

# Canto Eleven – Chapter Twenty One

## Lord Kṛṣṇa's Explanation of the Vedic Path

### Pros and Cons of Karma-yoga

# Section – I

**Purpose of distinctions of  
piety and sin (1-6)**

## Purpose of distinctions of piety and sin (1-6)

|| 11.21.1 ||

śrī-bhagavān uvāca

ya etān mat-patho hitvā

bhakti-jñāna-kriyātmakān

kṣudrān kāmāś calaiḥ prāṇair

juṣantaḥ saṁsaranti te

The Supreme Lord said: Those who give up my methods (**ya etān mat-patho hitvā**), bhakti, jñāna and niṣkāma-karma (**bhakti-jñāna-kriyātmakān**), and instead cultivate (**juṣantaḥ**) insignificant sense enjoyment (**kṣudrān kāmāś**) by the fickle senses (**calaiḥ prāṇair**), undergo the continual cycle of material existence (**saṁsaranti te**).

In the Twenty-first Chapter the good and bad aspects of those involved in karma are discussed and the meaning of the scriptures in this regard is explained.

Sakāma-karma is criticized.

Bhakti gives attainment of the Lord.

Jñāna gives attainment of impersonal Brahman.

Niṣkāma-karma indirectly gives impersonal Brahman.

Sakāma-karma gives Svarga or earthly kingdom.

## Purpose of distinctions of piety and sin (1-6)

॥ 11.21.2 ॥

sve sve 'dhikāre yā niṣṭhā  
sa guṇaḥ parikīrtitaḥ  
viparyayas tu doṣaḥ syād  
ubhayaor eṣa niścayaḥ

Being fixed according to one's qualification (**sve sve 'dhikāre yā niṣṭhā**) is a good quality (**sa guṇaḥ parikīrtitaḥ**), and to be fixed in something not of one's qualification is a bad quality (**viparyayas tu doṣaḥ syād**). This is how good and bad are determined (**ubhayaor eṣa niścayaḥ**).

“I asked you what a good quality is and what a bad quality is. You answered that it is a fault to see good and bad in the devotees and a good quality not to see good and bad in them. I have this doubt. If someone has faith in your topics and is qualified for pure bhakti, but by fate falls under the control of karmīs or jñānīs, follows them, and performs karma, distasteful as drinking medicine, or practices jñāna, is seeing fault in his bhakti a bad quality and not seeing fault a good quality? Moreover, if someone, a karmī or jñānī, does not obtain complete faith in bhakti since he does not obtain mercy of great devotees, but by seeing the excellence of a devotee, gives up his duties according to his qualification with a desire to attain such excellence and begins worshipping the Lord and announced that he is a devotee, should one see good qualities or bad qualities in that imposter, a cheater of the world?”

Please hear about the nature of good and bad qualities.

The jñānī fixed in his qualification for jñāna and the karmī fixed in his qualification for karma are approved as good.

However, because both cannot give their results by themselves, karma and jñāna must be performed with a mixture of bhakti. Otherwise they do not give any result.

**naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam**

Even the stage of jñāna without the bondage of karma, if devoid of bhakti to the Supreme Lord, is not glorious. SB 1.5.12

On the other hand, being fixed in bhakti, as is done by the śuddha-bhakta, is a good quality since bhakti has the power to give its own result.

Bhakti should not be performed with any mixture of karma or jñāna, since those processes cannot give independent results anyway.

**dharmān santyajya yaḥ sarvān  
mām bhajeta sa tu sattamaḥ**

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. SB 11.11.32



**tasmān mad-bhakti-yuktasya yogino vai mad-ātmanah  
na jñānam na ca vairāgyam prāyaḥ śreyo bhaved iha**

Therefore, for a devotee engaged in bhakti, with mind fixed on me, the cultivation of knowledge and renunciation is generally not beneficial for bhakti. SB 11.20.31

By this it is understood that if there is a mixture of karma or jñāna, pure bhakti disappears.

To be fixed in the opposite, someone else's qualification is fault.

This is how good and bad are determined.

## Purpose of distinctions of piety and sin (1-6)

|| 11.21.3 ||

śuddhy-aśuddhī vidhīyete samāneṣv api vastuṣu  
dravyasya vicikitsārtham guṇa-doṣau śubhāśubhau  
dharmārtham vyavahārārtham yātrārtham iti cānagha

O sinless Uddhava (**anagha**)! In order to resolve doubts (**vicikitsārtham**) about certain objects (**dravyasya**) among general objects (**samāneṣv api vastuṣu**), they are established (**vidhīyete**) as good or bad (**guṇa-doṣau**), pure or impure (**śuddhy-aśuddhī**), auspicious or inauspicious (**śubhāśubhau**). In terms of dharma they are classed as pure or impure (**dharmārtham śuddhy-aśuddhī**). In terms of common dealings (**vyavahārārtham**) they are classed as good and bad (**guṇa-doṣau**), and in terms of circumstance (**yātrārtham**) they are classed as auspicious or inauspicious (**śubhāśubhau**).

The diversity of good and bad is immense. I will describe it.  
Please listen.

In order to destroy doubts about an object, whether it is proper or improper, such as “Is it proper or improper to use smoke to drive out the mosquitoes?” among common elements mentioned in verse 5, judgments of good and bad, auspicious and inauspicious are applied.

For instance among leaves, roots and fruits, vāstuka leaves are pure and kalambī leaves are impure.

These are used for judging dharma in terms pure and impure.

What is pure is dharma and what is impure is adharma.

It is applied in ordinary dealings as good quality and fault.

If approved behavior is seen in someone impure, it is a good quality and if one does not see that good behavior in the impure person it is a fault.

It is applied according to circumstance (yathārtham) as auspicious and inauspicious.

Though hoarding is inauspicious, in times of calamity collecting for survival is auspicious, though excessive hoarding is still inauspicious and a sin.

## Purpose of distinctions of piety and sin (1-6)

|| 11.21.4 ||

**darśito 'yam mayācāro  
dharmam udvahatām dhuram**

I have revealed this way of life (**mayā darśitah ayam ācāro**) for persons bearing the burden of dharma (**dharmam udvahatām dhuram**).

I, in the form of Manu and others, have shown this conduct for persons responsible for instituting dharma.

## Purpose of distinctions of piety and sin (1-6)

|| 11.21.5 ||

**bhūmy-ambv-agny-anilākāśā**  
**bhūtānām pañca-dhātavaḥ**  
**ā-brahma-sthāvarādīnām**  
**śārīrā ātma-samyutāḥ**

Earth, water, fire, air and ether (**bhūmy-ambv-agny-anilākāśā**) are the five basic elements (**pañca-dhātavaḥ**) that constitute the bodies of all beings (**bhūtānām śārīrā**) from Brahmā down to the nonmoving creatures (**ā-brahma-sthāvarādīnām**). They are all endowed with ātmā (**ātma-samyutāḥ**).

You have said to me:

**guṇa-doṣa-bhidā-dr̥ṣṭir nigamāt te na hi svataḥ**

The distinction observed between piety and sin comes from your own Vedic knowledge and does not arise by itself. SB 11.20.5

That is true, but the Vedas do this to help the population. This is expressed in two verses.

Dhatavaḥ means “those things which support.” It refers to the elements starting with earth.

These elements constitute the bodies of Brahmā and the plants.

All bodies are thus similar. The bodies however are endowed with the ātmā.

## Purpose of distinctions of piety and sin (1-6)

॥ 11.21.6 ॥

vedena nāma-rūpāṇi  
viṣamāṇi sameṣv api  
dhātuṣūddhava kalpyanta  
eteṣāṃ svārtha-siddhaye

O Uddhava (**uddhava**)! Although all material bodies are composed of the same five elements (**dhātuṣu sameṣv api**) and are thus equal (**implied**), the Vedic literatures conceive (**vedena kalpyanta**) of different names and forms in relation to such bodies (**viṣamāṇi nāma-rūpāṇi**) so that the living entities may achieve their goal of life (**eteṣāṃ svārtha-siddhaye**).



In the bodies made of the same elements, different names and forms (words and objects they represent) are made, relating to varṇāśrama, such as brāhmaṇa, brahmacārī, betel nut seller, or oil man.

The aim of making these names and forms is explained.

They allow humans to attain goals in terms of dharma by restricting enjoying tendencies.

# Section – II

## Standard of Purity and Purification (7-17)

## Standard of Purity and Purification (7-17)

|| 11.21.7 ||

deśa-kālādi-bhāvānām  
vastūnām mama sattama  
guṇa-doṣau vidhīyete  
niyamārtham hi karmaṇām

O saintly Uddhava (**sattama**)! In order to restrict materialistic activities (**karmaṇām niyamārtham hi**), I have established (**mama vidhīyete**) that which is proper and improper (**guṇa-doṣau**) among all material things, space and time (**deśa-kālādi-bhāvānām vastūnām**).

Regulations apply not only to bodies, but to results and causes based on place and time.

Objects (bhāvānām) as well as place and time are handled in terms of good and bad so that I limit material actions.

## Standard of Purity and Purification (7-17)

|| 11.21.8 ||

akṛṣṇa-sāro deśānām  
abrahmaṇyo 'sucir bhavet  
kṛṣṇa-sāro 'py asauvīra-  
kīkaṭāsamskr̥terīṇam

Among places (**deśānām**), those bereft of the spotted antelope (**akṛṣṇa-sāro**), those devoid of devotion to the brāhmaṇas (**abrahmaṇyo**), those possessing spotted antelopes (**kṛṣṇa-sāro** **apy**) but having unrespectable Kīkaṭas (**asauvīra-kīkaṭa**), unclean people (**asamskr̥ta**) or deserts (**īriṇam**) are all considered to be impure (**asucir bhavet**).

First pure and impure objects are described in eight verses.

Among places, any place devoid of the spotted antelope is impure.

A place where there are no persons respecting brāhmaṇas is most impure.

Even if the place has spotted antelope, if there are dishonest Kīkaṭas, many persons who are unclean like mleechas of it the place has deserts, it is impure.

Asauvīra means “a place of good men.”

If the place is inhabited by Kīkaṭas who are not upright, it is impure.

If the place has righteous Kīkatās it is pure.

## Standard of Purity and Purification (7-17)

|| 11.21.9 ||

karmaṇyo guṇavān kālo  
dravyataḥ svata eva vā  
yato nivartate karma  
sa doṣo 'karmakaḥ smṛtaḥ

A specific time is considered pure (**guṇavān kālah**) when it is appropriate, either by its own nature (**svata eva**) or through achievement of suitable paraphernalia (**dravyataḥ**), for the performance of one's prescribed duty (**karmaṇyo**). That time which impedes the performance of one's duty (**yato nivartate karma**) is considered impure (**sa doṣaḥ akarmakaḥ smṛtaḥ**).

Purity and impurity of time is shown.

A time suitable for performance of karmas is pure.

The time becomes suitable the moment materials are obtained.

Some times are pure by nature such as forenoon.

A time is impure which impedes action.

For instance, after a child is born in a family the time is considered improper for performing rites.



## Standard of Purity and Purification (7-17)

|| 11.21.10 ||

**dravyasya śuddhy-aśuddhī ca**  
**dravyeṇa vacanena ca**  
**samskāreṇātha kālena**  
**mahatvālpatayātha vā**

An object's purity or impurity (**dravyasya śuddhy-aśuddhī ca**) is established (**implied**) by application of another object, by words (**dravyeṇa vacanena ca**), by cleaning, by the effects of time (**samskāreṇa atha kālena**) or according to size (**mahatva atha vā alpatayā**).

“Objects, place and time” were mentioned in verse 7.

Now impurity of objects is shown in four verses.

Objects like plates are purified by water and made impure by urine or other impure items.

Objects are made pure or impure by words.

When there is a doubt, if a brāhmaṇa says the object is pure, it is pure.

If he says it is impure, it is impure.

Objects are purified cleaning, sprinkling with water etc.  
This is how flowers are purified.

They are made impure by smelling them.

New rain water becomes purified by waiting ten day's time.

The water is impure if not left for that time.

Bodies of water used by outcastes are pure if they are large  
and impure if they are small.

## Standard of Purity and Purification (7-17)

|| 11.21.11 ||

śaktyāśaktyātha vā buddhyā  
samṛddhyā ca yad ātmane  
aghaṁ kurvanti hi yathā  
deśāvasthānusārataḥ

Objects are also made pure or impure (**implied**) by strength (**śakty aśaktyā**), intelligence and wealth (**buddhyā samṛddhyā ca**). These objects produce sin (**aghaṁ kurvanti hi**) for the jīva (**yad ātmane**) under normal times and circumstance (**deśa avasthā anusārataḥ**).

By knowledge that impurity from birth of a son lasts ten days, there is purity.

By knowledge that the impurity lasts less than that, there is impurity.

A piece of worn out cloth is impurity for a person with wealth, but is pure for a poor person.

These objects and words etc. create sin for the jīva according to normal place and physical condition.

That means that the rules become effective in a safe place, not a place affected by thieves, when one is healthy, not sick, when one is youthful, not a baby or too old.

**deśam kālam tathātmānam dravyam dravya-prayojanam |  
upapattim avasthām ca jñātvā śaucam prakalpayet ||**

Considering the place, time, body, objects, use of the objects, suitability and circumstance, one should determine purity.

## Standard of Purity and Purification (7-17)

|| 11.21.12 ||

**dhānya-dārv-asthi-tantūnām**

**rasa-taijasa-carmaṇām**

**kāla-vāyv-agni-mṛt-toyaiḥ**

**pārthivānām yutāyutaiḥ**

Various objects such as grains, wooden utensils, things made of bone, cloth (**dhānya-dārv-asthi-tantūnām**), liquids, metals, skins (**rasa-taijasa-carmaṇām**) and earthen objects (**pārthivānām**) are purified (**implied**) by time, by the wind, by fire, by earth and by water, either (**kāla-vāyv-agni-mṛt-toyaiḥ**) separately or in combination (**yuta ayutaiḥ**).

It was said that objects could be purified by other objects. That is explained.

Asthi means ivory etc. Rasa means oil and ghee.

Taijasa means gold and other precious metals.

Grains, wood, ivory, cloth, liquids like oil and ghee, precious metals, skins and earthen objects like pots and bricks become pure by time, wind, fire earth and water according to scriptural rules.

These purifying agents may be used in combination or singly.

Thus metals are purified by earth, water and fire as well.

Wool cloth is purified by air alone.



## Standard of Purity and Purification (7-17)

|| 11.21.13 ||

amedhya-liptaṁ yad yena  
gandha-lepaṁ vyapohati  
bhajate prakṛtiṁ tasya  
tac chaucam tāvad iṣyate

An object is considered pure (**tac chaucam iṣyate**) when it gives up (**tāvad vyapohati**) contamination and bad smell (**amedhya-liptaṁ gandha-lepaṁ**) by applying suitable purifying agents (**tasya tat**) and returns to its original state (**bhajate prakṛtiṁ**).

If a seat, cloth or vessel is contaminated by an impure item, it gives up the contamination and smell by water, earth, acids, soap, and scraping.

It is then restored to its original nature.

That is its purity.

One should measure the purification from the extent that the contamination by smell is removed by scraping or other means.

## Standard of Purity and Purification (7-17)

|| 11.21.14 ||

snāna-dāna-tapo-'vasthā-  
vīrya-saṁskāra-karmabhiḥ  
mat-smṛtyā cātmanaḥ śaucam  
śuddhaḥ karmācared dvijaḥ

The self can be cleansed (**ātmanaḥ śaucam**) by bathing, charity, austerity, age (**snāna-dāna-tapo-avasthā**), conduct, purification rituals, prescribed duties (**vīrya-saṁskāra-karmabhiḥ**) and, above all, by remembrance of me (**mat-smṛtyā**). The brāhmaṇa and others (**dvijaḥ**) should be duly purified before performing their specific activities (**śuddhaḥ karmācared**).

Purification of objects has been described.

Now purification of the person who purifies objects is described.

Purification of the performer with his bodily identity takes place by bathing, charity, austerity, old age (avasthā), conduct according to capability (vīrya), saṃskāras like upanayana, and rites such as sandhya worship.

The aim is stated.

A pure person performs his duties. The dvija is mentioned but this applies to śūdras as well.

## Standard of Purity and Purification (7-17)

|| 11.21.15 ||

mantrasya ca parijñānam  
karma-śuddhir mad-arpaṇam  
dharmah sampadyate ṣadbhir  
adharmas tu viparyayah

A mantra is purified (**mantrasya**) when chanted with proper knowledge (**parijñānam**), and one's work is purified when offered to me (**karma-śuddhir mad-arpaṇam**). Thus by purification of the place, time, substance, doer, mantras and work (**ṣadbhir**), dharma is accomplished (**dharmah sampadyate**), and by negligence of these six items adharmas appears (**adharmas tu viparyayah**).

Purification of mantra is described.

Suitable knowledge from the mouth of the pure guru purifies a mantra.

Action is purified by offering it to the Lord. If not offered, it is impure.

By purity of these six items one should conduct oneself in life.

After showing purity and impurity, everything is summarized.

By the purity of six items—place, time, objects, performer, mantra and action—dharma is accomplished.

When there is impurity of these items, it is a cause of adharma.

## Standard of Purity and Purification (7-17)

|| 11.21.16 ||

**kvacid guṇo 'pi doṣaḥ syād  
doṣo 'pi vidhinā guṇaḥ  
guṇa-doṣārtha-niyamas  
tad-bhidām eva bād hate**

Sometimes (**kvacid**) good becomes bad (**guṇo 'pi doṣaḥ syād**), and sometimes bad becomes good (**doṣo 'pi guṇaḥ**) on the strength of Vedic injunctions (**vidhinā**). The rules for good and bad themselves (**guṇa-doṣārtha-niyamaḥ**) eradicate (**bād hate**) the clear distinction between good and bad (**tad-bhidām eva**).

This division of good and bad is not always fixed.

During calamity, hoarding is a good quality, but during normal times it is a bad quality since it is forbidden.

Though giving up one's family is a fault, by following the rules for detachment, it is a good quality.

Therefore the very rules for these two objects, good and bad, destroy the distinction of good and bad.



The rule which says it is wrong to give up one's family also negates the fault for a particular qualified person, since it is a good quality for the jñānī to give up his family.

The rule that says it is good to give up one's family also negates that good quality for the karmī, since it is wrong for the karmī to give up his family.

Thus good and bad are not fixed universally, but are determined according to particular circumstances.

## Standard of Purity and Purification (7-17)

|| 11.21.17 ||

**samāna-karmācaraṇam**  
**patitānām na pātakam**  
**autpattiko guṇaḥ saṅgo**  
**na śayānaḥ pataty adhaḥ**

The same activities that would degrade an elevated person (**samāna-karma ācaraṇam**) do not cause falldown for those who are already fallen (**patitānām na pātakam**). Association with women is bad for the sannyāsī, but is a good quality for a householder (**autpattiko guṇaḥ saṅgo**). One who is lying on the ground cannot possibly fall further (**na śayānaḥ pataty adhaḥ**).

The irregularity of rules is described.

The activity (such as drinking wine) for a person who is not fallen is a cause of fall down but the same activity for the fallen person does not cause him to fall since he is already fallen.

Association with women is a fault for the sannyāsī but association with his wife during her fertile period is a good for the householder since that is natural.

It is a fault for a person qualified for household life not to associate with his wife.

An example is given for both these conditions.

A person who is lying down cannot fall down.

## Section – III

**Karma-Kānda portions of  
the Vedas (18-34)**

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.18 ||

yato yato nivarteta  
vimucyeta tatas tataḥ  
eṣa dharmo nṛṇām kṣemaḥ  
śoka-moha-bhayāpahaḥ

One becomes freed from whatever actions one refrains (yato yato nivarteta vimucyeta tatas tataḥ). This principle (eṣa dharmah) brings liberation (nṛṇām kṣemaḥ) for the human and frees him from suffering, illusion and fear (śoka-moha-bhaya-āpahaḥ).

The purport of all rules concerning good and bad is detachment by restricting the tendency to enjoy.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.19 ||

viṣayeṣu guṇādhyāsāt  
puṁsaḥ saṅgas tato bhavet  
saṅgāt tatra bhavet kāmāḥ  
kāmād eva kalir nr̥ṇām

One becomes attached (**puṁsaḥ saṅgaḥ bhavet**) because of thinking that an object is good (**viṣayeṣu guṇa adhyāsāt**). From that attachment desire arises (**tatra saṅgāt kāmāḥ bhavet**). From desire quarrel arises (**kāmād eva kalir nr̥ṇām**).

The path of enjoyment is shown to be the cause of great obstacles in order to defeat persons absorbed in the path of enjoyment mentioned in the Vedas.

This is explained in four verses.

Men become attached because of thinking that certain objects are good.

From that attachment desire arises.

From desire arises quarrel with persons who oppose one's desires.



## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.20 ||

**kaler durviṣahaḥ krodhas**  
**tamas tam anuvartate**  
**tamasā grasyate puṁsaś**  
**cetanā vyāpinī drutam**

From quarrel arises intolerable anger (**kaler durviṣahaḥ krodhas**), followed by illusion (**tamas tam anuvartate**). By this illusion (**tamasā**), remembrance of what to do and not to do (**puṁsaś cetanā vyāpinī**) is quickly destroyed (**drutam grasyate**).

Following anger is illusion (tamaḥ).

By that, memory (cetanā) of what to do and what not to do is quickly destroyed.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.21 ||

tayā virahitaḥ sādho  
jantuḥ śūnyāya kalpate  
tato 'sya svārtha-vibhramśo  
mūrcchitasya mṛtasya ca

O saintly Uddhava (**sādho**)! A person bereft of his memory (**tayā virahitaḥ jantuḥ**) is considered to have lost everything (**śūnyāya kalpate**). Like a person who has fainted or is dead (**mūrcchitasya mṛtasya ca**), he has deviated from his goal (**tato asya svārtha-vibhramśah**).

Like a person who has fainted or a dead person, he fails to achieve his goals.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.22 ||

viṣayābhiniveśena  
nātmānaṃ veda nāparam  
vṛkṣa jīvikayā jīvan  
vyartham bhastreva yaḥ śvasan

Because of absorption in sense gratification (**viṣaya abhiniveśena**), one cannot recognize himself (**nātmānaṃ veda**) or others (**nāparam**). He maintains his life senselessly (**jīvan vyartham**) like a tree (**vṛkṣa jīvikayā**), breathing just like a bellows (**bhastreva yaḥ śvasan**).

He maintains his life like a tree, which takes only water.

In this way he is like a person who has fainted.

He breathes like a bellows.

In this way he is similar to a dead man.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.23 ||

phala-śrutir iyaṃ nṛṇāṃ  
na śreyo rocanam param  
śreyo-vivakṣayā proktam  
yathā bhaiṣajya-rocanam

The rewards promised in scripture (**iyaṃ phala-śrutih**) are not the ultimate benefit for man (**nṛṇāṃ na śreyah**) but are merely enticements for liberating him (**rocanam param**). They are like (**yathā**) promises of candy spoken to induce a child (**śreyo-vivakṣayā proktam**) to take beneficial medicine (**bhaiṣajya-rocanam**).

“How can one deviate from one’s interest by hearing results like Svarga in the Vedas?”

The results described in the scriptures for performing karmas are not beneficial for man. Nārada says:

**śreyas tvaṁ katamad rājan karmanātmana ihase  
duḥkha-hāniḥ sukhāvāptiḥ śreyas tan neha ceṣyate**

O King! What benefit do you want for yourself by doing these karmas? It is not possible to destroy suffering and attain happiness by performance of karma. SB 4.25.4



“One hears that the results of karma are eternal: let us then enjoy with the Apsarās.” This is only enticement.

Wanting to liberate material people, by stating intermediate results (enjoyment), people develop a taste for doing karmas.

Similarly a doctor entices a person to take medicine.

The father says “If you drink the neem juice I will give you a sweet.”

The child drinks the juice. However the goal is not to eat the sweet.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.24 ||

utpattyaiva hi kāmeṣu  
prāṇeṣu sva-janeṣu ca  
āsakta-manaso martyā  
ātmano 'nārtha-hetuṣu

Simply by material birth (**utpattyaiva hi**), human beings (**martyā**) become attached within their minds (**āsakta-manaso**) to enjoyment of sense objects (**kāmeṣu**), long duration of life, sense activities, bodily strength, power (**prāṇeṣu**) and family members (**sva-janeṣu ca**), which end in suffering for them (**ātmano 'nārtha-hetuṣu**).

“But in karma-kāṇḍa we never hear about liberation?

Where is it explained that karma is meant for liberation?

That subject we do not learn from the literal meaning of those scriptures.”

The concept is explained in two verses.

By birth, men’s minds are absorbed in enjoying sense objects (kāmeśu), in their life span, senses, strength and power, in their sons and family members, which end as causes of suffering (anartha-hetuṣu).

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.25 ||

**natān aviduṣaḥ svārtham  
bhrāmyato vṛjinādhvani  
katham yuñjyāt punas teṣu  
tāms tamo viśato budhaḥ**

Why would the Vedas (**katham budhaḥ**) encourage (**punah yuñjyāt**) persons ignorant of the highest bliss (**tāms svārtham aviduṣaḥ**) but who are submissive to the Vedas (**natān**), who are wandering (**bhrāmyatah**) on the path of karma from body to body (**vṛjinādhvani**), to again take a low birth (**punah tamo viśatah**)?

The foolish people who do not know their highest happiness (svārtham) but have faith that what the Vedas reveal is most beneficial (natān) are wandering on the path of danger, the path of karma, in various bodies such as devatā and human.

Why would the Vedas (budhaḥ) encourage these people who will receive birth as trees or other low forms (tamaḥ) to enjoy their senses?

The Vedas would then have no authority.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.26 ||

evam vyavasitam kecid  
avijñāya kubuddhayaḥ  
phala-śrutim kusumitām  
na veda-jñā vadanti hi

Some persons (**kecid**), not knowing the intention of the Vedas (**evam vyavasitam avijñāya**), speak (**vadanti hi**) of the attractive material results of karma (**phala-śrutim**), which are flowers and not fruit (**kusumitām**). They are fools (**kubuddhayaḥ**). Those who know the Vedas do not speak in this way (**na veda-jñā**).

Why do the Mīmāṃsakas say that attaining Svarga is the highest goal?

Not knowing the intention of the Vedas, they speak about the attractive results mentioned there as authoritative.

Actually however those are the flowers, not the fruit.

The results mentioned in the scriptures are flowers, not fruits.

They mistake the flowers for the fruit.

These persons are foolish.

They do not know the goal of the Vedas, since those who know the Vedas such as Vyāsa do not say this.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.27 ||

kāminahḥ kṛpaṇā lubdhāḥ  
puṣpeṣu phala-buddhayaḥ  
agni-mugdhā dhūma-tāntāḥ  
svam lokam na vidanti te

Those who are full of lust (**kāminahḥ**), avarice and greed (**kṛpaṇā lubdhāḥ**) mistake mere flowers to be the actual fruits (**puṣpeṣu phala-buddhayaḥ**). Bewildered by the glare of fire (**agni-mugdhā**) and fatigued by its smoke (**dhūma-tāntāḥ**), they cannot recognize the Lord (**svam lokam na vidanti te**).



The foolish persons are described in eight verses.

They think that the intermediate results, the flowers, are the highest result.

They have lost discrimination by becoming absorbed in sacrifices, and become exhausted by treading the path of smoke, Svarga, and by the smoke from the sacrificial fire.

Śruti says kaścit svaṁ lokam na pratijānāti agni-mugdho haiva dhūmatāntaḥ : not knowing the Lord, absorbed in sacrifice, they become fatigued by the smoke.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.28 ||

na te mām aṅga jānanti  
hṛdi-stham ya idam yataḥ  
uktha-śastrā hy asu-trṇpo  
yathā nīhāra-cakṣuṣaḥ

O Uddhava (**aṅga**)! Persons dedicated to sense gratification (**asu-trṇpah**) obtained through honoring the Vedic rituals (**uktha-śastrā**) cannot understand (**na te jānanti**) that I am situated in everyone's heart (**mām hṛdi-stham**) and that the entire universe is nondifferent from me and emanates from me (**ya idam yataḥ**), because their eyes are covered by ignorance (**yathā nīhāra-cakṣuṣaḥ**).

Who is the person (lokam) they do not know?

They do not know me, the antaryāmī situated in their heart. I am this universe.

“But you are a conscious form, not this universe.”

From me the universe arises. I am the universe because I am its cause.

They consider karma to be praiseworthy, or they consider that it involves killing animals (uktha-śāstrā).

They are dedicated to satisfying themselves (asu-trpaḥ).

What is the cause of this? Their eyes are covered by ignorance.

na taṁ vidātha ya imā jajānānyad yuṣmākam antaram  
babhūva |  
nīhāreṇa prāvṛtā jalpyā cāsu-tr̥pa uktha-śāsaś caranti ||

You do not know him who produced these creatures, who dwells within you. Surrounded by ignorance, uttering mantras to maintain themselves, the priests carry out their actions. R̥g Veda 10.83.7

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.29-30 ||

te me matam avijñāya parokṣam viṣayātmakāḥ  
himsāyām yadi rāgaḥ syād yajña eva na codanā

himsā-vihārā hy ālabdhaiḥ paśubhiḥ sva-sukhecchayā  
yajante devatā yajñaiḥ pitṛ-bhūta-patīn khalāḥ

Those who are attached to sense gratification (**viṣayātmakāḥ**), not understanding (**avijñāya**) the confidential conclusion of Vedic knowledge as explained by me (**me parokṣam matam**), their minds overcome with enjoyment and taking pleasure in violence (**himsā-vihārā**), worship devatās, Pitṛs and ghosts (**yajante devata pitṛ-bhūta-patīn**) by sacrifices (**yajñaiḥ**) with animal killing (**paśubhiḥ**) for their own happiness (**sva-sukhecchayā**). They think that the Vedas permit violence through sacrifice (**himsāyām yajña eva**) if one has such attachment (**yadi rāgaḥ syād**), though this is not the injunction (**na codanā**).

Not knowing me, they do not know the meaning of the Vedas approved by me.

Not knowing my opinion which is hidden (parokṣam), they worship devatās, Pitṛṣ and ghosts by sacrifice.

Their mistaken idea is presented: they assume the Vedas say that if one is not able to give up killing animals, then one is permitted to do so by performing sacrifices.

But this is not the injunction.

Not knowing my intention, with minds overcome by material enjoyment, they take pleasure in violence.

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.31 ||

**svapnopamam amuṁ lokam**  
**asantam śravaṇa-priyam**  
**āśiṣo hr̥di saṅkalpya**  
**tyajanty arthān yathā vaṇik**

Just as a foolish businessman (**yathā vaṇik**) gives up his present wealth (**tyajanty arthā**) in exchange for a promise of some future treasure, foolish persons spend their wealth on sacrifices, imagining blessings (**āśiṣo hr̥di saṅkalpya**) in the present life and promotion to material heaven in the future (**amuṁ lokam**), which, although pleasing to hear about (**śravaṇa-priyam**), are actually unreal (**asantam**), like a dream (**svapnopamam**).

Moreover, they have very little intelligence.

Desiring pleasant next life and blessings in this life, which are as if unreal, but at the same not confirming those results because it is difficult to do so, they spend their wealth in performing karmas.

Similarly a merchant with a desire for great wealth to be attained by crossing a difficult ocean gives up his present wealth, and then ends up with nothing.



## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.32 ||

rajaḥ-sattva-tamo-niṣṭhā  
rajaḥ-sattva-tamo-juṣaḥ  
upāsata indra-mukhyān  
devādīn na yathāiva mām

People established in material passion, goodness and ignorance (**rajaḥ-sattva-tamo-niṣṭhā**) and serving in those modes (**rajaḥ-sattva-tamo-juṣaḥ**) worship Indra and other devatās (**upāsata indra-mukhyān devādī**). But they do not worship me (**na mām**) in the correct way (**yathā eva**).

Those who are fixed in rajas, sattva or tamas serve in rajas, sattva or tamas.

Though worshipping Indra is also my worship since Indra is my amśa, it is not correct worship.

Because they do not worship properly they fall from their position. It is said:

**aham hi sarva-yajñānām bhoktā ca prabhur eva ca |  
na tu mām abhijānanti tattvenātaś cyavanti te ||**

I am the enjoyer and master of all sacrifices. Those who do not know me in truth fall down. BG 9.24

## Karma-Kānda portions of the Vedas (18-34)

|| 11.21.33-34 ||

iṣṭveha devatā yajñair gatvā raṁsyāmahe divi  
tasyānta iha bhūyāsmā mahā-śālā mahā-kulāḥ

evam puṣpitayā vācā vyākṣipta-manasām nṛṇām  
māninām cāti-lubdhānām mad-vārtāpi na rocate

The worshipers of devatās think (**implied**), “We shall worship the devatās in this life (**iṣṭvā iha devatā**), and by our sacrifices (**yajñair**) we shall go to heaven (**divi gatvā**) and enjoy there (**raṁsyāmahe**). When that enjoyment is finished (**tasyānta**) we shall return to this world (**iha bhūyāsmā**) and take birth as great householders in aristocratic families (**mahā-śālā mahā-kulāḥ**).” Being excessively proud and greedy (**māninām ca ati-lubdhānām**), such persons (**evam nṛṇām**) are bewildered by the flowery words of the Vedas (**puṣpitayā vācā vyākṣipta-manasām**). They are not attracted (**na rocate**) to topics about me (**mad-vārtāpi**).

Their desire is described.

After enjoyment in heaven, they enjoy as great householders.

## Section – IV

Vedic knowledge is difficult  
to comprehend without Me  
or My devotees (35-43)

Vedic knowledge is difficult to comprehend without Me  
or My devotees (35-43)

॥ 11.21.35 ॥

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

The Vedas (**vedā**), divided into three divisions (**tri-kāṇḍa-  
viṣayā**), ultimately reveal worship of the Lord (**brahmātma-  
viṣayāḥ**). The Vedic sages and mantras, however (**ṛṣayaḥ**),  
state this indirectly (**parokṣa-vādā**), since they know that I  
prefer this indirect method (**parokṣam mama ca priyam**).

This summarizes the topic.

The Vedas are divided into three: karma-kāṇḍa, brahma-kāṇḍa and devatā-kāṇḍa.

They ultimately indicate worship of me (brahmātmā-viṣayāḥ).

“Then why do the mantras, or sages who revealed the mantras, not clearly speak?”

They speak indirectly, not directly.

“What is the intention of not saying this directly?”

Understanding that I prefer indirect speech, they speak in that way.

Vedic knowledge is difficult to comprehend without Me or My devotees (35-43)

|| 11.21.36 ||

śabda-brahma su-durbodham  
prāṇendriya-mano-mayam  
ananta-pāram gambhīram  
durvigāhyam samudra-vat

The sound of the Vedas (**śabda-brahma**) is very difficult to comprehend (**su-durbodham**) and manifests on different levels within the prāṇa, mind, intelligence and senses (**prāṇendriya-mano-mayam**). This Vedic sound is unlimited (**ananta-pāram**) and deep like the ocean (**durvigāhyam samudra-vat**).



“Since there is no other way for people to accept the Vedas, the pleasures of Svarga are offered just as doctor offerings candy to the child so he will drink medicine.

This you have explained. Jaimini and others also seem to explain things with a similar intention.”

That is not so.

If they had known, they would have explained this.

No one can really know the meaning of the Vedas without me or my devotees like Vyāsa and Nārada.

That is explained in this verse and till the end of the chapter.

The Veda is difficult to understand regarding its true nature and function. It has two forms, gross and subtle.

The subtle form of the Vedas is difficult to understand.

First, the Veda is parā, related to prāṇa, situated in the mūlādhāra-cakra.

Then it becomes paśyantī, related to mind, situated in the navel in the manīpūra-cakra.

Then it becomes madhyamā, related to intelligence, situated in the heart in the anāhata-cakra.

Then it becomes vaikhari, related to the senses.

In using speech, the sense organ called the voice is prominent.

Moreover the Veda, made of material and spiritual prāṇa, is infinite (ananda-param), not divided by space or time.

In terms of meaning it is also difficult to understand.

Its meaning is very deep, and thus difficult to comprehend.

Śruti says:

catvāri vāk-parimitā padāni  
tāni vidur brāhmaṇā ye manīṣiṇaḥ |  
guhāyām trīṇi nihitā neṅgayanti  
turīyaṁ vāco manuṣyā vadanti ||

Wise men know the four aspects of sound in the Vedas, by which truth is known. They do not reveal the three aspects which are hidden within the body. Men speak the fourth form as words. Ṛg-veda 1.164.45

The meaning is this.

The words of the Vedas (vāk) are measured (parimitā).

The form parimitā instead of parimitāni is Vedic usage according to Pāṇini 7.1.39.

Padāni means those forms by which the supreme truth is known (padyate).

The sounds have four forms which the wise know.

They do not reveal the nature of the three which are hidden in the body because men speak the fourth form vaikharī.

Men speak this but they do not know the truth.

There is another verse concerning this:

yā sā mitrā-varuṇa-sadanād uccarantī triṣaṣṭhim  
varṇānantah-prakāṣa-karaṇaiḥ prāṇa-samjñā prasūte |  
tām paśyantīm prathamam uditām madhyamām buddhi-samsthām  
vācam cakre karaṇa-viśadām vaikharīm ca prapadye ||

That sound spoken from the house of Mitrā and Varuṇa composed of sixty-three sounds appeared as prāṇa (or parā) with the senses manifested within. It first became paśyantī, then madhyamā situated with intelligence, and then vaikharī, which is clear to the senses, in the viśuddhi-cakra.

Vedic knowledge is difficult to comprehend without Me or My devotees (35-43)

|| 11.21.37 ||

mayopabṛmhitam bhūmnā  
brahmaṇānanta-śaktinā  
bhūteṣu ghoṣa-rūpeṇa  
viseṣūrṇeva lakṣyate

The Vedas, which are spread everywhere by me (**mayā upabṛmhitam**) because I possess many forms (**bhūmnā**), pervade everywhere as Brahman (**brahmaṇā**), and possess unlimited powers (**ananta-śaktinā**), are perceived by the wise (**lakṣyate**) as nāda within all beings (**bhūteṣu ghoṣa-rūpeṇa**), subtle as the threads within the lotus stalk (**viseṣu ūrṇā iva**).

“How does such sound manifest within the living entities?”

The Vedas are spread everywhere by me (upabṛmhitam).

“How can the Vedas which appeared in unlimited forms in unlimited Vaikuṅṭhas and unlimited universes be spread by you alone?”

It is spread by me, because I have manifold forms (bhūmnā) and am the all-pervading Brahman.

Not only am I all-pervading, I possess unlimited powers.



Thus I can do this.

The Veda is seen as nāda by the wise in all beings.

An example is given of the subtle nature of nāda within.

It is like the fine thread within the lotus stem.

Vedic knowledge is difficult to comprehend without Me or My devotees (35-43)

॥ 11.21.38-40 ॥

yathorṇanābhir hṛdayād ūṛṇām udvamate mukhāt  
ākāśād ghoṣavān prāṇo manasā sparśa-rūpiṇā

chando-mayo 'mṛta-mayaḥ sahasra-padavīm prabhuḥ  
omkārād vyañjita-sparśa-svaroṣmāntastha-bhūṣitām

vicitra-bhāṣā-vitatām chandobhiś catur-uttaraiḥ  
ananta-pārām bṛhatīm sṛjaty ākṣipate svayam

Just as a spider (**yathorṇanābhiḥ**) brings forth from its heart (**hṛdayād**) its web (**ūṛṇām**) and emits it through its mouth (**mukhāt udvamate**), the Supreme Lord (**prabhuḥ**), made of supreme bliss, made of the Vedas (**chando-mayo amṛta-mayaḥ**), taking support of ether (**ākāśād**), appears as parā sound made of prāṇa, and then creates and destroys, by his mind which produces the consonants and the manifest Vedas--which are unlimited in sound and meaning (**sahasra-padavīm**), decorated with the consonants, vowels, sibilants, and semivowels (**sparśa-svara-uṣma-antastha-bhūṣitām**) emanating from the subtle sound om (**omkārād vyañjita**), and which are filled with a variety of languages and meters (**vicitra-bhāṣā-vitatām chandobhiḥ**), each four syllables longer than the previous (**catur-uttaraiḥ**).

Kṛṣṇa explains how the Vedas arise from himself starting from the form of parā made of prāṇa in three verses.

Just as a spider emits a spider web from his heart through his mouth, the Lord as my portion, antaryāmī, composed of supreme bliss, composed of the Vedas consisting of all knowledge by my own energy, taking support of the ether, appears in the mūlādhāra-cakra of Hiraṇyagarbha (Brahmā).

Previously it was said sa eṣa jīvo vivara-prasūtiḥ prāṇena  
ghoṣeṇa guhām praviṣṭaḥ: I enter the mulādhāra-cakra of  
Brahmā along with the prāṇa phase of subtle parā sound.  
(SB 11.12.17)

The Lord becomes like the ghoṣa or nāda, which becomes  
prāṇa.

Becoming that prāṇa, the Lord creates the śruti  
predominated by vaikharī (bṛhatīm) by the mind.

First he creates parā, then paśyantī (then madhyamā), and finally vaikharī. The Lord creates this and then destroys it.

Describing the cause, mind is denoted in detail.

The mind produces the consonant and other sounds.

The Vedas are further described.

They show many paths.

The Vedas are ornamented with consonants and other sounds by contact with the throat and chest arising from om̐.

This om̐ is not the audible form, but a subtle form within the heart, being without limbs.

Consonants are sounds beginning with ka and ending with ma.

There are sixteen vowels (svara) starting with a.

Sibilants (uṣma) are śa, ṣa, sa and ha. Semi-vowels are ya, ra, la and va.

The Veda is filled with variety, with Vedic and common language.

It has meters, each with four more syllables than the previous one.

The Veda has no end in terms of sound and no limit in terms of meaning (ananta-pāram).

Vedic knowledge is difficult to comprehend without Me  
or My devotees (35-43)

॥ 11.21.41 ॥

*gāyatrī uṣṇīg anuṣṭup ca  
br̥hatī pañktir eva ca  
triṣṭub jagaty aticchando  
hy atyaṣṭy-atijagad-virāt*

The Vedic meters are Gāyatrī, Uṣṇīk, Anuṣṭup (*gāyatrī uṣṇīg anuṣṭup ca*), Br̥hatī, Pañkti (*br̥hatī pañktir eva ca*), Triṣṭub, Jagatī, and other meters with many syllables (*triṣṭub jagaty aticchandah*) such as Atyaṣṭi, Atijagatī and Virāt (*atyaṣṭy-atijagad-virāt*).

Some of the meters in the Vedas are listed.

Gāyatrī has twenty-four syllables.

By increasing four syllables consecutively uṣṇik and the rest to jagatī are formed.

The verse is connected with the previous verse to show the meters.

[Note: Gayatrī has 24 syllables. Uṣṇik has 28 syllables. Anuṣṭubh has 32 syllables. Bṛhatī has 36 syllables. Pañkti has 40 syllables. Triṣṭup has 44 syllables. Jagatī has 48 syllables. Atijagatī has 52 syllables. Virāt has 56 syllables. Atyāṣṭi has 68 syllables.. ]

The last line indicates meters with many syllables.



Vedic knowledge is difficult to comprehend without Me or My devotees (35-43)

|| 11.21.42 ||

kim vidhatte kim ācaṣṭe  
kim anūdya vikalpayet  
ity asyā hr̥dayam loke  
nānyo mad veda kaścana

What do the Vedas instruct as action (**kim vidhatte**)? What is the final meaning of the Vedas (**kim ācaṣṭe**)? What alternatives do the Vedas raise (**kim anūdya vikalpayet**)? No one except me or my dear devotee (**loke na mad anyah kaścana**) knows (**veda**) the intended meaning of the Vedas (**asyā hr̥dayam**).

It is difficult to know the actual svarūpa or nature of the Vedas.

That has just been explained.

The meaning is also difficult to understand.

What is to be done by following the Vedas?

What do the Vedas order the jīva to do for his benefit?

What is the meaning of the Vedas?

What is meant by indicating various alternatives?

Should I do this? Or this? Or that?

“The meaning is clear.

The śruti indicates karma by seeing statements like ‘One should worship the sandhyās daily; by karma one goes to Pitṛ-loka.’

So this is what should be done.

The śrutis indicate dharma as the meaning in statements like codanā-lakṣaṇo dharmah: dharma is characterized by injunctions of the Vedas. This is the meaning of the Vedas.

As for alternatives, there are alternative rules in dharma such as performing sacrifice by offering either rice or barley.

Or, there are alternatives like bhakti, niṣkāma-karma and jñāna stated one after the other.

Thus it is said:

**bhakti-yogaś ca yogaś ca mayā mānavy udīritah |  
taylor ekatareṇaiva puruṣah puruṣam vrajet ||**

I have indicated both bhakti and yoga, O Manavī! A person may attain the Lord by either of these processes.”

O fools! This is not so! No one knows the intention (hṛdayam) of the Vedas except me! No one except a person dear to me can know the meaning intended by me.

Vedic knowledge is difficult to comprehend without Me  
or My devotees (35-43)

॥ 11.21.43 ॥

mām vidhatte 'bhidhatte mām vikalpyāpohyate tv aham  
etāvān sarva-vedārthaḥ śabda āsthāya mām bhidām  
māyā-mātram anūdyānte pratiṣidhya prasīdati

The Vedas indicate bhakti as the action and indicate me as the meaning. I am the meaning of all the Vedas. I, as karma and jñāna, am proposed and rejected as alternatives. The Vedas, taking shelter of me, proposing karma and jñāna and then rejecting them as māyā, become happy by giving the devotees bliss.

“Please tell me the answer.”

Yes, certainly I will.

The Vedas prescribe me.

Bhakti is not different from my svarūpa.

Thus the meaning is “The Vedas establish that bhakti to me is necessary.”

The final goal of sacrifices and other actions is to produce bhakti for me.

I have said dharmo mad-bhakti-kṛt prokto: actual religious principles are stated to be those that lead one to my devotional service. (SB 11.19.27)

I am the meaning of all the Vedas.

I am presented as an alternative and am refuted as an alternative.

**yogās trayo mayā proktā nṛṇām śreyo-vidhitsayā  
jñānam karma ca bhaktiś ca nopāyo 'nyo 'sti kutracit**

Because I desire that human beings may achieve perfection, I have presented three methods—the path of jñāna, the path of karma and the path of bhakti. Besides these three there no other means of elevation. SB 11.20.6



In the three kāṇḍas, karma, jñāna and bhakti are presented as alternatives.

First I say “Do karma.” Then I say “Practice jñāna.” Then I say “Perform bhakti.”

They are presented and rejected.

First sakāma-karma is rejected in favor of niṣkāma-karma.

Then when one rises to jñāna, niṣkāma-karma is rejected.

When jñāna is perfected, jñāna should be rejected in order to attain me: jñānaṁ ca mayi sannyaset. (SB 11.19.1)

But no scripture ever says that bhakti should be rejected at any time.

The present verse says “I am rejected.”

This means that, because karma and jñāna are rejected, I am rejected.

The third person verb is poetic license.

The Lord identifies himself as those processes of karma and jñāna (I am proposed as karma and jñāna and rejected as karma and jñāna), because these processes are also means of attaining him.

The Lord has his spiritual and material forms. The material forms are rejected here.

“Please explain this more clearly.”

The Vedas take shelter of me, by recommending the process of bhakti, saying that other processes such as karma and jñāna are only māyā, since karma is in the three guṇas and jñāna, composed of vidyā, is in sattva-guṇa, until realizing ātmā.

On finally rejecting the two processes, the Vedas become joyful.

The Vedas give joy to the devotees through rasa flowing from the fruit of the sweet creeper of bhakti, beyond the material guṇas, in the form of realization of my sweetness.

Thus the Vedas themselves become happy.

Some explain the verse as follows.

The Vedas prescribe me as the form of sacrifice in karma-kāṇḍa. They define me in devata-kāṇḍa as the statements of the mantras.

In jñāna-kāṇḍa, they propose that I am ether and other things, which are different from me, and then reject those ideas.

This is the meaning of the Vedas. The Vedas, taking shelter of my spiritual form, reject other things as māyā, saying “not this, not this,” having completed their task.

In this explanation however, when it says that all other things are rejected as māyā, the devotees, the tools used in bhakti, the abodes of the Lord and other related items, are not included, since they are not part of māyā.