

SHRIMAD BHAGWAT RASIK KUTUMBA

UG-11.28-(Meaning English)



śrībhagavānuvāca

parasvabhāvakarmāṇi, na praśaṃ(m)senna garhayet .

viśvamekātmakaṃ(m) paśyan, prakṛtyā puruṣeṇa ca .. 1..

The Supreme Personality of Godhead said: One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

parasvabhāvakarmāṇi, yaḥ(ph) praśaṃ(m)sati nindati .

sa āśu bhraśyate svārthā- dasatyabhiniveśataḥ .. 2..

Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

taijase nidrayā''panne, piṇḍastho naṣṭacetanaḥ .

māyāṃ(m) prāpnoti mṛtyuṃ(ṽ) vā, tadvannānārthadṛk pumān .. 3..

Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

kiṃ(m) bhadraṃ(ṅ) kimabhadraṃ(ṽ) vā, dvaitasyāvastunaḥ(kh) kiyat .

vācoditaṃ(n) tadanṛtaṃ(m), manasā dhyātameva ca .. 4..

That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?

chāyā pratyāhvayābhāsā, hyasanto'pyarthakāriṇaḥ .

evaṃ(n) dehādayo bhāvā, yacchantyāmṛtyuto bhayam .. 5..

Although shadows, echoes and mirages are only illusory reflections of real things, such reflections do cause a semblance of meaningful or comprehensible perception. In the same way, although the identification of the conditioned soul with the material body, mind and ego is illusory, this identification generates fear within him even up to the moment of death.

ātmaiva tadidaṃ(ṽ) viśvaṃ(m), sṛjyate sṛjati prabhuḥ .

trāyate trāti viśvātmā, hriyate haratīśvaraḥ .. 6..

tasmāna hyātmano'nyasmā- danyo bhāvo nirūpitaḥ .

nirūpiteyaṃ(n) trividhā, nirmūlā bhātirātmani .

idaṃ(ñ) guṇamayaṃ(ṽ) viddhi, trividhaṃ(m) māyayā kṛtam .. 7..

The Supersoul alone is the ultimate controller and creator of this world, and thus He alone is also the created. Similarly, the Soul of all existence Himself both maintains and is maintained, withdraws and is withdrawn. No other entity can be properly ascertained as separate from Him, the Supreme Soul, who nonetheless is distinct from everything and everyone else. The appearance of the threefold material nature, which is perceived within Him, has no actual basis. Rather, you should understand that this material nature, composed of the three modes, is simply the product of His illusory potency.

etad vidvān maduditaṃ(ñ), jñānavijñānanaipuṇam .

na nindati na ca stauti, loka carati sūryavat .. 8..

One who has properly understood the process of becoming firmly fixed in theoretical and realized knowledge, as described herein by Me, does not indulge in material criticism or praise. Like the sun, he wanders freely throughout this world.

pratyakṣeṇānumānena, nigamenātmasaṃ(ṽ)vidā .

ādyantavadasajñātvā, niḥ(s)saṃ(ñ)go vicarediha .. 9..

By direct perception, logical deduction, scriptural testimony and personal realization, one should know that this world has a beginning and an end and so is not the ultimate reality. Thus one should live in this world without attachment.

uddhava uvāca

naivātmano na dehasya, saṃ(m)sṛtirdraṣṭṛdṛśyayoḥ .

anātmavadr̥śorīśa, kasya syādupalabhyate .. 10..

Śrī Uddhava said: My dear Lord, it is not possible for this material existence to be the experience of either the soul, who is the seer, or of the body, which is the seen object. On the one hand, the spirit soul is innately endowed with perfect knowledge, and on the other hand, the material body is not a conscious, living entity. To whom, then, does this experience of material existence pertain?

ātmāvyayo'guṇaḥ(ś) śuddhaḥ(s), svayaṃ(ñ)jyotiranāvṛtaḥ .

agnivaddāruvadacid- dehaḥ(kh) kasyeha saṃ(m)sṛtiḥ .. 11..

The spirit soul is inexhaustible, transcendental, pure, self-luminous and never covered by anything material. It is like fire. But the nonliving material body, like firewood, is dull and unaware. So in this world, who is it that actually undergoes the experience of material life?

śrībhagavānuvāca

yāvad dehendriyaprāṇai- rātmanaḥ sannikarṣaṇam .

saṃ(m)sāraḥ(ph) phalavāṃ(m)stave- dapārtho'pyavivekinaḥ .. 12..

The Supreme Personality of Godhead said: As long as the foolish spirit soul remains attracted to the material body, senses and vital force, his material existence continues to flourish, although it is ultimately meaningless.

arthe hyavidyamāne'pi, saṃ(m)sṛtirna nivartate .

dhyāyato viṣayānasya, svapne'narthāgamo yathā .. 13..

Actually, the living entity is transcendental to material existence. But because of his mentality of lording it over material nature, his material existential condition does not cease, and, just as in a dream, he is affected by all sorts of disadvantages.

yathā hyapratibuddhasya, prasvāpo bahvanarthabhṛt .

sa eva pratibuddhasya, na vai mohāya kalpate .. 14..

Although while dreaming a person experiences many undesirable things, upon awakening he is no longer confused by the dream experiences.

śokaharṣabhayakrodha- lobhamohaspr̥hādayaḥ .

ahaṃ(ñ)kārasya dṛśyante, janma mṛtyuśca nātmanaḥ .. 15..

Lamentation, elation, fear, anger, greed, confusion and hankering, as well as birth and death, are experiences of the false ego and not of the pure soul.

dehendriyaprāṇamano'bhimāno

jīvo'ntarātmā guṇakarmamūrtiḥ.

sūtraṃ(m) mahānityurudheva gītaḥ(s)

saṃ(m)sāra ādhāvati kālatantraḥ .. 16..

The living entity who falsely identifies with his body, senses, life air and mind, and who dwells within these coverings, assumes the form of his own materially conditioned qualities and work. He is designated variously in relation to the total material energy, and thus, under the strict control of supreme time, he is forced to run here and there within material existence.

amūlametadbahurūparūpitaṃ(m)

manovacaḥ(ph)prāṇaśarīrakarma .

jñānāsinopāsanayā śītenac-

chittvā munirgāṃ(ṽ) vicaratyatṛṣṇaḥ .. 17..

Although the false ego has no factual basis, it is perceived in many forms — as the functions of the mind, speech, life air and bodily faculties. But with the sword of transcendental knowledge, sharpened by worship of a bona fide spiritual master, a sober sage will cut off this false identification and live in this world free from all material attachment.

jñānaṃ(ṽ) viveko nigamastapaśca

pratyakṣamaitihyamathānumānam .

ādyantayorasya yadeva kevalaṃ(ñ)

kālaśca hetuśca tadeva madhye .. 18..

Real spiritual knowledge is based on the discrimination of spirit from matter, and it is cultivated by scriptural evidence, austerity, direct perception, reception of the Purāṇas' historical narrations, and logical inference. The Absolute Truth, which alone was present before the creation of the universe and which alone will remain after its destruction, is also the time factor and the ultimate cause. Even in the middle stage of this creation's existence, the Absolute Truth alone is the actual reality.

yathā hiraṇyaṃ(m) svakṛtaṃ(m) purastāt

paścācca sarvasya hiraṇmayasya .

tadeva madhye vyavahāryamāṇaṃ(n)

nānāpadeśairahamasya tadvat .. 19..

Gold alone is present before its manufacture into gold products, the gold alone remains after the products' destruction, and the gold alone is the essential reality while it is being utilized under various designations. Similarly, I alone exist before the creation of this universe, after its destruction and during its maintenance.

vijñānametatriyavasthamaṃ(ñ)ga

guṇatrayaṃ(ñ) kāraṇakāryakarṭṛ .

samanvayena vyatirekataśca

yenaiva turyeṇa tadeva satyam .. 20..

The material mind manifests in three phases of consciousness — wakefulness, sleep and deep sleep — which are products of the three modes of nature. The mind further appears in three different roles — the perceiver, the perceived and the regulator of perception. Thus the mind is manifested variously throughout these threefold designations. But it is the fourth factor, existing separately from all this, that alone constitutes the Absolute Truth.

na yat purastāduta yanna paścān

madhye ca tanna vyapadeśamātram .

bhūtaṃ(m) prasiddhaṃ(ñ) ca pareṇa yad yat-

tadeva tat syāditi me manīṣā .. 21..

That which did not exist in the past and will not exist in the future also has no existence of its own for the period of its duration, but is only a superficial designation. In My opinion, whatever is created and revealed by something else is ultimately only that other thing.

avidyamāno'pyavabhāsate yo

vaikāriko rājasasarga eṣaḥ .

brahma svayaṃ(ñ)jyotirato vibhāti

brahmendriyārthātmavikāracitram .. 22..

Although thus not existing in reality, this manifestation of transformations created from the mode of passion appears real because the self-manifested, self-luminous Absolute Truth exhibits Himself in the form of the material variety of the senses, the sense objects, the mind and the elements of physical nature.

evaṃ(m) sphuṭaṃ(m) brahmavivekahetubhiḥ(ph)

parāpavādena viśāradena .

chittvā''tmasandehamupārameta

svānandatuṣṭo'khilakāmukebhyaḥ .. 23..

Thus clearly understanding by discriminating logic the unique position of the Absolute Truth, one should expertly refute one's misidentification with matter and cut to pieces all doubts about the identity of the self. Becoming satisfied in the soul's natural ecstasy, one should desist from all lusty engagements of the material senses.

nātmā vapuḥ(ph) pāarthivamindriyāṇi

devā hyasurvāyurjalaṃ(m) hutāśaḥ .

mano'nnamātraṃ(n) dhiṣaṇā ca sattva-

mahaṃ(ñ)kṛtiḥ(kh) khaṃ(ñ) kṣitirarthasāmyam .. 24..

The material body made of earth is not the true self; nor are the senses, their presiding demigods or the air of life; nor is the external air, water or fire or one's mind. All these are simply matter. Similarly, neither one's intelligence, material consciousness nor ego, nor the elements of ether or earth, nor the objects of

sense perception, nor even the primeval state of material equilibrium can be considered the actual identity of the soul.

samāhitaiḥ(kh) kaḥ(kh) karaṇairguṇātmabhir-

guṇo bhavenmatsuviviktadhāmaḥ .

vikṣipyamāṇairuta kiṃ(n) nu dūṣaṇaṃ(ñ)

ghanairupetairvigatai raveḥ(kh) kim .. 25..

For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses — mere products of the material modes — are perfectly concentrated in meditation? And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

yathā nabho vāyvanalāmbubhūguṇair-

gatāgatairvartuguṇairna sajjate .

tathākṣaraṃ(m) sattvarajastamomalai-

rahaṃ(m)mateḥ(s) saṃ(m)sṛtihatubhiḥ(ph) param .. 26..

The sky may display the various qualities of the air, fire, water and earth that pass through it, as well as such qualities as heat and cold, which continually come and go with the seasons. Yet the sky is never entangled with any of these qualities. Similarly, the Supreme Absolute Truth is never entangled with the contaminations of goodness, passion and ignorance, which cause the material transformations of the false ego.

tathāpi saṃ(ñ)gaḥ(ph) parivarjanīyo

guṇeṣu māyāraciteṣu tāvat .

madbhaktiyogena dṛḍhena yāvad-

rajo nirasyeta manaḥ(kh) kaṣāyaḥ .. 27..

Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

yathā'mayo'sādhucikitsito nṛṇāṃ(m)

punaḥ(ph) punaḥ(s) saṃ(n)tudati prarohan .

evaṃ(m) manopakvakaṣāyakarma

kuyoginaṃ(ṽ) vidhyati sarvasaṃ(ñ)gam .. 28..

Just as an improperly treated disease recurs and gives repeated distress to the patient, the mind that is not completely purified of its perverted tendencies will remain attached to material things and repeatedly torment the imperfect yogī.

kuyogino ye vihitāntarāyair-

manuṣyabhūtaistridaśopasṛṣṭaiḥ .

te prāktanābhyāsabalena bhūyo

yuñjanti yogaṃ(n) na tu karmatantram .. 29..

Sometimes the progress of imperfect transcendentalists is checked by attachment to family members, disciples or others, who are sent by envious demigods for that purpose. But on the strength of their accumulated advancement, such imperfect transcendentalists will resume their practice of yoga in the next life. They will never again be trapped in the network of fruitive work.

karoti karma kriyate ca jantuḥ(kh)

kenāpyasau codita ānipatāt .

na tatra vidvān prakṛtau sthito'pi

nivṛttatrṣṇaḥ(s) svasukhānubhūtyā .. 30..

An ordinary living entity performs material work and is transformed by the reaction to such work. Thus he is driven by various desires to continue working fruitively up to the very moment of his death. A wise person, however, having experienced his own constitutional bliss, gives up all material desires and does not engage in fruitive work.

tiṣṭhantamāsīnamuta vrajantaṃ(m)

śayānamukṣantamadantamannam .

svabhāvamanyatkimapīhamāna-

mātmānamātmasthamatirna veda .. 31..

The wise man, whose consciousness is fixed in the self, does not even notice his own bodily activities. While standing, sitting, walking, lying down, urinating, eating or performing other bodily functions, he understands that the body is acting according to its own nature.

yadi sma paśyatyasadindriyārthaṃ(n)

nānānumānena viruddhamanyat .

na manyate vastutayā manīṣī

svāpnaṃ(ṽ) yathothhāya tirodadhānam .. 32..

Although a self-realized soul may sometimes see an impure object or activity, he does not accept it as real. By logically understanding impure sense objects to be based on illusory material duality, the intelligent person sees them to be contrary to and distinct from reality, in the same way that a man awakening from sleep views his fading dream.

pūrvam(ṅ) gṛhītam(ṅ) guṇakarmacitra-

majñānamātmanyaviviktamaṃ(ṅ)ga .

nivartate tat punarīkṣayaiva

na gṛhyate nāpi visṛjya ātmā .. 33..

Material nescience, which expands into many varieties by the activities of the modes of nature, is wrongly accepted by the conditioned soul to be identical with the self. But through the cultivation of spiritual knowledge, My dear Uddhava, this same nescience fades away at the time of liberation. The eternal self, on the other hand, is never assumed and never abandoned.

yathā hi bhānorudayo nṛcakṣuṣāṃ(n)

tamo nihanyāna tu sad vidhatte .

evaṃ(m) samīkṣā nipuṇā satī me

hanyāttamisraṃ(m) puruṣasya buddheḥ .. 34..

When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.

**eṣa svayaṃ(ñ)jyotirajo'prameyo
mahānubhūtiḥ(s) sakalānubhūtiḥ .
eko'dvitīyo vacasāṃ(ṽ) virāme
yeneṣitā vāgasavaścaranti .. 35..**

The Supreme Lord is self-luminous, unborn and immeasurable. He is pure transcendental consciousness and perceives everything. One without a second, He is realized only after ordinary words cease. By Him the power of speech and the life airs are set into motion.

Etāvānātmasammoho, yadvikalpastu kevale .

ātmannṛte svamātmāna- mavalambo na yasya hi .. 36..

Whatever apparent duality is perceived in the self is simply the confusion of the mind. Indeed, such supposed duality has no basis to rest upon apart from one's own soul.

yannāmākṛtibhirgrāhyaṃ(m), paṃ(ñ)cavarṇamabādhitam .

vyarthenāpyarthavādo'yaṃ(n), dvayaṃ(m) paṇḍitamāninām .. 37..

The duality of the five material elements is perceived only in terms of names and forms. Those who say this duality is real are pseudoscholars vainly proposing fanciful theories without basis in fact.

yogino'pakvayogasya, yuṃ(ñ)jataḥ(kh) kāya utthitaiḥ .

upasargairvihanyeta, tatrāyaṃ(ṽ) vihito vidhiḥ .. 38..

The physical body of the endeavoring yogī who is not yet mature in his practice may sometimes be overcome by various disturbances. Therefore the following process is recommended.

yogadhāraṇayā kāṃ(m), ścidāsanairdhāraṇānvitaiḥ .

tapomantrauśadhaiḥ(kh) kāṃ(m), ścidupasargān vinirdahet .. 39..

Some of these obstructions may be counteracted by yogic meditation or by sitting postures, practiced together with concentration on controlled breathing, and others may be counteracted by special austerities, mantras or medicinal herbs.

kāṃ(m)ścinmamānudhyānena, nāmasaṃ(ñ)kīrtanādibhiḥ .

yogeśvarānuvṛtṭyā vā, hanyādaśubhadānśanaiḥ .. 40..

These inauspicious disturbances can be gradually removed by constant remembrance of Me, by congregational hearing and chanting of My holy names, or by following in the footsteps of the great masters of yoga.

kecid dehamimaṃ(n) dhīrāḥ(s), sukalpaṃ(ṽ) vayasi sthiram .

vidhāya vividhopāyai- ratha yuṃ(ñ)janti siddhaye .. 41..

By various methods, some yogīs free the body from disease and old age and keep it perpetually youthful. Thus they engage in yoga for the purpose of achieving material mystic perfections.

na hi tatkuśalādrṭyaṃ(n), tadāyāso hyapārthakaḥ .

antavattvāccharīrasya, phalasyeva vanaspateḥ .. 42..

This mystic bodily perfection is not valued very highly by those expert in transcendental knowledge. Indeed, they consider endeavor for such perfection useless, since the soul, like a tree, is permanent, but the body, like a tree's fruit, is subject to destruction.

yogaṃ(n) niṣevato nityaṃ(ñ), kāyaścetkalpatāmiyāt .

tacchraddadhyānna matimān, yogamutsrjya matparaḥ .. 43..

Although the physical body may be improved by various processes of yoga, an intelligent person who has dedicated his life to Me does not place his faith in the prospect of perfecting his physical body through yoga, and in fact he gives up such procedures.

yogacaryāmimāṃ(ṽ) yogi, vicaran madapāśrayaḥ .

nāntarāyairvihanyeta, niḥ(s)spṛhaḥ(s) svasukhānubhūḥ .. 44..

The yogī who has taken shelter of Me remains free from hankering because he experiences the happiness of the soul within. Thus while executing this process of yoga, he is never defeated by obstacles.

iti śrīmadbhāgavate mahāpurāṇe pāramahaṃ(m)syaṃ(m)

saṃ(m)hitāyāmekādaśaskandhe'ṣṭāvīṃ(m)śo'dhyāyaḥ .. 28..

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