

Canto Eleven – Chapter Twenty Two

Enumeration of the Elements of Material Creation

Classification of Elements

Section – I

Different Sankhya Philosophies Explained (1-28)

Different Sankhya Philosophies Explained (1-28)

|| 11.22.1-3 ||

śrī-uddhava uvāca

kati tattvāni viśveśa saṅkhyātāny ṛṣibhiḥ prabho
navaikādaśa pañca trīṇy āttha tvam iha śuśruma

kecit ṣaḍ-vimśatim prāhur apare pañca-vimśatim
saptaike nava ṣaṭ kecic catvāry ekādaśāpare

kecit saptadaśa prāhuḥ ṣoḍaśaike trayodaśa
etāvattvaṃ hi saṅkhyānām ṛṣayo yad-vivakṣayā
gāyanti pṛthag āyusmann idaṃ no vaktum arhasi

Uddhava Inquired: O Lord (**prabho**)! O master of the universe (**viśveśa**)! How many different elements of creation (**kati tattvāni**) have been enumerated by the great sages (**saṅkhyātāny ṛṣibhiḥ**)? I have heard you personally describe (**āttha tvam iha śuśruma**) a total of twenty-eight—God, the jīva, the mahat-tattva, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature (**navaikādaśa pañca trīṇy**). But some authorities say that there are twenty-six elements (**kecit ṣaḍ-vimśatim prāhur**), while others cite twenty-five (**apare pañca-vimśatim**) or else seven, nine, six, four or eleven (**sapta eke nava ṣaṭ kecic catvāry ekādaśa apare**), and even others say that there are seventeen, sixteen or thirteen elements (**kecit saptadaśa prāhuḥ ṣoḍaśaike trayodaśa**). What did the sages have in mind (**ṛṣayo yad-vivakṣayā**) when they calculated the creative elements in such different ways (**etāvattvaṃ hi saṅkhyānām**)? O Lord with an eternal form (**āyusmann**)! Kindly explain this to me (**idaṃ no vaktum arhasi**).

In the Twenty-second Chapter, the elements are enumerated, with clarification of any contrary explanations, and questions about prakṛti and the jīva, and about birth and death, are explained.

Having clearly understood the meaning of karma-kāṇḍa, Uddhava now begins to ask about the meaning of jñāna-kāṇḍa.

He first asks for a conclusion to the various statements made by different sages.

Which opinions are correct among those of many sages who each claim “This is what I think.”

How many elements do they list?

The nine elements are the Lord, the jīva, mahat-tattva, ahaṅkāra and the five gross elements.

There are ten senses and the mind.

There are five tan-mātras and three guṇas.

You have mentioned this total of twenty-eight items.

I have heard of them.

The three guṇas means prakṛti.

He mentions three guṇas because it has been said that only through the three modes of prakṛti arise the two types of mahat-tattva (sattva gives rise to mahat-tattva and rajas gives rise to sūtra) and ahaṅkāra (tamas).

These do not arise from prakṛti in equilibrium.

I have understood your intention.

You should explain with what intention others proclaim a variety of opinions about the number of elements.

O Lord, who lives for all time with an eternal form!

I should ask you since you alone know the intentions of all the sages who have a beginning, middle and end.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.4 ||

śrī-bhagavān uvāca
yuktaṁ ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyām madīyām udgr̥hya
vadatām kiṁ nu durghaṭam

Lord Kṛṣṇa replied: Because all material elements are present in the other elements (**yathā sarvatra santi**), all these sages speak the truth (**bhāṣante brāhmaṇā yuktaṁ**). It is not difficult (**kiṁ nu durghaṭam**) for disputants (**vadatām**) who have taken shelter of my māyā to argue (**māyām madīyām udgr̥hya**).

Actually there is no quarrel among the sages.

The sages speak the truth since all the elements are within all the other elements.

“Why is there a dispute at all?”

There is bewilderment from my māyā.

My māyā gives them the ability to accept this māyā and dispute as long as the sun and moon exist.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.5 ||

naitad evaṃ yathāttha tvam
yad ahaṃ vacmi tat tathā
evaṃ vivadatām hetuṃ
śaktayo me duratyayāḥ

When philosophers argue, “I don’t choose to analyze this particular case (**na etad evaṃ yad ahaṃ vacmi**) in the same way that you have (**yathāttha tvam tat tathā**),” the cause of their arguments (**evaṃ vivadatām hetuṃ**) is my insurmountable śakti called avidyā (**śaktayo me duratyayāḥ**).

Dispute is graphically portrayed.

In their disputes, the cause is the action of my energy.

This means it is my śakti called avidyā, which takes the form of their various disputes. It is said in the Haṁsa-guḥya prayers:

**yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne**

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of ātmā. SB 6.4.31

Different Sankhya Philosophies Explained (1-28)

|| 11.22.6 ||

yāsām vyatīkarād āsīd
vikalpo vadatām padam
prāpte śama-dame 'pyeti
vādas tam anu śāmyati

But for those who have fixed their intelligence on me and controlled their senses (**prāpte śama-dame**), differences of perception of the arguers (**vikalpah vadatām padam**), which arise due to the interaction of My energies (**yāsām vyatīkarād āsīd**), disappear (**apyeti**) and consequently the argument ceases (**vādah tam anu śāmyati**).

By connection with the antaḥkaraṇa, variety arises in the topics of the philosophers.

“It is like or that. It is not like this, not like that.”

Śama means “having one’s intelligence fixed in the Lord.”

When their intelligence becomes fixed on the Lord and their senses are under control, when ahaṅkāra has been destroyed, the variety disappears.

All doubt is destroyed. Then all argument ceases.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.7 ||

parasparānupraveśāt
tattvānām puruṣarṣabha
paurvāparya-prasaṅkhyānam
yathā vaktur vivakṣitam

O best among men (**puruṣarṣabha**)! Because subtle and gross elements mutually enter into one another (**tattvānām paraspara anupraveśāt**), philosophers (**vaktuh**) may desire to calculate the number of elements in terms of causes or effects (**paurvāparya-prasaṅkhyānam**) according to their personal desire and thus arrive at different totals (**yathā vaktur vivakṣitam**).

The statement of verse 4 that the elements are included in other elements is explained further in two verses.

Because the elements enter each other they may be counted in their previous or later condition.

Some say that the effects are in the cause, so they count the cause, the previous elements.

Others say that the cause is in the effect, so they count the effect, the later elements.

There will thus be either less or more elements in counting.

“Why do we have to speak of entering into causes or effects? Why have less or more elements?”

They have various opinions according to their desire to speak.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.8 ||

**ekasminn api drśyante
praviṣṭānītarāṇi ca
pūrvasmin vā parasmin vā
tattve tattvāni sarvaśaḥ**

All subtle material elements are actually present within their gross effects (**ekasminn api drśyante praviṣṭānītarāṇi ca**); similarly, all gross elements are present within their subtle causes (**pūrvasmin vā parasmin vā**). Thus we can find all material elements within any single element (**tattve tattvāni sarvaśaḥ**).

The meaning of the previous verse is more elaborately explained in two verses.

The effects reside in subtle form within the causal elements, just as a pot is potential in lump of clay.

The causal elements reside in the effects, the later elements, following after them, just as clay is present in the pot.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.9 ||

paurvāparyam ato 'mīṣām
prasaṅkhyānam abhīpsatām
yathā viviktaṁ yad-vaktraṁ
gr̥hṇīmo yukti-sambhavāt

Therefore, no matter which of these thinkers is speaking (**ato amīṣām**), and regardless of whether in their calculations they include (**prasaṅkhyānam abhīpsatām**) material elements within their previous subtle causes or else within their subsequent manifest products (**paurva aparyam**), I accept their conclusions as authoritative (**yathā viviktaṁ yad-vaktraṁ gr̥hṇīmah**), because a logical explanation can always be given for each of the different theories (**yukti-sambhavāt**).

I accept the logical conclusions of whatever has been stated based on the personal preferences of the philosophers who desire to enumerate less or more elements, and emphasize either the cause or the effect, since each is correct according its logical explanation.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.10 ||

**anādy-avidyā-yuktasya
puruṣasyātmā-vedanam
svato na sambhavād anyas
tattva-jñō jñāna-do bhavet**

Because a person whether covered or not covered by beginningless ignorance (**anādy-avidyā-yuktasya puruṣasya**) cannot realize ātmā on his own (**ātmā-vedanam svato na sambhavād**), there must be (**bhavet**) a separate Supreme Lord who knows and gives knowledge (**anyah tattva-jñāh jñāna-dah**).

“I accept that there is different counting because of the inclusion of elements within others.

How can some claim that jīva and the Lord are different, maintaining that there are twenty-six elements (by substituting prakṛti for the three guṇas, which made twenty-eight elements)?”

Because it is not possible for the jīva, whether covered by avidyā or not, to have knowledge of ātmā on his own, there must exist a separate Supreme Lord.

This is the Vaiṣṇava philosophy.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.11 ||

**puruṣeśvarayor atra
na vailakṣaṇyam aṇv api
tad-anya-kalpanāpārthā
jñānam ca prakṛter guṇaḥ**

There is little difference (**na vailakṣaṇyam aṇv api**) between the Lord and the jīva (**puruṣa īśvarayor atra**). To think of them as extremely different is useless (**tad-anya-kalpanā apārthā**). Jñāna arises from the guṇas of prakṛti (**jñānam ca prakṛter guṇaḥ**) and is thus useless for gaining proper vision (**implied**).

“How then can some also claim there are twenty-five elements?

That would mean the jīva and the Lord are counted as one.”

Though the jīva and Paramātmā are different as was said in the previous verse, they are also not different.

They have little difference, since they are both spiritual and they both possess powers.

Because they have little difference, they are considered one.

Therefore the idea that the jīva is extremely different from the Supreme Lord is useless.

“But this duality cannot be dissolved except by knowledge, which is not attained by the Lord’s mercy.”

But knowledge is included in the material guṇas, since it is sattva-guṇa in quality.

Thus it is also useless.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.12 ||

**prakṛtir guṇa-sāmyam vai
prakṛter nātmano guṇāḥ
sattvam rajas tama iti
sthity-utpatty-anta-hetavaḥ**

Prakṛti is the equilibrium of the guṇas (**prakṛtir guṇa-sāmyam vai**). The guṇas belong to prakṛti, not the jīva (**prakṛter nātmano guṇāḥ**). These modes—goodness, passion and ignorance (**sattvam rajas tama iti**)—are the causes of the creation, maintenance and destruction of this universe (**sthity-utpatty-anta-hetavaḥ**), and thus cannot inhere in the eternal jīva (**implied**).

“But it is well known that jñāna is the nature of the jīva.

Why do you say that it arises from the guṇas of prakṛti?

The jīva performs action and has ignorance.

The knowledge, action and ignorance belong to the jīva, not to prakṛti or to the Lord.

These items should be included in the jīva.

Otherwise the number of elements will increase.”

Prakṛti is the equilibrium of the guṇas.

The guṇas belong to prakṛti, not to the jīva.

These guṇas are the cause of creation, maintenance and destruction.

It would be contradictory to say that the jīva is the shelter of creation and destruction.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.13 ||

sattvaṃ jñānaṃ rajaḥ karma
tamo 'jñānam ihocyate
guṇa-vyatikaraḥ kālaḥ
svabhāvaḥ sūtram eva ca

In this world sattva is recognized as knowledge (**sattvaṃ jñānaṃ iha ucyate**), rajas is action (**rajaḥ karma**) and tamas is ignorance (**tamo ajñānam**). The Lord is identified with time, the agitator of the guṇas (**guṇa-vyatikaraḥ kālaḥ**). Svabhāva or change arising from action is the same as mahat-tattva (**svabhāvaḥ sūtram eva ca**).

Where does this lead?

Jñāna is sattva, since it arises from sattva.

Action is rajas and ignorance is tamas.

These are the qualities of prakṛti.

They appear in the jīva as impositions only.

Thus they are counted as prakṛti only.

“Time and svabhāva have been left out. Where do they belong?”

That which produces the agitation of the guṇas, the Supreme Lord, is called time or kāla.

Svabhāva, the change caused by action, is called mahat-tattva (sūtram), since mahat-tattva possesses all powers.

[Note: Sūtra possesses kriya-śakti, the cause of action.]

Thus kāla is included in the Lord and svabhāva is included in mahat-tattva.

All authorities agree that the elements should not be increased to include knowledge, action, ignorance, time and svabhāva.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.14 ||

**puruṣaḥ prakṛtir vyaktam
ahaṅkāro nabho 'nilaḥ
jyotir āpaḥ kṣitir iti
tattvāny uktāni me nava**

I have described the nine basic elements (**tattvāny uktāni me nava**) as the jīva, prakṛti, mahat-tattva (**puruṣaḥ prakṛtir vyaktam**), ahaṅkāra, ether, air (**ahaṅkāro nabho anilaḥ**), fire, water and earth (**jyotir āpaḥ kṣitir iti**).

First the twenty-five elements are described in two and a half verses.

Vyaktam means mahat-tattva.

These have been described by me.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.15 ||

śrotram tvag darśanam ghrāṇo
jihveti jñāna-śaktayaḥ
vāk-pāṇy-upastha-pāyv-aṅghriḥ
karmāṇy aṅgobhayaṃ manaḥ

O Uddhava (**aṅga**)! The ear, skin, eye, nose and tongue (**śrotram tvag darśanam ghrāṇo jihvā iti**) are the five knowledge acquiring senses (**jñāna-śaktayaḥ**), and the voice, the hands, the genitals, the anus and the legs (**vāk-pāṇy-upastha-pāyv-aṅghriḥ**) constitute the five working senses (**karmāṇy**). The mind is the basis of both categories (**ubhayaṃ manaḥ**).

Darśanam means the eyes.

The first five are the five knowledge senses.

The second five are the action senses.

The mind, which is the basis of both (ubhayam), is the eleventh sense.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.16 ||

śabdaḥ sparśo raso gandho
rūpaṁ cety artha-jātayaḥ
gaty-ukty-utsarga-śilpāni
karmāyatana-siddhayaḥ

Sound, touch, taste, smell and form (**śabdaḥ sparśo raso gandho rūpaṁ ca ity**) are the sense objects of the knowledge-acquiring senses (**artha-jātayaḥ**). Movement, speech, excretion of wastes and semen, and manufacture (**gaty-ukty-utsarga-śilpāni**) are functions of the working senses, but these are not counted as elements (**karma āyatana-siddhayaḥ**).

With five sense objects of the knowledge senses, the total of the previous list twenty-five.

“But are not the five functions of the working senses also additional elements?”

No. movement, speaking, urinating, defecating, ejaculation and manufacturing are the results of the action senses, but are not included as elements.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.17 ||

sargādau prakṛtir hy asya
kārya-kāraṇa-rūpiṇī
sattvādibhir guṇair dhatte
puruṣo 'vyakta īkṣate

Taking the form of the causal and resulting (kāraṇa and kārya) elements (**kārya-kāraṇa-rūpiṇī**), prakṛti accepts (**prakṛtiḥ dhatte**) creation and destruction of the universe (**asya sargādau**) through the guṇas (**sattvādibhir guṇaih**). The Lord does not undergo transformation but merely remains the witness (**puruṣo avyakta īkṣate**).

Uddhava asked with what intention the sages have described the elements in various ways.

Kṛṣṇa shows the conclusion of their opinions.

Kārya refers to the sixteen transformations—the eleven senses and the five gross elements.

Kāraṇa refers to mahat-tattva, ahaṅkāra and the five tan-mātras.

Prakṛti, taking these forms, assumes the position of creation and destruction by the guṇas.

Prakṛti is the material cause (upādāna).

The Lord, who undergoes no transformation, the indirect cause (nimitta), simply witnesses this.

The Lord is different from prakṛti which undergoes transformation.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.18 ||

vyaktādāyo vikurvāṇā
dhātavaḥ puruṣekṣayā
labdha-vīryāḥ sṛjanty aṇḍam
samhatāḥ prakṛter balāt

As the material elements headed by the mahat-tattva are transformed (**vyaktādāyo dhātavaḥ vikurvāṇā**), they receive their specific potencies (**labdha-vīryāḥ**) from the glance of the Supreme Lord (**puruṣekṣayā**), and being amalgamated under the shelter of prakṛti (**samhatāḥ prakṛter balāt**), they create the universal egg (**sṛjanty aṇḍam**).

The universe produced by the elements starting with mahat-tattva, is included within the elements, and is not counted separately.

Prakṛteḥ balāt, means “taking shelter of prakṛti.”

Different Sankhya Philosophies Explained (1-28)

|| 11.22.19 ||

saptaiva dhātava iti
tatrārthāḥ pañca khādayaḥ
jñānam ātmobhayādhāras
tato dehendriyāsavaḥ

According to some philosophers there are seven elements (**sapta eva dhātava iti**), namely earth, water, fire, air and ether (**tatra pañca khādayaḥ arthāḥ**), the jīva and the Lord (**jñānam ātmā**) who is the shelter of the jīva and the elements (**ubhaya ādhārah**). From these arise the body, senses, and life air (**tato deha-indriya-āsavaḥ**).

Considering the elements as seven, they are the five gross elements, the jīva (jñāna) and the Lord.

From the jīva and the five gross elements arise the body, senses and life airs.

In this analysis, the causal elements are included in the effects such as ether.

In the following texts as well, the causal elements or products will be included in the given list.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.20 ||

ṣaḍ ity atrāpi bhūtāni
pañca ṣaṣṭhaḥ paraḥ pumān
tair yukta ātma-sambhūtaiḥ
sṛṣṭvedaṁ samapāviśat

Other philosophers state that there are six elements (**ṣaḍ ity atrāpi**)—the five physical elements (earth, water, fire, air and ether) (**pañca bhūtāni**) and the sixth element, the Supreme Lord (**ṣaṣṭhaḥ paraḥ pumān**). That Supreme Lord, endowed with the elements (**tair yukta**) that he has brought forth from himself (**ātma-sambhūtaiḥ**), creates this universe (**sṛṣṭvā idaṁ**) and then personally enters within it (**samapāviśat**).

According to some sages there are six elements.

The other elements are included in the five elements.

The jīva is included in the Supreme Lord.

Different Sankhya Philosophies Explained (1-28)

॥ 11.22.21 ॥

catvāry eveti tatrāpi
teja āpo 'nnam ātmanaḥ
jātāni tair idam jātam
janmāvayavinaḥ khalu

Some philosophers propose the existence of four basic elements (**catvāry eveti tatrāpi**), of which three—fire, water and earth (**teja āpo annam**)—emanate from the fourth, the Lord (**ātmanaḥ jātāni**). By these elements (**taih**) the creation of the products in this universe arose (**idam janma avayavinaḥ jātam**).

Annāṃ means earth.

Ātmanaḥ means “from Paramātmā.”

The creation of products (avayavināḥ) arose from them.

Different Sankhya Philosophies Explained (1-28)

॥ 11.22.22 ॥

saṅkhyāne saptadaśake
bhūta-mātrendriyāṇi ca
pañca pañcaika-manasā
ātmā saptadaśaḥ smṛtaḥ

Some calculate the existence of seventeen basic elements (**saṅkhyāne saptadaśake**), namely the five gross elements, the five sense objects, the five corresponding senses (**pañca pañcabhūta-mātrendriyāṇi ca**), the mind (**eka-manasā**), and the ātmā as the seventeenth element (**ātmā saptadaśaḥ smṛtaḥ**).

Along with five gross elements, five tan-mātras, five knowledge senses and mind there is the ātmā (including the Lord).

Different Sankhya Philosophies Explained (1-28)

|| 11.22.23 ||

tadvat ṣoḍaśa-saṅkhyāne
ātmaiva mana ucyate
bhūtendriyāṇi pañcaiva
mana ātmā trayodaśa

According to the calculation of sixteen elements (**tadvat ṣoḍaśa-saṅkhyāne**), the only difference from the previous theory is that the soul is identified with the mind (**ātmaiva mana ucyate**). If we think in terms of five physical elements, five senses (**bhūtendriyāṇi pañcaiva**), the mind, the individual soul and the Supreme Lord, there are thirteen elements (**mana ātmā trayodaśa**).

The jīva (ātmā) is considered along with the mind.

In considering thirteen elements there are five gross elements, five senses including the five tan-mātras, mind, ātmā and Paramātmā (ātmā stands for two types).

Different Sankhya Philosophies Explained (1-28)

|| 11.22.24 ||

**ekādaśatva ātmāsau
mahā-bhūtendriyāṇi ca
aṣṭau prakṛtayaś caiva
puruṣaś ca navety atha**

Counting eleven (**ekādaśatva**), there are the ātmā (**ātmā**), the five gross elements and the five senses (**asau mahā-bhūtendriyāṇi ca**). Eight gross and subtle elements [Note: Manas, buddhi and ahaṅkāra. Buddhi however is taken to be mahat-tattva and manas is taken as prakṛti by Baladeva in his Gītā commentary.] (**aṣṭau prakṛtayaś caiva**) plus the Supreme Lord make nine elements (**puruṣaś ca navety atha**).

Different Sankhya Philosophies Explained (1-28)

|| 11.22.25 ||

iti nānā-prasaṅkhyānam
tattvānām ṛṣibhiḥ kṛtam
sarvaṁ nyāyāṁ yuktimattvād
viduṣāṁ kim aśobhanam

Thus the sages (**iti ṛṣibhiḥ**) have enumerated the material elements in many different ways (**tattvānām nānā-prasaṅkhyānam kṛtam**). All of their proposals are acceptable (**sarvaṁ nyāyāṁ**) because they based on reason (**yuktimattvād**). Such philosophical brilliance is expected of the truly learned (**viduṣāṁ kim aśobhanam**).

This verse summarizes the topic.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.26 ||

śrī-uddhava uvāca

prakṛtiḥ puruṣaś cobhau yady apy ātma-vilakṣaṇau
anyonyāpāśrayāt kṛṣṇa dr̥śyate na bhidā tayoh
prakṛtau lakṣyate hy ātmā prakṛtiś ca tathātmani

Uddhava said: O Kṛṣṇa (**kṛṣṇa**)! Although prakṛti and the Lord (**yady apy prakṛtiḥ puruṣaś ca ubhau**) are intrinsically distinct (**ātma-vilakṣaṇau**), there appears to be no difference between them (**dr̥śyate na bhidā tayoh**) because they are mutually dependent (**anyonya apāśrayāt**). The Lord appears to be within the body (**prakṛtau lakṣyate hy ātmā**) and the body appears to be within the Lord (**prakṛtiś ca tathātmani**).

Another doubt arises from this discussion.

Prakṛti or māyā and the Lord (puruṣaḥ) are intrinsically different, since prakṛti is unconscious and the Lord is conscious.

Though this is shown in the scriptures, because the two depend on each other in the body, they do not appear different.

That mutual dependence is described.

The Lord is seen in the body (prakṛtau), the product, and the product, the body is seen in the Lord.

Because both are based on each other, they are mutually dependent.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.27 ||

evam me puṇḍarīkākṣa
mahāntam saṁśayaṁ hr̥di
chettum arhasi sarva-jña
vacobhir naya-naipuṇaiḥ

O lotus-eyed Kṛṣṇa (**puṇḍarīkākṣa**)! O omniscient Lord (**sarva-jña**)! Cut (**chettum arhasi**) this great doubt (**mahāntam saṁśayaṁ**) out of my heart (**me hr̥di**) with your words (**vacobhir**), which exhibit your great skill in reasoning (**naya-naipuṇaiḥ**).

You should destroy this doubt by showing the difference between Paramātmā and prakṛti using words filled with skill in logic.

Different Sankhya Philosophies Explained (1-28)

|| 11.22.28 ||

tvatto jñānaṁ hi jīvānām
pramoṣas te 'tra śaktiḥ
tvam eva hy ātma-māyāyā
gatiṁ vettha na cāparaḥ

From you alone (**tvattah hi**) through your energy (**te śaktiḥ**), the jivas' knowledge arises and disappears (**atra jīvānām pramoṣah**). No one but you (**tvam eva hy na cāparaḥ**) can understand the real nature of your illusory potency (**ātma-māyāyā gatiṁ vettha**).

You give knowledge by vidyā-śakti, and by avidyā steal it away.

“Why should it steal knowledge if it is my energy?” You alone know.

Section – II

Difference between Soul and Matter (29-34)

Difference between Soul and Matter (29-34)

|| 11.22.29 ||

śrī-bhagavān uvāca
prakṛtiḥ puruṣaś ceti
vikalpaḥ puruṣarṣabha
eṣa vaikārikaḥ sargo
guṇa-vyatīkarātmakaḥ

The Supreme Lord said: O best among men (**puruṣarṣabha**)! Prakṛti and the Lord are clearly distinct (**prakṛtiḥ puruṣaś ceti vikalpaḥ**). The body, an effect of prakṛti (**eṣa sargaḥ**), arising from agitation of the gunās (**guṇa-vyatīkarātmakaḥ**), undergoes many changes (**vaikārikaḥ**).

There is extreme difference between them.

Prakṛti undergoes change, takes various forms, is dependent, and is revealed by another.

The Lord does not change, is one form, independent, and self-revealing. This is explained in four verses.

The Lord is different from prakṛti. That is seen.

The combination in the body (sargaḥ) undergoes many changes, and its nature arises from agitation of the guṇas.

The agitation of the guṇas means it is a transformation of prakṛti.

The Lord however is only the witness, without change.

Difference between Soul and Matter (29-34)

|| 11.22.30 ||

mamāṅga māyā guṇa-mayy anekadhā
vikalpa-buddhīś ca guṇair vidhatte
vaikārikas tri-vidho 'dhyātmam ekam
athādhidaivam adhibhūtam anyat

O Uddhava (**aṅga**)! My prakṛti made of the guṇas (**mama guṇa-may māyā**) produces (**vidhatte**) many differences and perceptions of difference (**anekadhā vikalpa-buddhīś ca**) by the guṇas (**guṇaih**). Though prakṛti takes many forms, basically it has three (**vaikārikas tri-vidho**): adhyātma, adhidaiva, and adhibhūta (**adhyātmam ekam atha adhidaivam adhibhūtam anyat**).

How prakṛti takes various forms is described.

It produces difference and perception of difference.

Though it has many forms, the forms are basically three.

The first is adhyātma, the second is adhibhūta and the third is adhidaiva.

Difference between Soul and Matter (29-34)

|| 11.22.31 ||

**dr̥g rūpam ārkam vapur atra randhre
parasparam sidhyati yaḥ svataḥ khe
ātmā yad eṣām aparo ya ādyaḥ
svayānubhūtyākḥila-siddha-siddhiḥ**

The eye, form, and the deity of the sun (**dr̥g rūpam ārkam vapur**) mutually depend on each other (**parasparam sidhyati**) to fulfill their functions in the gross eye (**atra randhre**). Paramātmā however is independent (**ātmā yad eṣām aparo**), like the sun in the sky (**yaḥ svataḥ khe**)--since Paramātmā is the sole cause of the three factors (**ya ādyaḥ**), is different from them as their cause, and is the revealer of all three (**ākḥila-siddha-siddhiḥ**) since he is self-revealing (**svayānubhūtyā**).

An example of the three divisions is given.

The eye is adhyātma. Form, the sense object, is adhibhūta.
A portion of the sun (deity of the eye) is adhidaiva.

They are mutually dependent.

By the eye, form is understood. Without the eye form cannot be perceived. Without the devatā of the eye, the eye cannot function.

Because of the eye functioning, one perceives form. In this way the three are interdependent.

Paramātmā is independent however, like the sun which exists in the sky, since Paramātmā is the one cause (ādhyah) of these three items; since it is different (aparah) from them; and since it manifests the three items because he is self-manifesting.

Thus the Lord is different from prakṛti because he is independent, one alone, and the manifestor of all other things.

Difference between Soul and Matter (29-34)

|| 11.22.32 ||

**evam tvag-ādi śravaṇādi cakṣur
jihvādi nāsādi ca citta-yuktam**

The skin, ears, eyes, tongue and nose (**evam tvag-ādi śravaṇādi cakṣur jihvādi nāsādi**)—as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego (**citta-yuktam**)—can all be analyzed in terms of the threefold distinction of sense, sense object and presiding deity (**implied**).

The three divisions shown for the eye also apply to the other senses.

Just as for the eye there is the eye, form and a portion of the sun, for the skin there is skin, touch and deity of the air.

For the ear, there is the ear, sound and the deities of the directions.

For the tongue, there is the tongue, taste and Varuṇa.

For the nose there is the nose, smell and the Āśvini-kumāras.

For citta there is citta, consciousness, and a portion of Vāsudeva.

Citta also indicates mind, the objects of thought and the moon deity.

Citta indicates intelligence, object of intellect and Brahmā.

Citta also indicates ahaṅkāra, object of identity and Śiva.

The other senses can be divided into three as well.

Difference between Soul and Matter (29-34)

|| 11.22.33 ||

yo 'sau guṇa-kṣobha-kṛto vikārah
pradhāna-mūlān mahataḥ prasūtaḥ
aham tri-vṛn moha-vikalpa-hetur
vaikārikas tāmāsa aindriyaś ca

Ahaṅkāra (**aham**), which arises from mahat-tattva (**mahataḥ prasūtaḥ**), arising from agitation of prakṛti (**yo asau guṇa-kṣobha-kṛto**), has three forms (**tri-vṛd**): sattva, tamas and rajas (**vaikārikas tāmāsa aindriyaś ca**). These cause a variety of opinions caused by ignorance (**moha-vikalpa-hetur**).

“Is this material world true or false?”

This should be asked because it is difficult to determine from the great variety of opinions.”

This is explained with examples in two verses.

Ahaṅkāra, an effect of the agitation of the guṇas, arises from mahat-tattva which arises from prakṛti.

This takes three forms: vaikārika or adhidaiva (sattva): tāmasa or adhibhūta (tamas); and aindriya or adhyātma (rajas).

This is a cause of different views arising from ignorance.

Difference between Soul and Matter (29-34)

|| 11.22.34 ||

ātmāparijñāna-mayo vivādo
hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha 'pi naivoparameta pumsām
mattaḥ parāvṛtta-dhiyām sva-lokāt

Those who do not know Paramātmā (**ātmā aparijñāna-mayo**), who are fixed in goals other than me (**bhidārtha-niṣṭhaḥ**), engage in arguments concerning the reality or unreality of the world (**astīti nāstīti vivādo**), and do not cease to argue (**na eva uparameta**), though they achieve no results (**vyartha api**). They have turned their thoughts from me (**mattaḥ parāvṛtta-dhiyām**), the Lord, who gives regard only to the devotees (**sva-lokāt**).

“Learned persons who can destroy doubts can certainly determine the truth.”

No, they simply quarrel among themselves.

Some maintain, with proof, that the world is real.

Some proclaim that the world is false, attacking the first claim.

They show lack of knowledge of Paramātmā, because Paramātmā, understood only by realization, is beyond logical argument.

A person fixed in a goal other than me, or a person who is fixed in defeating others' arguments, achieves no result, such as piety, sin, Svarga or hell.

Though it is pointless, that person does not stop arguing. This is because of his nature arising from māyā.

**yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo 'nanta-guṇāya bhūmne**

I offer respects to the great Lord of eternal qualities, whose material energy is the cause of agreement and disagreement among those who make philosophies and then argue with others, whose material energy continually bewilders them as to the real nature of ātmā. SB 6.4.31

Moreover, though they have attained a path to achieve me after many births, they fall from that path.

Those who know the path to attain me, after understanding the meaning of the scriptures, take to arguing, have their intelligence turned away from me (parāvṛtta-dhiyām), who look upon my devotees and no others with mercy (sva-lokāt).

My devotees are not eager for arguments.

They make their lives successful by thinking of me only and not about argumentation.

It is hinted that one should not waste one's life by inquiry about truth in the world through arguments.

Section – III

Reincarnation, Birth, Death
(35-59)

Reincarnation, Birth, Death (35-59)

|| 11.22.35-36 ||

śrī-uddhava uvāca

tvattaḥ parāvṛtta-dhiyaḥ sva-kṛtaiḥ karmabhiḥ prabho
uccāvacān yathā dehān gṛhṇanti visṛjanti ca

tan mamākhyāhi govinda durvibhāvyam anātmabhiḥ
na hy etat prāyaśo loka vidvāmsaḥ santi vañcitāḥ

Uddhava said: O supreme master (**prabho**)! Please explain to me (**mama ākhyāhi**) how persons with diverted intelligence (**yathā parāvṛtta-dhiyaḥ**) accept superior and inferior bodies (**ucca avacān dehān gṛhṇanti**) by their materialistic activities (**sva-kṛtaiḥ karmabhiḥ**) and then give up such bodies (**visṛjanti ca**). O Govinda (**govinda**), this topic is very difficult for foolish persons to understand (**tad anātmabhiḥ durvibhāvyam**). Bewildered by your māyā (**vañcitāḥ**), no one generally knows this (**na hy etat prāyaśo loka vidvāmsaḥ santi**).

If their minds are diverted from you, then they become bound by karma.

Then they accept and give up higher or lower bodies.

Explain how the materialists are born and die.

Fools cannot understand this.

What more can be said?

“But there are many wise people in the world. You should ask them, not me.”

Bewildered by your māyā, people do not know.

Reincarnation, Birth, Death (35-59)

|| 11.22.37 ||

śrī-bhagavān uvāca

manaḥ karma-mayaṁ nṛṇāṁ

indriyaiḥ pañcabhir yutam

lokāl lokam prayāty anya

ātmā tad anuvartate

The Supreme Lord said: The material mind of man (**nṛṇāṁ manaḥ**), dependent on karma (**karma-mayaṁ**), travels (**prayāty**) along with the five senses (**indriyaiḥ pañcabhir yutam**) from one material body to another (**lokāl lokam**). The ātmā (**ātmā**), although different from this mind (**anya**), follows it (**tad anuvartate**).

The mind along with the rest of the subtle body, dependent on karma, goes from body to body.

The jīva, though different from the subtle body, follows the subtle body, since it is joined with it.

Reincarnation, Birth, Death (35-59)

|| 11.22.38 ||

dhyāyan mano 'nu viṣayān
dr̥ṣṭān vānuśrutān atha
udyat sīdat karma-tantram
smṛtis tad anu śāmyati

The mind (**manah**), dependent on karma for its situations (**karma-tantram**), meditates on objects (**anu dhyāyan viṣayān**) seen or heard (**dr̥ṣṭān vānuśrutān**). It identifies with the object temporarily and then withdraws from it (**udyat sīdat**). Then the awareness of past and future (**smṛtiḥ**) is destroyed (at death) (**tad anu śāmyati**).

The jīva always follows the subtle body when it separates from the gross body at death, and joins another gross body at birth.

The mind, dependent on karma, meditates on objects seen, which arrive by arrangement of karma—such as others' wives.

Or it meditates on things heard, such as Svarga.

For a moment the mind identifies with that object of meditation and then withdraws from the object.

After that (anu), awareness of past and future (smṛtiḥ) is destroyed.

Reincarnation, Birth, Death (35-59)

|| 11.22.39 ||

viṣayābhiniveśena
nātmānaṁ yat smaret punaḥ
jantor vai kasyacid dhetor
mṛtyur atyanta-vismṛtiḥ

Since the jīva does not remember his previous body (**yat na ātmānaṁ smaret**) because of absorption in his new body (**viṣaya abhiniveśena**), the forgetfulness of that body by the jīva (**jantor atyanta-vismṛtiḥ**) because of termination of present karmas (**kasyacid dhetor**) is called death (**mṛtyur**).

What does this destruction of awareness mean?

The mind does not remember the previous body because of absorption in the present body delivered by karma—the body of a devatā with happiness or the body full of suffering.

This destruction of the previous identity is called death.

Death is not the destruction of the possessor of the body, the jīva.

Kasyacid dhetoḥ means “because of termination of prārabdha-karma.”

Reincarnation, Birth, Death (35-59)

|| 11.22.40 ||

janma tv ātmatayā puṁsaḥ
sarva-bhāvena bhūri-da
viṣaya-svīkṛtiṁ prāhur
yathā svapna-manorathaḥ

O most charitable Uddhava (**bhūri-da**)! What is called birth (**janma prāhuh**) is simply a person's (**puṁsaḥ**) total identification with a new body (**sarva-bhāvena ātmatayā**). One accepts the new body (**viṣaya-svīkṛtiṁ**) just as one completely accepts the experience of a dream or a fantasy as reality (**yathā svapna-manorathaḥ**).

Extreme identification, accepting as oneself the body given by karma, is called birth.

Two examples are given of birth and death through identity alone—a dream and a fantasy.

Reincarnation, Birth, Death (35-59)

|| 11.22.41 ||

svapnaṃ manorathaṃ cetthaṃ
prāktanaṃ na smaraty asau
tatra pūrvam ivātmānam
apūrvam cānupaśyati

Just a person situated in his present body (**tatra**), although having existed at prior points in this life (**pūrvam**), thinks of himself in the present only (**ātmānam apūrvam ca anupaśyati**), a person (**asau**) experiencing a dream or fantasy does not remember his previous dreams or fantasies (**na smaraty prāktanaṃ svapnaṃ manorathaṃ**).

The example is given.

Just as the jīva in his present body does not remember his previous gross body, so the jīva involved in his present dream or fantasy does not remember a previous dream or fantasy.

Sometimes someone (called jāti-smarah) can remember his previous body.

But this is not a rule for everyone.

Moreover the jīva situated in his present body thinks himself to be only in the present, even though he did exist before.

“I am six years old.” “I am seven years old.”

This recollection of the previous “I” is destroyed.

He is aware of himself only at the present moment.

Reincarnation, Birth, Death (35-59)

|| 11.22.42 ||

**indriyāyana-sṛṣṭyedam
trai-vidhyam bhāti vastuni
bahir-antar-bhidā-hetur
jano 'saj-jana-kṛd yathā**

By creation of the body which is the resting place of the senses (**idam indriyāyana-sṛṣṭyā**), the states of waking, dreaming and deep sleep (**trai-vidhyam**) exist in the jīva (**bhāti vastuni**). These states cause differences externally and internally (**bahir-antar-bhidā-hetur**). They are like a father who produces bad sons (**asaj-jana-kṛd jano yathā**).

This verse summarizes the topic.

By the creation of the body which is the shelter of the senses, the three states of waking, dreaming and deep sleep appear in the jīva.

These states cause differences externally and internally.

The external differences are the qualities perceived by the senses like the ear.

The internal differences are differences perceived in mind during dreaming state and intelligence during deep sleep.

These states are just like a father producing a bad son.

The example is suitable since the three types of differences created by senses, mind and intelligence are inauspicious for the jīva.

Reincarnation, Birth, Death (35-59)

|| 11.22.43 ||

nityadā hy aṅga bhūtāni
bhavanti na bhavanti ca
kālenālakṣya-vegena
sūkṣmatvāt tan na dṛśyate

O Uddhava (**aṅga**)! Material bodies (**bhūtāni**) are undergoing creation and destruction (**bhavanti na bhavanti ca**) at every moment (**nityadā**) by the imperceptible force of time (**kālena alakṣya-vegena**). But because of the subtle nature of time and its effect in the form of birth and death (**sūkṣmatvāt**), no one sees this (**tad na dṛśyate**).

Birth and death, famous everywhere, have been described.

How they exist at every moment in subtle state is now described to instill detachment.

At every moment bodies are born and die.

“But we do not see a body being born and dying at every moment.”

Just as time cannot be seen, creation and destruction created by time are not seen.

Reincarnation, Birth, Death (35-59)

|| 11.22.44 ||

yathārciṣām srotasām ca
phalānām vā vanaspateḥ
tathaiva sarva-bhūtānām
vayo-'vasthādayaḥ kṛtāḥ

The different stages of transformation of all material bodies (tathaiva sarva-bhūtānām vayo-avasthādayaḥ) occur (kṛtāḥ) just like those of the flame of a candle (yathārciṣām), the current of a river (srotasām ca), or the fruits of a tree (phalānām vā vanaspateḥ).

Though creation and destruction cannot be seen, they can be inferred by conditions. Examples are given.

The candle flame by transformation, the river by movement and the fruits by form, undergo change of state at every moment by the force of time.

Similarly the conditions of age—infancy, boyhood and youth—and changes of strength, desire and skill--- occur in all beings.

They are being created and destroyed at every moment, inferred because of the change of state from one to another.

This can be inferred by the candle flame which changes at every moment.

Reincarnation, Birth, Death (35-59)

|| 11.22.45 ||

so 'yaṁ dīpo 'rciṣāṁ yadvat
srotasāṁ tad idaṁ jalam
so 'yaṁ pumān iti nṛṇāṁ
mṛṣā gīr dhīr mṛṣāyuṣāṁ

Although the flame is continually changing, foolish people say, “This is the light of the lamp.” (**sah ayam dīpo arciṣāṁ yadvat**) Though the river is continually changing, foolish people say, “This is the water of the river.” (**srotasāṁ tad idaṁ jalam**) Similarly, although the material body of a human being is constantly changing (**implied**), those whose lives are filled with lack of discrimination (**mṛṣāyuṣāṁ nṛṇāṁ**) say “This is so and so (**sah ayam pumān iti**).” They lack discrimination and words to express it (**mṛṣā gīr dhīr**).

Can this not be recognized?

The flame of the lamp in a moment produces thousands of light rays which are destroyed the next moment.

Though a stream of water in an instant moves far away, in the next moment there is more water, and one perceives merely that it is water.

Similarly childhood and youth exist in a person, but we do not perceive the change or speak of it.

People's lives are permeated with this lack of discrimination.

Reincarnation, Birth, Death (35-59)

|| 11.22.46 ||

mā svasya karma-bījēna
jāyate so 'py ayam pumān
mriyate vāmaro bhrāntyā
yathāgnir dāru-samyutah

A person (**ayam pumān**) does not actually take birth out of the seed of karma (**mā svasya karma-bījēna jāyate**), nor (**vā**), being immortal (**amarah**), does he die (**sah apy mriyate**). By illusion (**bhrāntyā**) the living being appears to be born and to die (**implied**), just as fire in connection with firewood appears to begin and then cease to exist though the element lasts for the lifetime of Brahmā (**yathāgnir dāru-samyutah**).

In reality, birth and death takes place for the jīva by false identity.

The jīva is not born and does not die by his seed in the form of karma.

But by illusion one thinks that he is born and dies, though he is without birth and death.

Fire is a gross element with great power, existing for the lifetime of Brahmā.

However, it appears to take birth and die by addition or subtraction of wood.

Reincarnation, Birth, Death (35-59)

|| 11.22.47 ||

niṣeka-garbha-janmāni
bālya-kaumāra-yauvanam
vayo-madhyam̐ jarā mṛtyur
ity avasthās tanor nava

Impregnation, gestation, birth (**niṣeka-garbha-janmāni**),
infancy, childhood, youth (**bālya-kaumāra-yauvanam**),
middle age, old age and death (**vayo-madhyam̐ jarā mṛtyur**)
are the nine states of the body (**ity tanor avasthāh nava**).

The jīva is related to different states of the body.

Those states are listed.

The jīva enters the womb, grows there, comes out of the womb, grows to five years (bālya), then enters pauganda and kaiśora ages till sixteen years.

Youth lasts till forty-five years.

Middle age continues till sixty years.

The rest of life till death is called old age.

Reincarnation, Birth, Death (35-59)

|| 11.22.48 ||

etā manoratha-mayīr
hānyasyoccāvacās tanūḥ
guṇa-saṅgād upādatte
kvacit kaścij jahāti ca

The jīva accepts (**upādatte**) high and low conditions in a body (**ucca avacās tanūḥ**) by desires in the mind (**etā manoratha-mayīr**), because of ignorance (**guṇa-saṅgād**). Sometimes, a person (**kvacit kaścij**) can give up these conditions (**etā jahāti**).

The purpose of explaining birth and death related to the body is summarized.

Clearly (hi) the jīva accepts high and low conditions of another body, which are attained through meditation using his mind which has been attained by karma, because of association with avidyā (guṇa-saṅgāt).

A person who attains the mercy of the Lord gives up these conditions.

Reincarnation, Birth, Death (35-59)

|| 11.22.49 ||

ātmanah pitṛ-putrābhyām
anumeyau bhavāpyayau
na bhavāpyaya-vastūnām
abhijño dvaya-lakṣaṇah

Birth and death (**bhavāpyayau**) can be inferred (**anumeyau**) by seeing the death of a father and birth of a son (**ātmanah pitṛ-putrābhyām**). A person who knows (**abhijñah**) that all beings undergo impregnation, growth in the womb, birth and death (**bhavāpyaya-vastūnām**) is not subject to dualities (**na dvaya-lakṣaṇah**).

“The states of the body between birth and death are seen by the jīva, but impregnation, growth in the womb, birth and death not seen”

One sees death when one performs death rites for one’s father’s body and one sees birth when one performs the birth ceremony for a son’s body.

The word bhava includes impregnation and growth in the womb as well.

On observing these, the seer of the bodies (vastūnām) subject to birth and death is not subject to the characteristics of the body (dvaya-lakṣaṇaḥ).

Reincarnation, Birth, Death (35-59)

|| 11.22.50 ||

taror bīja-vipākābhyām
yo vidvāñ janma-samyamau
taror vilakṣaṇo draṣṭā
evam draṣṭā tanoḥ pṛthak

One who observes (**yo vidvāñ**) the birth of a plant from its seed and the ultimate death of the tree after maturity (**taror bīja-vipākābhyām**) certainly remains a distinct observer separate from the tree (**taror vilakṣaṇo draṣṭā**). In the same way (**evam**), the witness of the birth and death of the material body (**tanoḥ janma-samyamau draṣṭā**) remains separate from it (**pṛthak**).

This is made clear by an example.

The word “tree” indicates any plant.

One who knows birth and death by seeing the seed and the results in the form of harvested rice remains different from the body.

Reincarnation, Birth, Death (35-59)

|| 11.22.51 ||

prakṛter evam ātmānam
avivicyābudhaḥ pumān
tattvena sparśa-sammūḍhaḥ
saṁsāram pratipadyate

An unintelligent man (**abudhaḥ pumān**), failing to distinguish (**avivicya**) himself (**ātmānam**) in truth (**tattvena**) from the body made of prakṛti (**prakṛteh**), by contact with it becomes absorbed in sense objects (**sparśa-sammūḍhaḥ**) and enters into the cycle of material existence (**saṁsāram pratipadyate**).

The person lacking discrimination enters saṃsāra.

Failing to distinguish himself from the covering of prakṛti, absorbed in sense objects, he enters saṃsāra.

Reincarnation, Birth, Death (35-59)

|| 11.22.52 ||

sattva-saṅgād ṛṣiṅ devān

rajasāsura-mānuṣān

tamasā bhūta-tiryaktvaṁ

bhrāmito yāti karmabhiḥ

Made to wander because of his karma (**karmabhiḥ bhrāmito**), the conditioned soul, by contact with sattva, takes birth among the sages or devatās (**sattva-saṅgād ṛṣiṅ devān yāti**). By contact with the rajas he becomes a demon or human being (**rajasā asura-mānuṣān yāti**), and by association with tamas he takes birth as a ghost or in the animal kingdom (**tamasā bhūta-tiryaktvaṁ yāti**).

Reincarnation, Birth, Death (35-59)

|| 11.22.53 ||

nṛtyato gāyataḥ paśyan
yathaivānukaroti tān
evam buddhi-guṇān paśyann
anīho 'py anukāryate

Just as one may imitate (**yathaiva anukaroti**) persons whom one sees dancing and singing (**nṛtyato gāyataḥ paśyan**), similarly (**evam**) the soul, although never the doer of material activities (**anīhaḥ apy**), is thus forced to imitate (**anukāryate**) the qualities of the intelligence (**buddhi-guṇān paśyann**).

Though the jīva is different from what he sees, he accepts the qualities of what he sees.

An example is given.

Just as a child follows in his mind the tunes, beat and the rasas depicted by a dancer or singer on seeing them, the jīva is made to imitate the qualities of the intelligence by the force of the guṇas.

Reincarnation, Birth, Death (35-59)

|| 11.22.54-55 ||

yathāmbhasā pracalatā taravo 'pi calā iva
cakṣusā bhrāmyamāṇena dr̥śyate bhramatīva bhūḥ

yathā manoratha-dhiyo viṣayānubhavo mṛṣā
svapna-dr̥ṣṭāś ca dāśārha tathā saṃsāra ātmanah

O descendant of Daśārha (**dāśārha**)! Just like a tree appears to move (**yathā taravo api calā**) when one is on a boat moving in water (**pracalatā ambhasā**), the imposition affects our vision of the world. Like the earth's appearance of spinning due to spinning one's eyes around, the imposition affects our own mentality. Like the world of a fantasy or dream, the imposition is illusory. Enjoyment of objects leads to saṃsāra for the ātmā.

These imposed qualities manifest elsewhere in what we see.

This is shown with an example.

A tree on the bank appears to be moving for people on a boat moving due to movement of the water.

One's conception as a doer and enjoyer is simply an imposed quality.

On accepting this conception, one takes up those qualities, just as a person who becomes possessed by a snake or ghost appears to have the qualities of a snake or ghost.

An example is given of the earth moving because the eye moves.

The imposed quality of material enjoyment is perceived falsely by the jīva.

An example is given.

It is like a dream.

Enjoyment of objects leads to bondage in saṁsāra.

Reincarnation, Birth, Death (35-59)

|| 11.22.56 ||

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

For one who meditates on sense objects (**dhyāyato viṣayān asya**) which lack factual existence (**arthe hy avidyamāne api**), material existence does not go away (**saṁsṛtir na nivartate**). It is like the unpleasant experiences of a dream (**svapne anarthāgamo yathā**).

Though bondage in saṁsāra is based on illusion, the suffering it produces does not go away.

Though things related to imposition by false identity have no factual existence, the suffering arising from relationship with saṁsāra does not disappear.

It does not disappear for a jīva who meditates on sense objects with intelligence directed at enjoying.

An example is given of something which gives real suffering, though it is insubstantial.

In a dream, one is bitten by a snake and feels pain.

Reincarnation, Birth, Death (35-59)

|| 11.22.57 ||

tasmād uddhava mā bhukṣva
viṣayān asad-indriyaiḥ
ātmāgrahaṇa-nirbhātam
paśya vaikalpikam bhramam

Therefore, O Uddhava (**tasmād uddhava**), do not try to enjoy (**mā bhukṣva**) sense objects with the material senses (**viṣayān asad-indriyaiḥ**). Recognize (**paśya**) that ignorance based on false identity with the body (**vaikalpikam bhramam**), which produces non-attainment of the self (**ātmāgrahaṇa-nirbhātam**).

Since meditating on objects with the aim of enjoying them is a cause of saṃsāra, you should reject such meditation.

See that ignorance (bhramam) which arises from false identification with a body (vaikalpikam), which produces non-attainment or ignorance of the jīva.

Reincarnation, Birth, Death (35-59)

|| 11.22.58-59 ||

kṣipto 'vamānito 'sadbhiḥ pralabdho 'sūyito 'tha vā
tāḍitaḥ sanniruddho vā vṛttyā vā parihāpitaḥ

niṣṭhyuto mūtrito vājñair bahudhaivam prakampitaḥ
śreyas-kāmaḥ kṛcchra-gata ātmanātmānam uddharet

Even though pulled from his house (**kṣipto**), disrespected (**avamānito**), mocked (**pralabdho**), found full of faults (**asūyito**), tied up (**sanniruddho**), beaten (**tāḍitaḥ**), deprived of his occupation (**vṛttyā vā parihāpitaḥ**), spat upon (**niṣṭhyuto**), polluted with urine (**mūtrito**) by materialists (**asadbhiḥ**), or agitated by ignorant people (**vā ajñair bahudhā evam prakampitaḥ**), a person who desires the highest goal in life (**śreyas-kāmaḥ**) should endure those difficulties (**kṛcchra-gata**) and should deliver himself by his intelligence (**ātmanā ātmānam uddharet**).

How does person devoid of material enjoyment live?

That is explained in two verses.

Kṣiptaḥ means “pulled outside” or “abused with words.”

Pralabdhaḥ means “mocked.”

Asñyitaḥ means finding fault in him.

Even if he is deprived of his livelihood, he should remain without agitation.

Niṣṭhyutaḥ means “spat on.”

Section – IV

Further Questions by
Uddhava (60-61)

Further Questions by Uddhava (60-61)

|| 11.22.60 ||

śrī-uddhava uvāca
yathāivam anubudhyeyam
vada no vadatām vara

Uddhava said: O best of all speakers (**vadatām vara**), please explain to me (**vada nah**) how I may properly attain such discrimination to remain tolerant (**yathā evam anubudhyeyam**).

Please tell me how I can attain discrimination to tolerate those situations.

Further Questions by Uddhava (60-61)

|| 11.22.61 ||

su-duḥṣaham imaṁ manya
ātmany asad-atikramam
viduṣām api viśvātman
prakṛtir hi balīyasī
ṛte tvad-dharma-niratān
śāntāms te caraṇālayān

O soul of the universe (**viśvātman**)! It is very difficult for a person to tolerate (**su-duḥṣaham imaṁ manya**) the offenses committed against him by ignorant people (**ātmany asad-atikramam**). Even a person who knows the method of toleration (**viduṣām api**) has strong intolerance in his nature (**prakṛtir hi balīyasī**). Except for your devotees, who are fixed in your qualities (**ṛte tvad-dharma-niratān**) and who have achieved peace by residing at your lotus feet (**śāntāms te caraṇālayān**), are devoid of this intolerance (**implied**).

Even learned persons (viduṣām), who know the method of tolerating offenses by others, have a strong nature of intolerance (prakṛtiḥ baliyasī).

Only your devotees who have attained qualities like you, and thus do not show intolerance or anger, and are peaceful because of residing at your lotus feet, are devoid of intolerance.