is stated in the verse.

The jīva is bound by avidyā. Avidyā is beginningless because karma is beginningless.

When liberation takes place, avidyā has an end for that particular jīva.

Liberation, because it is produced, has a beginning.

But because it is indestructible, it has no end.

## Difference between Jiva & paramatma(5 -7)

|| 11.11.5 ||

**atha baddhasya muktasya  
vailakṣaṇyaṁ vadāmi te  
viruddha-dharminoh tāta  
sthitayor eka-dharmini**

Hear about the difference (**atha vailakṣaṇyaṁ vadāmi te**) between the jīva and Paramātmā (**baddhasya muktasya**), who display opposite qualities (**viruddha-dharminoh**), though situated in one body (**sthitayor eka-dharmini**).

Uddhava asked about the qualities of the liberated jīva (SB 11.10.36).

We hear statements like “This jīva is in bondage and that jīva is liberated,”

“The jīva is in bondage and Paramātmā is liberated,” or  
“That ātmā is without sin.”

First hear about the difference between jīva and Paramātmā. .

This is explained in one and half verses.

Two possessors of qualities with opposite natures (viruddha-dharminoh)—lamentation and bliss-- are situated in one body as the controlled and the controller.



## Difference between Jiva & paramatma(5 -7)

|| 11.11.6 ||

suparṇāv etau sadṛśau sakhāyau  
yadṛcchayaitau kṛta-nīḍau ca vṛkṣe  
ekas tayoh khādati pippalānnam  
anyo niranno 'pi balena bhūyān

By chance (**yadṛcchayā**), two birds of similar nature (**etau sadṛśau suparṇāu**), who are friends (**sakhāyau**), have made a nest in the same tree (**kṛta-nīḍau ca vṛkṣe**). One of them (**ekas tayoh**), however, is eating the fruits of the tree (**khādati pippalānnam**), whereas the other (**anyah**), superior in strength (**balena bhūyān**), does not eat the fruits (**nirannah api**).

As birds are different from the tree, the jīva and Paramātmā are different from the body.

They are similar because both are conscious entities.

They are friends because they work together.

There is no reason for them being together in the tree since one is attached to making a nest and eating the fruit, while the other is not attached to making a nest or eating the fruit.

Vṛkṣa or tree means “that which is cut (vṛśyate) by māyā.”

It refers to the body, which is destroyed by māyā. .

Śruti says **ūrdhva-mūlam avāk-śākhaḥ vṛkṣaḥ yo veda samprati:**

one who knows this tree with its roots upward and branches downward becomes liberated.

(Katha Upaniṣad 2.3.1) Smṛti also says

ūrdhva-mūlam adhaḥ-śākham aśvattham prāhur avyayam:

they say this world is an indestructible pippala tree with root upward and branches downward. (BG 15.1)

In this tree (body), a nest or house (the heart) has been made out of attachment and detachment.

Of the two, the jīva enjoys the fruits of karma produced by the body.

Paramātmā however does not eat, but is satisfied in his own bliss by the strength of his jñāna-śakti.

Śruti says:

*dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariṣasvajāte*

*tayor anyah pippalam svādv atty anaśnann anyo 'bhicākaśīti*

Two birds who are friends embrace each other in the same tree.

One bird eats the sweet fruit and the other bird remains without eating. Mundaka Upaniṣad 3.1.1

## Difference between Jiva & paramatma(5 -7)

|| 11.11.7 ||

ātmānam anyam ca sa veda vidvān  
apippalādo na tu pippalādaḥ  
yo 'vidyayā yuk sa tu nitya-baddho  
vidyā-mayo yaḥ sa tu nitya-muktaḥ

Paramātmā (**sah vidvān**), who does not eat the fruit (**apippalādaḥ**), knows himself and the jīva (**ātmānam anyam ca veda**). The jīva does not know himself or Paramātmā (**na tu pippalādaḥ**). The jīva, endowed with avidyā (**yaḥ avidyayā yuk**), is eternally bound (**sa tu nitya-baddhaḥ**). The Lord, who is endowed with cit-śakti (**vidyā-mayo yaḥ**), is eternally liberated (**sa tu nitya-muktaḥ**).

Paramātmā knows himself and the jīva (anyam) and does not eat the fruits of karma.

The jīva, eater of the fruits of karma, does not know himself or Paramātmā.

Endowed with avidyā, the jīva is eternally bound up. Paramātmā filled with the cit-śakti, is eternally liberated.

Vidyā-mayaḥ refers to the cit-śakti, not to the vidyā belonging to māyā-śakti.

Dvā suparṇau bhavato brāhmaṇo' mśa-bhūtas tathetaro  
bhoktā bhavati | anyo hi sākṣī bhavatīti | vṛkṣa-dharme tau  
tiṣṭhataḥ | ...yatra vidyāvidye na viḍamo vidyāvidābhyām  
bhinnāḥ | vidyāmāyo hi yaḥ sa katham visayī bhavati

There are two birds.

One is a portion of Brahman and enjoys the fruit and the other is the witness.

They remain in the tree. ... In him we do not perceive vidyā and avidyā.

He is different from vidyā and avidyā.

How can he who is vidyāmaya be material?

Gopāla-tāpanī Upaniṣad

Smṛti says **chāyātapau yatra na ḡrdhra-pakṣau**: in the Lord there is no vidyā or avidyā, no hate or favoritism. (SB 8.5.27)



## Difference between condition & liberated Soul [1-25 ]

### How they exist in body (8-10)

|| 11.11.8 ||

deha-stho 'pi na deha-stho  
vidvān svapnād yathotthitaḥ  
adeha-stho 'pi deha-sthaḥ  
kumatiḥ svapna-dṛg yathā

The liberated jīva (**vidvān**), though living in the body (**deha-stho api**), is not situated there (**na deha-stho**), just as (**yathā**) person on waking from a dream (**svapnād utthitaḥ**) is not situated in the dream body (**implied**). The bound jīva however (**kumatiḥ**), though not his body (**adeha-stho api**), identifies with it (**deha-sthaḥ**) like a person who identifies with his body in a dream (**svapna-dṛg yathā**).

The difference between the bound and liberated jīva is now explained in ten verses.

Three verses answer the questions

“How does the liberated person exist in the body?”

The liberated person (vidvān) is not situated in the body under the control of previous impressions.

Arising from a dream, though situated in the dream by remembrance, the person is not situated there.

This is similar to the supposed condition of bādhitānuvṛtti.[11]

In that condition, he is not moved by the happiness and distress in the dream, since he is fixed in waking consciousness.

Therefore he is not actually situated in the body.

The bound jīva however is situated in his body and experiences happiness and distress.

This is like an ignorant person who, seeing a dream, participates in the dream with his dream body.

## How they exist in body (8-10)

|| 11.11.9 ||

**indriyair indriyārtheṣu**  
**guṇair api guṇeṣu ca**  
**gr̥hyamāṇeṣv ahaṁ kuryān**  
**na vidvān yas tv avikriyaḥ**

When the sense objects are received by the senses (**indriyair indriyārtheṣu**), the liberated person (**vidvān**), who has no transformations arising from ahaṅkāra (**yas tv avikriyaḥ**), does not think “I am experiencing this (**na ahaṁ kuryād**),” since it is only material guṇas received by other material guṇas (**guṇair api guṇeṣu gr̥hyamāṇeṣu**).

When the sense objects are received by the senses, the liberated person does not think

“I am experiencing this,” since it is only material guṇas received by other material guṇas.

This sign of the person without ahaṅkāra is that he is devoid of transformations arising from ahaṅkāra.

But a person who undergoes transformations and still says “I am doing nothing at all” is a fraud, deeply bound up in māyā.

## How they exist in body (8-10)

|| 11.11.10 ||

daivādhīne śarīre 'smin  
guṇa-bhāvyena karmaṇā  
vartamāno 'budhas tatra  
kartāsmīti nibadhyate

The bound jīva (**abudhah**), situated in his body produced by previous karma (**asmin daivādhīne śarīre vartamānah**), thinking, “I am the doer (**kartā asmi iti**)” is bound (**nibadhyate**) to the body (**tatra**) by actions arising from his senses (**guṇa-bhāvyena**).

The fool situated in his body which is dependent on previous karmas is bound by actions produced by the senses (guṇa-bhāvyena).

Why?

By ahaṅkāra he thinks, “I am the doer.” It is said:

prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāra-vimūḍhātmā kartāham iti manyate ||

The person bewildered by pride thinks that he is the doer of actions which are being done completely by the senses made of prakṛti. BG 3.27

## How does Liberated Soul enjoy/sleep & eat? (11-14)

|| 11.11.11 ||

evam viraktaḥ śayana  
āsanāṭana-majjane  
darśana-sparśana-ghrāṇa-  
bhojana-śravaṇādiṣu  
na tathā badhyate vidvān  
tatra tatrādayan guṇān

An enlightened person (**vidvān**) fixed in detachment (**evam viraktaḥ**) engages his body in lying down (**śayana**), sitting, walking, bathing (**āsana-aṭana-majjane**), seeing, touching, smelling (**darśana-sparśana-ghrāṇa**), eating, hearing and so on (**bhojana-śravaṇa ādiṣu**), but is never bound by such activities (**na tathā badhyate**). Situated as a witness to all these actions (**implied**), he merely engages his bodily senses with their sense objects (**tatra tatra ādayan guṇān**).



Uddhava asked “how does he enjoy, how does he sleep and eat?” (SB 11.10.36)

This is answered in three verses.

The bound jīva is bound by joy and sorrow arising from his actions for attaining sleep, sitting or eating, out of attachment.

But the liberated person is not bound while doing these activities even though he may experience a little joy or sorrow as in bādhitānuvṛtti.

This is because he is detached. Though he engages his senses in sense objects he remains as the witness and does not personally involve himself.

## How does Liberated Soul enjoy/sleep & eat? (11-14)

|| 11.11.12-13 ||

prakṛti-stho 'py asaṁsakto  
yathā khaṁ savitānilaḥ  
vaiśāradyekṣayāsaṅga-  
śītayā chinna-saṁśayaḥ  
pratibuddha iva svapnān  
nānātvād vinivartate

Though situated in prakṛti (**prakṛti-stho apy**), the liberated person (**vaiśārady**) is unattached (**asaṁsaktaḥ**), just as ether, the sun and air are unaffected by everything they pervade (**yathā khaṁ savitānilaḥ**). Having cut all doubts (**chinna-saṁśayaḥ**) by sharp detachment (**asaṅga śītayā**) and discerning vision (**īkṣayā**), he renounces all material bodies (**nānātvād vinivartate**) as if fully awakened from a dream (**svapnān pratibuddhaḥ iva**).

Why is he not affected?

Just as ether is situated everywhere but is not attached to anything, just as the sun distributes its rays everywhere but is not affected,

just as air spreads everywhere without being affected, after having destroyed all doubts such as his fitness for liberation by sharp detachment (asaṅgena),

he renounces varieties of bodies (nānātvāt) in this world.

## How does a LS move about?:

|| 11.11.14 ||

yasya syur vīta-saṅkalpāḥ  
prāṇendriya-mano-dhiyām  
vṛttayaḥ sa vinirmukto  
deha-stho 'pi hi tad-guṇaiḥ

A person (**deha-stho api**) is considered to be completely liberated (**sah vinirmuktaḥ**) from the qualities of the body (**tad-guṇaiḥ**) when all the functions of his prāṇa, senses, mind and intelligence (**yasya prāṇa-indriya-mano-dhiyām vṛttayaḥ**) are performed without material desire (**vīta-saṅkalpāḥ syuh**).

How does the liberated person roam about?

Freed from qualities of the body like lamentation and illusion, he roams about with the functions of prāṇa, senses, mind and intelligence free of desire.

## Easy symptoms to recognize Liberated soul (15 -17)

|| 11.11.15 ||

**yasyātmā himsyate himsrair  
yena kiñcid yadṛcchayā  
arcyate vā kvacit tatra  
na vyatikriyate budhaḥ**

The liberated person (**budhaḥ**), when attacked by violent creatures (**yasya ātmā himsyate himsrair**) or when worshipped for some reason (**kiñcid yadṛcchayā arcyate vā kvacit**), is not affected by that (**yena na vyatikriyate**).

How is the liberated person to be recognized?

Three verses give easily recognized qualities.

The liberated person whose body is attacked by the wicked, by shoes or fists, or, without reason is worshipped with garland and sandalwood, is not disturbed.

He does not become angry at the violent person or happy with the gentleman.

Yājñavalkya has said:

yaḥ kaṇṭakair vitudati candanaiś ca vilimpati |

akruddho'parituṣṭaś ca samas tasya ca tasya ca ||

The wise man, on being beaten with thorns or anointed with sandalwood, remains indifferent, not becoming either angry or joyful.

Yājñavalkya Smṛti 3.54



## Easy symptoms to recognize Liberated soul (15 -17)

|| 11.11.16 ||

na stuvīta na nindeta  
kurvataḥ sādhy asādhu vā  
vadato guṇa-doṣābhyām  
varjitaḥ sama-dṛṅ muniḥ

The sage (**muniḥ**) seeing with equal vision (**sama-dṛk**) is not affected by that which is materially good or bad (**guṇa-doṣābhyām varjitaḥ**). He does not praise or criticize (**na stuvīta na nindeta**) persons who perform good or bad work (**sādhy asādhu kurvataḥ**) or speak properly or improperly (**vā sādhy asādhu vadataḥ**).

Purport : He does not praise or condemn those who act or speak properly or improperly.

## Easy symptoms to recognize Liberated soul (15 -17)

|| 11.11.17 ||

na kuryān na vadet kiñcin  
na dhyāyet sādhy asādhu vā  
ātmārāmo 'nayā vṛttyā  
vicarej jaḍa-van muniḥ

A liberated sage (**muniḥ**) should not act (**na kuryād**), speak (**na vadet kiñcid**) or contemplate (**na dhyāyet**) in terms of material good or bad (**sādhy asādhu vā**). Rather, taking pleasure in the self (**ātmārāmah**), he should wander about (**vicaret**) with this nature (**anayā vṛttyā**), appearing like a retarded person (**jaḍa-vat**).

Purport : With this nature, he appears to be a bound up person, not liberated.

# LS Achieving perfection through jnana process (18-21)

|| 11.11.18 ||

śabda-brahmaṇi niṣṇāto  
na niṣṇāyāt pare yadi  
śramas tasya śrama-phalo  
hy adhenum iva rakṣataḥ

If one is skilful in knowing Vedic scriptures and Brahman (**yadi śabda-brahmaṇi niṣṇātaḥ**), but not skilful in devotion to the Supreme Lord (**na niṣṇāyāt pare**), the result of one's efforts is nullified (**tasya śramah śrama-phalah**). He is like a person desiring milk who maintains a cow which does not bear calves (**adhenum iva rakṣataḥ**).

He should perform bhakti, thinking of the Lord with an eternal form of knowledge and bliss.

Doing this, the liberated person reaches perfection. Otherwise he falls.

If he is expert in knowledge of the Vedic scriptures and the impersonal Brahman, which are praised in the scriptures, but does not become expert in bhakti to the Supreme Lord (pare), who is superior to the scriptures and Brahman, his efforts are useless.

The word niṣṇāṭa means skilful. Skillfulness in relation to the Lord is thinking of the Lord with bhakti.

Without bhakti, the results of his efforts in sādhana are useless.

His efforts do not result in the highest goal, just as it is useless to maintain a cow which has not given birth for a long time though one desires milk.

## LS Achieving perfection through jnana process (18-21)

|| 11.11.19 ||

**gām dugdha-dohām asatīm ca bhāryām  
deham parādhīnam asat-prajām ca  
vittam tv atīrthī-kṛtam aṅga vācam  
hīnām mayā rakṣati duḥkha-duḥkhī**

O Uddhava (**aṅga**)! That man is certainly most miserable (**duḥkha-duḥkhī**) who takes care (**rakṣati**) of a barren cow (**gām dugdha-dohām**), an unchaste wife (**asatīm ca bhāryām**), a body totally dependent on others (**parādhīnam deham**), useless children (**asat-prajām**) or wealth not utilized for the right purpose (**atīrthī-kṛtam vittam**). Similarly, one who studies Vedic knowledge devoid of my glories (**vācam mayā hīnām**) is also most miserable (**duḥkha-duḥkhī**).

Expert service to me means accepting things seen and heard which are related to me and rejecting things which are without relation to me.

To illustrate this, the Lord uses many examples to show how one sense, the voice, should be used to glorify the Lord.

This of course represents all the senses. One receives a free cow from someone, but that cow has been milked of its milk and cannot give any more milk.

The person who thinks that by feeding the cow plenty of grass it will again give milk is greedy for milk.

Suffering daily because of expecting milk from the cow his has obtained, he eventually gives up hope and in disappointment curses the donor.

Thus he suffers further in the next life (duḥkha-duḥkhī). A man thinking that his unchaste wife will become chaste by instructions on morality from righteous persons, continues to maintain her with the desire of having children.

A foolish person also maintains unworthy children with the same mentality.

Asat-prajāṃ means sons who have no pious credits in this and next life.



A body dependent on others is the cause of distress at every moment.

If one does not give wealth to a qualified person who comes, it causes infamy and sin.

O Uddhava! The person who maintains these persons suffers misery after misery.

## LS Achieving perfection through jnana process (18-21)

|| 11.11.20 ||

yasyām na me pāvanam aṅga karma  
sthity-udbhava-prāṇa-nirodham asya  
līlavatārepsita-janma vā syād  
vandhyām giram tām bibhṛyān na dhīraḥ

O Uddhava (**aṅga**)! The wise (**dhīraḥ**) do not accept (**na bibhṛyād**) useless scriptures (**vandhyām giram**) in which there are no descriptions of how I create, maintain and destroy the universe (**yasyām na sthity-udbhava-prāṇa-nirodham asya**), and in which there are no descriptions of my auspicious birth as Kṛṣṇa (**na ipsita-janma syād**) among all the līlavatāras (**līlavatārā**).

“What does it mean when the scriptures should speak about you?

Do you mean the scriptures indicating that jīva and Brahman are one in statements like **tattvam asi**?

Or do you mean something else? Please explain this clearly to me.”

In those scriptures there should be descriptions of my activities--the creation, maintenance and destruction of the universe.

Considering what is the superior, the Lord speaks again.

The scriptures should describe, among the līlavatāras, my birth which is most auspicious for the universe (īpsita).

This indicates not only Kṛṣṇa's birth but all his childhood pastimes.

If the scriptures do not contain these descriptions, they are useless.

The wise person will not accept such scriptures.

Foolish persons will.

# LS Achieving perfection through jnana process (18-21)

|| 11.11.21 ||

evam jijñāsayāpohya  
nānātva-bhramam ātmani  
upārameta virajam  
mano mayy arpya sarva-ge

Rejecting (**apohya**) the misconception of variety concerning ātmā (**ātmani nānātva-bhramam**) by deliberation (**evam jijñāsayā**), fixing the mind devoid of māyā (**virajam mano arpya**) upon me, who pervade everywhere (**mayy sarva-ge**), a person will attain sāyujya (**upārameta**).

Coming to the conclusion of all knowledge, one should give up the false conception of material variety that one imposes upon the soul and thus cease one's material existence.

The mind should be fixed on me, since I am all-pervading.

The Lord summarizes the path of jñāna.

Discarding false concepts of variety concerning the self—the gross and subtle bodies, bodies of devatā and human by deliberation (jijñāsayā) as described above, fixing the mind devoid of contamination of māyā (virajam) in me by bhakti, one attains sāyujya with me (upārameta) by vijñāna arising from that bhakti.

. It is said:

bhaktyā tv ananyayā śakya aham evaṁ-vidho 'rjuna |  
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paraṅtapa ||

Only by ananyā bhakti it is possible to know me, see me, or even merge with me, O Arjuna. BG 11.54

|| 11.11.22 ||

**yady anīśo dhārayitum  
mano brahmaṇi niścalam  
mayi sarvāṇi karmāṇi  
nirapekṣaḥ samācara**

If you are not able to free your mind from all material disturbances (**yady dhārayitum anīśah**) and cannot absorb it completely in Brahman (**mano brahmaṇi niścalam anīśah**), then perform (**samācara**) all your activities (**sarvāṇi karmāṇi**) as an offering to me (**mayi**), without enjoying the fruits (**nirapekṣah**).



The antaḥkaraṇa becomes purified by niṣkāma-karma offered to me.

With a pure antaḥkaraṇa one can practice jñāna with a mixture of bhakti: one can concentrate with fixed mind on Brahman.

With the destruction of vidyā, one attains bhakti, which surpasses vidyā.

brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām ||

Having attained the state of Brahman, being a pure soul, he does not lament at the loss of what he has attained nor does he desire what he has not attained, and looks upon all beings as equal.

He then manifests pure bhakti. BG 18.54

By that bhakti, one then meditates on me with a mind free of contamination.

By the pure knowledge arising from that bhakti one then attains sāyujya-mukti.

This is the sequence.

If someone cannot ascend to the fourth stage of concentrating on Brahman with fixed mind, inferring impurity in the antaḥkaraṇa,

one should again perform niṣkāma-karma offered to me for purification.[12]

He speaks to Uddhava.

One should offer all karmas—daily, periodic and those for renounced persons—to me.

# Attaining perfection by Pure Devotional service (23 -25)

|| 11.11.23-24 ||

śraddhātur mat-kathāḥ śṛṇvan  
su-bhadrā loka-pāvanīḥ  
gāyann anusmaran karma  
janma cābhinayan muhuḥ  
mad-arthe dharma-kāmāsthān  
ācaran mad-apāśrayaḥ  
labhate niścalām bhaktim  
mayy uddhava sanātane

A person with natural faith (**śraddhātur**) should constantly hear topics about me (**mat-kathāḥ śṛṇvan**), should sing and remember (**gāyann anusmaran**) my topics which purify the world (**su-bhadrā loka-pāvanīḥ**), and enact (**abhinayan**) my exploits and birth (**janma karma**). He should perform dharma, kāma and artha as service to me (**mad-arthe dharma-kāma-arthān ācaran**). Having taken shelter of me (**mad-apāśrayaḥ**), he will attain permanent bhakti (**labhate niścalām bhaktim**) to me, whose form is permanent (**mayy sanātane**).

Having described jñāna-yoga in four and half verses, Kṛṣṇa now describes bhakti-yoga until SB 11.12.15.

The ending on śraddhāluḥ indicates a natural faith.

This excludes mixture of jñāna or karma.

Placing this word at the beginning indicates that such natural faith is the qualification for bhakti.

It will be said:

yadr̥cchayā mat-kathādaṁ jāta-śraddhas tu yaḥ pumān  
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ

If by unexpected association with devotees one develops faith in my topics, such a person, being neither very disgusted with nor attached to material life, he is qualified for bhakti and will achieve perfection.

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 or has not awakened his faith in hearing topics about me, one must perform one's prescribed duties of varṇāśrama. SB 11.20.8-9

Thus the qualification for bhakti is different from qualification for jñāna or karma.

One should sing most auspicious topics concerning my stealing yogurt, milk, women, as well as the song of the flute and the rāsa dance.

One should remember repeatedly those songs, and this will become spontaneous.

One should enact my exploits like taming Kāliya and my birth, with the celebration performed by Nanda.

The word ca indicates one should sing and remember the activities and birth as well as enact them.

For serving me, one should perform dharma—giving cloth and food to brahmanas and Vaiṣṇavas on my birthday or on days for worshipping guru who is also my svarūpa.

One should perform kāma, acts for oneself, in the form of obtaining prasādam, garlands, sandalwood, betel nut and cloth from the assembly of Vaiṣṇavas.

One should perform artha, collecting items for service to Viṣṇu and the devotees.



One attains steady bhakti fixed (niścalām) in the stages of sādhana and sādhya (perfection).

Since my form, the object of worship, is permanent (sanatane), bhakti to me is also permanent or steady.

## Attaining perfection by Pure Devotional service (23 -25)

|| 11.11.25 ||

sat-saṅga-labdhayā bhaktyā  
mayi mām sa upāsītā  
sa vai me darśitaṁ sadbhir  
añjasā vindate padam

One who has obtained pure devotional service by association with my devotees (**mayi sat-saṅga-labdhayā bhaktyā**) always worships me (**mām upāsītā**). Thus he easily goes to my abode (**sah añjasā vindate mayi padam**), which is revealed by my devotees (**sa vai me sadbhir darśitaṁ**).

Who instigates this type of bhakti?

He worships me by steady bhakti obtained from association with devotees.

He quickly attains my lotus feet or my abode, revealed by the devotees, ascending through the stages of ruci, āsakti, rati and prema.

**Note:** [SB 11.11.23 to SB 11.12.15 describes Pure Devotional Service - SVCT]

# Section – II

**True Devotee and Best  
Devotional service**

**[26-49 ]**

27-28: Uddhava's Question:

|| 11.11.26-27 ||

śrī-uddhava uvāca

sādhus tavottama-śloka mataḥ kīdṛg-vidhaḥ prabho

bhaktis tvayy upayujyeta kīdṛśī sadbhir ādr̥tā

etan me puruṣādhyakṣa lokādhyakṣa jagat-prabho

praṇatāyānuraktāya prapannāya ca kathyatām

Uddhava said: O master (**prabho**), worthy of praise (**uttama-śloka**)! What type of person (**kīdṛg-vidhaḥ**) do you consider (**tava mataḥ**) to be a true devotee (**sādhuh**), and what type of devotional service (**kīdṛśī bhaktih**), approved by great devotees (**sadbhir ādr̥tā**), should be offered to you (**tvayy upayujyeta**)? Ruler of the devatās (**puruṣa adhyakṣa**)! O Lord of Vaikuṅṭha (**loka adhyakṣa**)! O Lord of the universe (**jagat-prabho**)! Since I am surrendered to you (**prapannāya**), am attached to you (**anuraktāya**) and am offering respects to you (**praṇatāya**), please explain this to me (**etad me kathyatām**).

Having heard of the devotee who develops bhakti, Uddhava asks about the qualities of such a devotee.

Which devotee is approved by you?

What type of bhakti, authorized by the devotees, should be performed?

# True Devotee and Best Devotional service (26-49)

27-28: Uddhava's Question:

|| 11.11.28 ||

tvam̐ brahma paramam̐ vyoma  
puruṣaḥ prakṛteḥ paraḥ  
avatīrno 'si bhagavan  
svecchopāṭṭa-prthag-vapuḥ

As the Absolute Truth (**brahma paramam̐**), you are unattached like the sky (**tvam̐ vyoma puruṣaḥ**), since you are superior to material nature (**prakṛteḥ paraḥ**). Still, by the desire of your devotees (**sva icchā**), you produce (**upāṭṭa**) many forms of devotees (**prthag-vapuḥ**) to spread bhakti (**implied**).

Those devotees who teach bhakti are different from your svarūpa, but arise from your svarūpa.

You are the supreme Brahman, without material association like the sky, since you are superior to prakṛti.

Yet, you appear by your mercy in this world to deliver the jīvas.

You manifest many forms according to the desires of your devotees.

This means that you give forms which arise from your svarūpa to your devotees so that bhakti can be spread.



Nārada has said:

*prayuḡyamāṇe mayi tāṁ śuddhāṁ bhāgavatīm tanum  
ārabdha-karma-nirvāṇo nyapatat pāñca-bhautikaḥ*

Having been awarded a transcendental body befitting an associate of the Lord, I quit the body made of five material elements, and thus all acquired fruitive results of work stopped. SB 1.6.29

Thus people meditate upon guru, your devotee, as your svarūpa.

Another meaning is “You appear in this world in order to spread your bhakti, even though you are indifferent to the world since you enjoy in yourself.”

By your will, you give rise to many forms like Kapila, Dattātreya and Nārada. It is said:

**anye ca saṁskṛtātmāno vidhinābhihitena te  
yajanti tvan-mayās tvām vai bahu-mūrty-eka-mūrtikam**

And yet others—those whose intelligence is pure—follow the injunctions of Vaiṣṇava scriptures promulgated by you.

Absorbing their minds in you, they worship you as the one Supreme Lord manifesting in multiple forms. SB 10.40.7

# True Devotee and Best Devotional service (26-49)

11.11.29

śrī-bhagavān uvāca  
kṛpāluḥ akṛta-drohas  
titikṣuḥ sarva-dehinām  
satya-sāro 'navadyātmā  
samaḥ sarvopakāraḥ

The Supreme Lord said: O Uddhava, a saintly person is merciful (**kṛpāluḥ**) and never injures others (**akṛta-drohah**). He is tolerant toward all living entities (**titikṣuḥ sarva-dehinām**). He is most truthful (**satya-sārah**). He is free from all envy and jealousy (**anavadyātmā**), and his mind is equal in material happiness and distress (**samaḥ**). He dedicates his time to work for the welfare of all others (**sarva upakāraḥ**).

# True Devotee and Best Devotional service (26-49)

11.11.30

kāmair ahata-dhīr dānto  
mṛduḥ śucir akiñcanaḥ  
anīho mita-bhuk śāntaḥ  
sthiro mat-charaṇo muniḥ

His intelligence is never bewildered by material desires (**kāmair ahata-dhīh**) and he has controlled his senses (**dāntah**). His behavior is always pleasing (**mṛduḥ**) and exemplary (**śucih**) and he is free from possessiveness (**akiñcanaḥ**). He never endeavors in worldly activities (**anīhah**) and he controls his eating (**mita-bhuk**). He has śānti-rati (**śāntaḥ**) and performs his duties until completion (**sthirah**). A saintly person is contemplative (**muniḥ**) and accepts me as his only shelter (**mat-śaraṇah**).

# True Devotee and Best Devotional service (26-49)

11.11.31

apramatto gabhīrātmā  
dhr̥timāñ jita-ṣaḍ-guṇaḥ  
amānī māna-daḥ kalyo  
maitraḥ kāruṇikaḥ kavīḥ

Such a person is alert (**apramattah**) and inscrutable (**gabhīrātmā**) and not subject to changes (**dhr̥timāñ**). He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death (**jita-ṣaḍ-guṇaḥ**). He is free from all desire for prestige (**amānī**) and offers honor to others (**māna-daḥ**). He is expert in understanding others (**kalyah**) and is free from cheating (**maitraḥ**). He is compassionate (**kāruṇikaḥ**) and understands bondage and liberation (**kavīḥ**).

# True Devotee and Best Devotional service (26-49)

11.11.32

ājñāyaivaṁ guṇān doṣān  
mayādiṣṭān api svakān  
dharmān santyajya yaḥ sarvān  
mām bhajeta sa tu sattamaḥ

He perfectly understands (**ājñāya**) that the ordinary religious duties prescribed by Me in various Vedic scriptures (**mayā ādiṣṭān**) possess favourable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life (**guṇān doṣān**). Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties (**dharmān santyajya yaḥ sarvān**) and worships Me alone (**mām bhajet**). He is thus considered the best among all living entities (**sa ca sattamaḥ**).

**The Supreme Lord said:** O Uddhava, a saintly person is merciful and never injures others. He is tolerant toward all living entities. He is strong in truth. He is free from all envy and jealousy, and his mind is equal in material happiness and distress. He dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behavior is always pleasing and exemplary, and he is free from possessiveness. He never endeavors in worldly activities, and he controls his eating. He has śānti-rati and performs his duties until completion. A saintly person is contemplative and accepts me as his only shelter. Such a person is alert and inscrutable, and not subject to changes. He has conquered over the six material qualities—namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in understanding others and is free from cheating. He is compassionate and understands bondage and liberation. A person who, understanding good and bad aspects of dharma as taught by me, gives up all his duties and simply worships me is the best of all.

There are two types of bhakti—bhakti mixed with karma or jñāna and pure bhakti.

Thus there are two types of devotees.

First the mixed devotees are described in three verses.

Kṛpāluḥ means he cannot tolerate the suffering of others in saṁsāra.



Akr̥ta-drohaḥ means he does not become violent with persons who inflict violence on himself.

He is tolerant of the offenses of persons who disrespect him.

He has strength in being truthful. He has no faults like envy (anavadyātmā).

He remains calm (samaḥ) in happiness and distress, respect and disrespect.

He acts for the benefit of all beings. His mind is not agitated by desires.

He controls his external senses (dāntaḥ). He has a soft heart.

He has proper conduct (śuciḥ). He does not accumulate possessions.

He does not perform material activities. He eats pure food in moderation. He has śanti-rati.

He is steady in performing his prescribed duties till completion (sthiraḥ).

He surrenders to me. He contemplates (muniḥ).

He is alert (apramattaḥ).

He cannot be understood by others (gabhīrātmā).

He is without change (dhr̥timān).

He is devoid of hunger, thirst, and others disturbances.

He does not hanker for respect.

He gives respect to others.

He is expert at understanding others.

He does not cheat others.

He acts with compassion.

He understands bondage and liberation (kaviḥ).

He who possesses these twenty-eight qualities is the best.

The person who is śānta and has conquered the six urges is a perfect devotee, devoid of the desire for impersonal liberation.

He may be called a devotee who is ātmārāma or a śānta-bhakta.

Previously he was a jñāna-miśra-bhakta, and previous to that he was a karma-miśra-bhakta.

When he attains perfection with bhakti as the main element, and without a covering of karma or jñāna, he is called a pure bhakta.

The karma-miśra-bhakta is good, the jñāna-miśra-bhakta is better and the pure bhakta is the best (sattamaḥ).

A person desires to make his associates like himself, first teaches them karma-miśra-bhakti.

The taught persons become niṣkāma, and perform karma-miśra-bhakti without material desires.

**Na karmāṇi tyajed yogī karmabhis tyajyate hi saḥ:**

the yogī should not give up his work, but he is abandoned by the work.

Thus, when he reaches the state of becoming disinterested in karma, he will give up karma in a natural way, and practice jñāna-miśra-bhakti.

When bhakti becomes strong in that stage's maturity, and one gives up jñāna because of disinterest, one becomes what is called an ātmārāma-bhakta or śānta-bhakta.

Such a person has no interest in jñāna, as described in  
Bhakti-rasāmṛta-sindhu:

**asmin sukha-ghana-mūrtau param-  
ātmani vṛṣṇi-pattane sphurati  
ātmārāmatayā me vṛthā  
gato bata ciram kālāḥ ||**

Though Kṛṣṇa, Paramātmā, the form of concentrated bliss,  
resides in Dvārakā, I am so unfortunate! Thinking myself an  
ātmārāma, I have wasted so much time. BRS 3.1.34

It is also said:

**harer guṇākṣipta-matir bhagavān bādarāyaṇiḥ  
adhyagān mahad ākhyānam nityam viṣṇu-jana-priyaḥ**

Śukadeva Gosvāmī, son of Śrīla Vyāsadeva, was not only transcendently powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration Śrīmad-Bhāgavatam. SB 1.7.11

In this state, though there is some jñāna, it is restricted by bhakti, and thus does not obstruct bhakti.

Thus it can be included in pure bhakti, which is defined as follows:

**anyābhilāṣitā śūnyam jñāna karmādy anāvṛtam |**

**ānukūlyena kṛṣṇānu śīlanam bhaktir uttamā ||**

The highest bhakti is defined as continuous service or emotions directed towards Kṛṣṇa, His expansion forms or others related to him, with a pleasing attitude towards Kṛṣṇa. It should be devoid of desires other than the desire to please the Lord, and unobstructed by impersonal jñāna, the materialistic rituals of karma or other unfavorable acts. BRS 1.1.11

Verse 32 describes the devotee practicing pure bhakti.

It has been said that one who does not give up dharma is the best.



But he who gives up all dharmas completely because of faith in bhakti to me is the best.

But does he give up dharma because of ignorance or atheism?

No. Understanding the good points in performing dharma such as purification of existence, and also understanding the bad points, with firm faith that all things are perfected by bhakti to me, he gives up those dharmas.

That is the meaning given by Śrīdhara Svāmī. A person of lower qualification will worship the Lord without giving up dharma.

But the best devotee however worships the Lord while giving up all dharmas.

The person who develops all the qualities starting with compassion as mentioned above is considered the best (sattamah).

“But the last sentence, which indicates the best devotee, does not include the qualities previously mentioned.

How could a person without those qualities be considered the best?”

One should not worry that the person who performs only bhakti does not possess those qualities, for it is said:

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

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. SB11.2.42

yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ  
harāv abhaktasya kuto mahad-guṇā  
manorathenāsati dhāvato bahiḥ

The devatās constantly dwell with all good qualities in that person who has pure bhakti for the Lord. There are no good qualities in the non-devotee who chases after temporary material objects with desire for material pleasure. SB 5.18.12

He who reaches the highest stage is the best, since he becomes endowed with all good qualities while destroying all bad qualities.

But even without reaching the perfect stage (not have all good qualities), the devotee at the state of sādhana should also be considered the best.

He is better than the previously mentioned devotees because from the beginning he has accepted pure bhakti.

# True Devotee and Best Devotional service (26-49)

|| 11.11.33 ||

jñātvājñātvātha ye vai mām  
yāvān yaś cāsmi yādṛśaḥ  
bhajanty ananya-bhāvena  
te me bhaktatamā matāḥ

Those who may or may not know (**ye jñātvā atha ajñātvā**) the extent of my powers, my forms and my nature (**yāvān yaś cāsmi yādṛśaḥ**), but who worship me with great possessiveness (**mām bhajanty ananya-bhāvena**), I consider to be the best of devotees (**te me bhaktatamā matāḥ**).

This verse describes the exalted position of the devotees in the state of perfection.

The words “knowing or not knowing” should be repeated with each phrase.

**Bhaktyāham ekayā grāhyaḥ:**

I am to be known only by bhakti.

This means that according to the degree of bhakti one will experience various degrees of sweetness at every moment.

Though (yāvat) I am actually undivided by time and space, under the control of the devotee, I become divided by time and space.

Who am I (yaḥ)?

I am parabrahman, Śyāmasundara, and the son of Vasudeva

What is my nature (yādrśaḥ)?

Though I am ātmārāma and āptakāma, I do not enjoy by myself and am not fully satisfied because I am helplessly under control of my devotees' prema.

Those who worship me with purity, or with great possessiveness (ananya-bhāvena), I consider to be the best devotees.

He utters this with great respect.

These devotees I call the best.

This sentence refers to the persons mentioned in the previous verse. I consider those persons to be my best devotees



## True Devotee and Best Devotional service (26-49)

|| 11.11.34 ||

mal-liṅga-mad-bhakta-jana-  
darśana-sparśanārcanam  
paricaryā stutiḥ prahva-  
guṇa-karmānukīrtanam

One should see, touch, worship (**darśana-sparśana-arcanam**),  
serve, praise, offer respects (**paricaryā stutiḥ prahva**), and  
glorify the qualities and activities (**guṇa-karmānukīrtanam**)  
of my deity form and my devotees (**mal-liṅga-mad-bhakta-  
jana-**).

You have asked how to perform bhakti (verse 26).

I am giving the answer now.

The first line should modify all the following words:

One should see, touch, worship serve, praise offer respects and glorify the qualities and activities of my deity form and my devotees.

Mal-linga-mad-bhakta-jana should properly be in the genitive case.

Prahva means offering respects.

## True Devotee and Best Devotional service (26-49)

|| 11.11.35 ||

mat-kathā-śravaṇe śraddhā  
mad-anudhyānam uddhava  
sarva-lābhopaharaṇam  
dāsyenātma-nivedanam

O Uddhava (**uddhava**)! One should have faith in hearing topics about me (**mat-kathā-śravaṇe śraddhā**). One should meditate upon me (**mad-anudhyānam**). One should offer treasured objects (**sarva-lābha upaharaṇam**). One should offer oneself since one is a servant (**dāsyena ātma-nivedanam**).

Thinking “This object has appeared on its own to serve the Lord” one should offer all objects of attachment to the Lord.

One should offer one’s body and the jīva (ātmā) to the Lord since one is in the position of a servant.

# True Devotee and Best Devotional service (26-49)

|| 11.11.36 ||

**maj-janma-karma-kathanam**  
**mama parvānumodanam**  
**gīta-tāṇḍava-vāditra-**  
**goṣṭhībhir mad-gṛhotsavaḥ**

One should discuss about my birth and activities (**maj-janma-karma-kathanam**). One should celebrate my special festivals in the temple (**mama parva-anumodanam mad-gṛhotsava**) with groups of devotees (**goṣṭhībhir**) singing, dancing and playing instruments (**gīta-tāṇḍava-vāditra**).

Verse 34 mentioned anukīrtana.

The difference is that anukīrtana is accompanied by raga, svāra and tāla (melodies and rhythm) and kathana is not.

One should celebrate my festival days like Janmāṣṭamī.

One should hold festivals in my temple with singing, dancing and instrumental music.

## True Devotee and Best Devotional service (26-49)

|| 11.11.37 ||

yātrā bali-vidhānam ca  
sarva-vārṣika-parvasu  
vaidikī tāntrikī dīkṣā  
madīya-vrata-dhāraṇam

One should celebrate yearly festivals (**yātrā sarva-vārṣika-parvasu**) in which special offerings are made (**bali-vidhānam ca**). One should perform initiation according to Vedic and Pañcarātriḱa methods (**vaidikī tāntrikī dīkṣā**). One should observe Vaiṣṇava vows (**madīya-vrata-dhāraṇam**).

One should celebrate annual festivals such as the swing festival on Phālguna full moon.

In those festivals there should be offerings of various cloths, ornaments, sweets, garlands, sandalwood and flowers.

One should observe vows like Ekādaśī.



## True Devotee and Best Devotional service (26-49)

|| 11.11.38 ||

mamārcā-sthāpane śraddhā  
svataḥ samhatya codyamaḥ  
udyānopavanākrīḍa-  
pura-mandira-karmaṇi

One should have faith in establishing deities (**mama arcā-sthāpane śraddhā**). One should engage in special projects (**udyamaḥ**), such as gardens, groves, playgrounds (**udyāna upavana ākrīḍa**), houses and temples (**pura-mandira**), constructing them (**karmaṇi**) personally, or engaging others (**svataḥ samhatya ca**).

One should make efforts to make gardens if possible.

If one cannot do it oneself, one should have others make them.

Ākrīḍa means playgrounds.

Pura means a house topped with a cakra.

## True Devotee and Best Devotional service (26-49)

|| 11.11.39 ||

sammārjanopalepābhyām  
seka-maṇḍala-vartanaiḥ  
gṛha-śuśrūṣaṇam mahyam  
dāsa-vad yad amāyayā

One should sincerely serve my temple (**mahyam gṛha amāyayā śuśrūṣaṇam**) by cleaning, anointing (**sammārjana upalepābhyām**), sprinkling with flowers, and drawing designs on the floor (**seka-maṇḍala-vartanaiḥ**), just as a servant takes care of the house of a king (**dāsa-vad**).

One should first clean my temple, then apply cow dung, then when the place is dry, sprinkle it with flowers.

Then one should draw sarvatobhadra-maṇḍalas on the floor.

By these one serves me abode.

One should serve the temple as a servant serves the king's house.

## True Devotee and Best Devotional service (26-49)

|| 11.11.40 ||

**amānitvam adambhitvam  
kṛtasyāparikīrtanam  
api dīpāvalokam me  
nopayauñjyān niveditam**

One should not have pride or make a false show of bhakti (**amānitvam adambhitvam**). One should not glorify one's accomplishments (**kṛtasya aparikīrtanam**). One should not accept (**na upayauñjyān**) articles offered to the Lord (**dīpāvalokam me niveditam**), until they are first offered to other devotees (**implied**).

One should not have pride.

One should not make a false show of bhakti.

One should not use offered articles like lamp or food just for oneself, but after offering them to all the devotees, one should partake of them oneself. It is said:

ṣaḍbhir māsopavāsaiś ca yat phalam parikīrtitam |

viṣṇu-naivedya-sikthena puṇyam tad bhuñjatām kalau ||

hṛdi rūpam mukhe nāma naivedyam udare hareḥ |

pādodakam ca nirmāyam mastake yasya so'cyutaḥ ||

The results of fasting for six months are attained by accepting a mouthful of food offered to Viṣṇu in Kali-yuga.

One should meditate on the Lord in the heart, put his offered food in one's belly, and put his foot water and garlands on one's head.

## True Devotee and Best Devotional service (26-49)

|| 11.11.41 ||

yad yad iṣṭatamaṁ loke  
yac cāti-priyam ātmanaḥ  
tat tan nivedayen mahyam  
tad ānantyāya kalpate

If one offers to me (**mahyam nivedayen**) what is considered best by the scriptures (**yad yad iṣṭatamaṁ**), by the people (**loke**), and by oneself as well (**yac cāti-priyam ātmanaḥ**), one becomes qualified for eternal life (**tad ānantyāya kalpate**).



One should offer to me what is considered the best in the scriptures and by the people.

Scripture says that kuśa buds are wonderful, but because they are not esteemed by the common people they are not to be offered to the Lord.

As well, what is very dear to oneself should particularly be offered to the Lord.

## True Devotee and Best Devotional service (26-49)

|| 11.11.42 ||

sūryo 'gnir brāhmaṇā gāvo  
vaiṣṇavaḥ khaṁ maruj jalam  
bhūr ātmā sarva-bhūtāni  
bhadra pūjā-padāni me

O saintly Uddhava (**bhadra**)! Please know that you may worship me (**pūjā-padāni me**) in the sun, fire, brāhmaṇas, cows (**sūryo 'gnir brāhmaṇā gāvo**), Vaiṣṇavas, sky, wind, water (**vaiṣṇavaḥ khaṁ maruj jalam**), earth, the individual soul and all living entities (**bhūr ātmā sarva-bhūtāni**).

“Where should I worship you?”

Eleven places of worship are given.

## True Devotee and Best Devotional service (26-49)

|| 11.11.43 ||

sūrye tu vidyayā trayyā  
haviṣāgnau yajeta mām  
ātithyena tu viprāgrye  
goṣv aṅga yavasādinā

One worships me (**yajeta mām**) in the sun (**sūrye tu**) by reciting verses and performing specific Vedic rituals (**vidyayā trayyā**). One worships me (**yajeta mām**) in the fire (**agnau**) by offering oblations (**haviṣā**). One worships me in the brāhmaṇa by giving him proper reception (**ātithyena tu viprāgrye**). One worships me in the cow by feeding her grass and tickling her (**goṣu aṅga yavasādinā**).

“How does one worship the Lord in these places?”

Three verses explain this.

One should worship the sun by Vedic verses, approaching with respect (upasthāna), [14] and offering respects.

One worships the Lord in the cow by offering grass and tickling the cow.

# True Devotee and Best Devotional service (26-49)

|| 11.11.44 ||

vaiṣṇave bandhu-sat-kṛtyā  
hṛdi khe dhyāna-niṣṭhayā  
vāyau mukhya-dhiyā toyē  
dravyais toya-puraḥsaraiḥ

One worships the Lord in the devotees by respecting them as great friends (**vaiṣṇave bandhu-sat-kṛtyā**). One worships the Lord in ether (**khe**) by meditating on the space of the heart (**hṛdi dhyāna-niṣṭhayā**). One worships the Lord in air (**vāyau**) by thinking that air is the chief prāṇa (**mukhya-dhiyā**). One worships the Lord in water (**toyē**) by offering items starting with water (**dravyais toya-puraḥsaraiḥ**).

One should respect the Vaiṣṇava with attachment as a friend.

Hṛdi khe means “in the space of the heart.”

One worships the Lord in the sky by meditation on the space of the heart.

One worships the Lord in air by thinking “Air is the chief prāṇa.”

One worships the Lord in water by offering water, flowers and tulasī.

## True Devotee and Best Devotional service (26-49)

|| 11.11.45 ||

**sthaṇḍile mantra-hṛdayair  
bhogair ātmānam ātmani  
kṣetra-jñam sarva-bhūteṣu  
samatvena yajeta mām**

One worships me in earth (**mām sthaṇḍile yajeta**) by uttering secret mantras on purified ground (**mantra-hṛdayair**). One worships me in the ātmā (**mām ātmani yajeta**) by offering food to the ātmā in the body (**bhogair ātmānam**). One worships me in all beings (**mām sarva-bhūteṣu samatvena yajeta**) by understanding that I am the antaryāmī of all beings (**kṣetra-jñam**).



One worships me in purified earth by secret mantras.

One worships me in the ātmā by offering items without greed to the ātmā in the body, thinking

“This ātmā is the residence of my Lord.” One worships me in all beings by understanding that I am the antaryāmī of all beings.

## True Devotee and Best Devotional service (26-49)

|| 11.11.46 ||

dhiṣṇyeṣv ity eṣu mad-rūpaṁ  
śaṅkha-cakra-gadāmbujaiḥ  
yuktaṁ catur-bhujam śāntam  
dhyāyann arcet samāhitaḥ

Thus, in the previously mentioned places of worship (**ity dhiṣṇyeṣu**) and by the described methods (**eṣu**), one should meditate (**dhyāyan**) on my peaceful, transcendental form (**mad śāntam rūpaṁ**) with four arms (**catur-bhujam**) holding a conch, disc, club and lotus flower (**śaṅkha-cakra-gadā-ambujaiḥ yuktaṁ**), and then worship me with fixed attention (**arcet samāhitaḥ**).

In the ways described, in those places, you should meditate on my form with four hands.

This is a general statement.

Actually worshippers of Rāma would use Rāma mantra and meditate on Rāma's form in these places.

## True Devotee and Best Devotional service (26-49)

|| 11.11.47 ||

iṣṭā-pūrtena mām evaṁ  
yo yajeta samāhitaḥ  
labhate mayi sad-bhaktim  
mat-smṛtiḥ sādhu-sevayā

He who worships me (**yah yajeta mām evaṁ**) with attention (**samāhitaḥ**) by sacrifices, constructing gardens and other things mentioned above (**iṣṭā-pūrtena**) obtains prema-bhakti (**mayi sad-bhaktim labhate**). I remember him because of his great service (**mat-smṛtiḥ sādhu-sevayā**).

He who worship me by oblations in fire (iṣṭa), representing other types of worship mentioned above as well, and works like building gardens (pūrtena), attains the highest (sat) bhakti, prema.

He is remembered by me (mat-smṛtiḥ) because of his good service.

I remember that person who serves with intense sādhana.

## True Devotee and Best Devotional service (26-49)

|| 11.11.48 ||

prāyeṇa bhakti-yogena  
sat-saṅgena vinoddhava  
nopāyo vidyate samyak  
prāyaṇam hi satām aham

O Uddhava (**uddhava**)! I am directly (**aham hi**) the best shelter for the devotees (**satām samyak prāyaṇam**). If one does not engage in bhakti (**vinā bhakti-yogena**), which arises usually by associating with my devotees (**prāyeṇa sat-saṅgena**), there is no means of escaping from material existence (**na upāyah vidyate**).

Kṛṣṇa has explained the paths of jñāna and bhakti.

Actually bhakti is the only method which can deliver one from saṁsāra.

That is explained in this verse.

The word prāyena means “by reasoning” according to Jīva Gosvāmī.

Or prāyena can mean “there is no method other than bhakti which generally arises from association with devotees.”

It should be explained that there are two types of bhakti which arise by devotee association: mixed bhakti (bhakti with a little jñāna or karma) and pure bhakti.

However jñāna mixed with a little bhakti for attaining liberation is called secondary bhakti.

This occurs even without devotee association.

Thus the word “generally” is used since in this case jñāna itself is the cause of that secondary bhakti.

Even without jñāna, bhakti gives all results, and without bhakti, jñāna and other processes give no results such as liberation.

It was explained in the First Canto (SB 1.2.8 commentary) that the farmer worships the king by giving taxes and gifts.

This is the cause of his farming. If he does not do this his efforts will be useless.



This is stated by the Lord:

yat karmabhir yat tapasā jñāna-vairāgyataś ca yat  
yogena dāna-dharmeṇa śreyobhir itarair api

sarvaṁ mad-bhakti-yogena mad-bhaktō 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

In the other processes, the actual giver of their results is bhakti alone.

Some say that other methods are like nipples on the goat's neck—useless. The Lord's statements are the proof.

Uddhava says the same:

āpa-trayeṇābhihitasya ghore  
santapyamānasya bhavādhvaniha  
paśyāmi nānyac charaṇam tavāṅghri-  
dvandvātapatrād amṛtābhivarṣāt

For one who is being cruelly burned in the blazing fire of material miseries, having fallen into the network of material existence, I do not see any other possible shelter besides your two lotus feet, which are a shower of nectar extinguishing the fire of suffering. SB 11.19.9

Śukadeva also states the same:

samsāra-sindhūṃ ati-dustaram uttīrṣor  
nānyaḥ plavo bhagavataḥ puruṣottamasya

līlā-kathā-rasa-niṣevāṇam antareṇa  
pumso bhaved vividha-duḥkha-davārditasya

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except cultivating the nectar of the narrations of the Supreme Lord's pastimes.

SB 12.4.40

Nārada says:

kiṁ vā yogena sāṅkhyena  
nyāsa-svādhyāyayor api

kiṁ vā śreyobhir anyaiś ca  
na yatrātma-prado hariḥ

What is the use of yoga, sāṅkhya, sannyāsa, study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.31.12

What is the use of yoga, sāṅkhya, sannyāsa, study of the Vedas, other auspicious acts, in which the Lord does not give realization of himself? SB 4.31.12

Samyak prāyaṇam means “directly the best shelter.”

# True Devotee and Best Devotional service (26-49)

|| 11.11.49 ||

athaitat paramam guhyam  
śrṇvato yadu-nandana  
su-gopyam api vakṣyāmi  
tvam me bhṛtyaḥ suhṛt sakhā

O beloved of the Yadu dynasty (**yadu-nandana**)! Because you are my servant, well-wisher and friend (**tvam me bhṛtyaḥ suhṛt sakhā**), I shall now speak (**atha vakṣyāmi**) to you who listen well (**śrṇvataḥ**) the supreme secret (**su-gopyam paramam guhyam**).

I will speak to you something not revealed to others.

It is said:

ettha tvaṁ saumya tat sarvaṁ tattvatas tad-anugrahāt

brūyuhḥ snigdhasya śiṣyasya guravo guhyam apy uta

Because you are submissive, by the mercy of the gurus, you know all matters in truth.

The gurus should speak the secret to the disciple who has affection for the gurus. SB 1.1.8



Śrīdhara Svāmī says that Lord will explain that methods like Sāṅkhya and yoga depend on other practices and are unpredictable in results.

Association with devotees is independent, powerful and gives results without fail.