

SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 25

THE DISCUSSIONS BETWEEN DEVAHUTI AND KAPILA - THE CHARACTERISTICS OF BHAKTI AS AN INSTRUMENT OF DELIVERANCE

PREFACE

The first few stanzas of the chapter are the profound questions put by Devahuti to her son Kapila. The questions are so profound that, having understood, as foretold by Lord Brahma that her son is none other than Shri Hari Himself, Devahuti asks Kapila to show her the path of knowledge and remove her ignorance. Through the advice from a son to a mother, these stanzas (from 13 onwards till 44) have shown to the entire human race the right path towards attainment of deliverance. In the process, the importance of the devotional path, as a way of life, has been highlighted.

This chapter also contains the explanations, in the words of Kapila, as to what are the qualifications to be a saintly/knowledgeable person and what are their characteristics. A devotee is evolved and not made. How and when this happens have been described very beautifully.

Stanza 1

*śaunaka uvāca
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajaḥ sākṣād
ātma-prajñaptaye nr̥ṇām*

(śaunakah uvāca) Saunaka said to Sutha :

*(sākṣāt) The Very Supreme Almighty, (bhagavān) Shri Vishnu Bhagavan, (ajaḥ) Who is not subject to the effects of births and deaths etc., in order to propagate (ātma-prajñaptaye) the principles of self realization (nr̥ṇām) to the people, (ātma-māyayā) assuming His own powers of Maya Shakti, (jātaḥ) manifested, as you know, (svayam) all by Himself (kapilaḥ) as Kapila
(tattva saṅkhyātā) as a preacher of the Sankhya Shastra.*

Stanza 2

*na hy asya varṣmaṇaḥ puṁsām
varimṇaḥ sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ*

(me asavaḥ) My sense organs (bhūri na tṛpyanti hi) never get completely satisfied (I long for more and more of it) even after listening to (viśrutau) the praises (asya) of This Bhagavan, (śruta-devasya) Who is effulgent within oneself because of such listening, about That Shri Bhagavan, (varṣmaṇaḥ) Who is the greatest (puṁsām) among all the demiGods (varimṇaḥ) and the highest (sarva yoginām) among all the Yogis.

Stanza 3

*yad yad vidhatte bhagavān
svacchandātmātma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya*

(anukīrtaya) Please be kind enough to explain to me (tāni) about (vidhatte) the deeds and actions, (yat yat) which are (kīrtanyāni) really praiseworthy, (bhagavān) of Shri Kapila Bhagavan (ātma-māyayā) Who with His own powers of Maya Shakti, (sva-chanda-ātmā) assumed His body because of the wishes of his devotees, (me) as I am (śraddadhānasya) very eager and attentive to listen to all of them.

Stanza 4

sūta uvāca
dvaipāyana-sakhas tv evaṁ
maitreya bhagavāms tathā
prāhedam viduram prīta
ānvīkṣikyām pracoditaḥ

(*sūta uvāca*) *Sutha said to Saunaka :*

(*dvaipāyana-sakhaḥ*) *The friend of Shri Veda Vyasa (bhagavān)*
and very knowledgeable (maitreyaḥ) saint Maitreya Maharishi,
(viduram tathā) upon being asked by Vidura (evam) in the
manner in which you have asked me now, (pracoditaḥ) got
himself very much encouraged (prītaḥ) and happy (ānvīkṣikyām)
in the subject of self understanding, (idam prāha) and said to
him in the following words.

Stanza 5

maitreya uvāca
pitari prasthite 'raṇyam
mātuḥ priya-cikīrṣayā
tasmin bindusare 'vātsīd
bhagavān kapilaḥ kila

(*maitreya uvāca*) *Maitreya Maharishi said to Vidura:*

(*prasthite*) *After the departure of (pitari) His father, Kardama,*
(arāṇyam) to the forests, (bhagavān kapilaḥ) Kapila Bhagavan,
(mātuḥ priya-cikīrṣayā) in order to make His mother happy,
(avātsīt) continued to stay (tasmin kila) in the same hermitage
(bindusare) at Bindusaras.

Stanza 6

tam āsīnam akarmāṇam
tattva-mārgāgra-darśanam
sva-sutaṁ devahūty āha
dhātuḥ saṁsmaratī vacaḥ

(tam sva-sutam) To her son Kapila, (āsīnam) Who was seated at the hermitage (akarmāṇam) and Who was independent from indulging in fruitive activities, (tattva mārṅga-agra darśanam) and Who could show through till the end part about the principles of the Tattvas, (devahūtiḥ) Devahuti (āha) said (saṁsmaratī) remembering very clearly (vacaḥ) the words (dhātuh) of Lord Brahma.

Stanza 7

*devahūtir uvāca
nirviṇṇā nitarām bhūmann
asad-indriya-tarpaṇāt
yena sambhāvyamānena
prapannāndham tamaḥ prabho*

(devahūtir uvāca) Devahuti said to Kapila :

(bhūman) Hey the most experienced One ! (nitarām nirviṇṇā) I have myself been greatly pushed into the vicious circle (asat indriya tarpaṇāt) by indulging in activities in order to satiate my senses which have no permanent satisfaction nor have any intrinsic value as such.

(prabho) Hey My Lord ! (prapannā) In fact I have got myself immersed into total darkness, (andham tamaḥ) known as the ocean of desires and thus into ignorance, (yena) by constantly submitting myself (sambhāvyamānena) towards the gratification of the desires of my sense organs.

Stanza 8

*tasya tvam tamaso 'ndhasya
duṣpārasyādya pāragam
sac-cakṣur janmanām ante
labdham me tvad-anugrahāt*

(ante) At the terminating point of (janmanām) several of my births, (tvad-anugrahāt) because of Your blessings, (adya) I have now been (me labdham) fortunate enough to have with me

(tvam) Your Personality, (sat cakṣuḥ) Who is the beacon light of clarity in Itself, (pāra-gam) Who shall carry anyone to the other side of (tasya) that (andhasya) insurmountable (tamasaḥ) darkness (duṣpārasya) through which it is difficult to even see the shore of enlightenment.

Stanza 9

*ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ*

(yaḥ) You are the One Who (ādyaḥ) is the very source of the origin (puṁsām) of the living beings, (bhagavān) and is the embodiment of total and complete knowledge together with all the prosperities and qualities, (īśvaraḥ vai) and also in fact is the Very Supreme Almighty, (bhavān) Who (uditaḥ kila) has definitely manifested (sūryaḥ iva) like a rising sun (cakṣuḥ) as the eye of light (andhasya) for this blind (lokasya) world (tamasā) which is immersed into complete darkness (of ignorance).

Stanza 10

*atha me deva sammoham
apākraṣṭum tvam arhasi
yo 'vagraho 'ham mametīty
etasmin yojitaḥ tvayā*

(deva) Hey the Supreme Consciousness ! (etasmin) In this bodily being (yojitaḥ) You have foisted through Your powers of Maya Shakti (yaḥ avagrahaḥ) the sense of misconception of the acquisitive tendency like (aham mama) “I, Me” (iti iti) and other factors like that. (atha) Therefore, (tvam arhasi) I request You (apākraṣṭum) to eradicate (me sammoham) this illusory feelings from me for ever.

Stanza 11

taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ

*sva-bhr̥tya-saṁsāra-taroḥ kuṭhāram
jijñāsayāhaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham*

(aham) I (śaraṇam gatā) prostrate and surrender (tam tvā) unto You, (kuṭhāram) Who axes (sva-bhr̥tya saṁsāra taroḥ) the roots of the tree of the miseries of the worldly life of Your own devotees,

(śaraṇyam) and Who is the very fittest person upon Whom one can take shelter unto.

(aham namāmi) I pay my obeisances to You, (variṣṭham) who is the foremost among the people (sat-dharma vidāṁ) who stand for the righteousness and its sustenance thereof. (jijñāsayā) I am, therefore, eager to obtain from you the necessary knowledge of the analytical thinking relating to (prakṛteḥ) the Nature (pūruṣasya) and the living beings (Meaning thereby the Very Source of everything and everything that have been manifested from that very source).

Stanza 12

*maitreya uvāca
iti sva-mātur niravadyam īpsitaṁ
niśamya puṁsām apavarga-varadhanam
dhiyābhinandyātmavatām satām gatir
babhāṣa īṣat-smita-śobhitānanaḥ*

(maitreya uvāca) Maitreya Maharshi said to Vidura:

(niśamya) Upon listening to (īpsitam) the desire expressed (iti) through these words (sva-mātuḥ) of His mother, (niravadyam) which are devoid of any impurity (apavarga vardhanam) and which are aimed at enhancing the knowledge towards deliverance (puṁsām) by the people, (abhinandya) thanking her (dhiyā) from within His mind, that Bhagavan Kapila (gatih) Who is the shelter (ātma-vatām) to all right thinking (satām) people, (babhāṣe) replied to her (īṣat smita śobhita ānanaḥ) with slightly beautiful smile.

Stanza 13

*śrī-bhagavān uvāca
yoga ādhyātmikāḥ puṁsām
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca*

(śrī-bhagavān uvāca) Shri Bhagavan said to Devahuti:

(me mataḥ) According to my opinion, (yogāḥ) it is the way one controls the thinking processes and the deeds arising out of those thinking processes, (ādhyātmikāḥ) the source of which are inherent within oneself, (niḥśreyasāya) which shall lead the way for the complete enlightenment enabling to reach upto the level of the supreme status (puṁsām) for the human beings. (yatra) It is through these methods of Yogic exercises (the deeds of actions in proper coordination with thinking and execution) (atyanta uparatiḥ) one can find the method for maximum drousing (sukhasya ca) of both pleasures (duḥkhasya ca) and miseries which arise out of our own source.

Stanza 14

*tam imam te pravakṣyāmi
yam avocaṁ purānaghe
ṛṣiṇām śrotu-kāmānām
yogaṁ sarvāṅga-naipuṇam*

(anaghe) Hey the most pious woman ! (yam yogam) That Yoga Shastra, (sarva-aṅga naipuṇam) which is very effective and capable in all respects (to attain deliverance), (tam imam) and the same Yoga Shastra (avocaṁ) which I had explained (purā) in the olden days (ṛṣiṇām) to the greatest saints, (śrotu-kāmānām) who were eager to listen and understand about it, (te pravakṣyāmi) is being advised to you now by Me.

Note : *The following stanza explains that to make Yoga a perfect one, like the melodious tunes in the music (like the relationship between the songs and the tunes - Swar and Sangeeth), the whole process depends upon the extent to which*

one has the mental equanimity within oneself, which is the very basic requirement for purposeful Yogic exercises and practices.

Stanza 15

*cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktam bandhāya
ratam vā puṁsi muktaye*

(cetaḥ khalu) It is definitely the mind (matam) which acts as the root cause of the binding factor (asya ātmanaḥ) for the real content of oneself (meaning thereby the very soul of life - Jiva Atma - one's own personality - one's own being) reaching out the self to two different types of situations:

(bandhāya) (1) to encourage in indulging oneself into more and more of the worldly life thereby leading to a situation of continuous binding of oneself with all sorts of desires chaining oneself as bondage subservient to the manifested materials;

(muktaye ca) and, at the same time, (2) to enable one from withdrawing from the different and diversified attractions of seeking after these worldly desires arising out of the manifested materials and pave the way in a systematic manner for meaningful attention towards deliverance by converging the entire process of attention towards the original source from Which/Whom everything manifests.

(guṇeṣu saktam)) When this mind gets attracted towards and indulges itself in the material nature of this world (through the characteristics of Sattva, Rajas and Tamas) responsible for the satisfaction of only the sense organs with the help of the sensation of the forms, shapes, taste, smell, touch, sound etc., (bandhāya) this situation leads oneself to the continuous binding to desires;

AND

at the same time, the very same mind, (ratam vā) when draws itself (pūnsi) towards the very source of the manifestation of everything that we see and perceive, meaning thereby towards the Supreme Almighty, (muktaye) the way forward is well laid out towards deliverance.

Note : *Through the following three stanzas it is being explained that the endeavour of “withdrawing the mind from the bondage of manifested materials and taking it towards the Supreme Almighty” as the basic Yogic exercise that shall lead to elevating one to the greatest level of experience of identification of oneself with that of the Supreme Almighty without any duality.*

Stanza 16

*ahaṁ mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddham
aduḥkham asukhaṁ samam*

Stanza 17

*tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam*

Stanza 18

*jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnaṁ
prakṛtiṁ ca hataujasam*

(yadā manaḥ) WHEN THE MIND ----

is in a situation in which,

(śuddham) it becomes purified crystal clear,

(samam) stays in equanimity without any waverings or diversions,

(aduḥkham) is devoid of any sadness (asukham) or any happiness,

(vītam) is devoid of (malaiḥ) the dirt (kāma lobha ādibhiḥ) known as the desires, greed etc. (aham mama abhimāna utthaiḥ) originating from the the illusory misconceptual thinking of “me” “mine” etc.,

(tadā) at that particular time,

(puruṣaḥ) THE INHERENT INTERNAL SELF (JIVA ATMA) ---

(jñāna vairāgya yuktena) becomes the one with the capacity of real knowledge and devoid of any interest in or affiliation with the material manifestations,

(ātmanā) and the very same mind (bhakti yuktena ca) becomes one with full devotion (paripaśyati) whereby it is able to clearly discriminate and see distinctly,

(ātmānam) THE SELF EFFULGENT CONSCIOUSNESS ----

(param) which stands apart distinctly and clearly (prakṛteḥ) from the manifested materials (Nature - Prakṛiti),

(nirantaram) which is ever permanent, continuous and never subject to any further change or transformation,

(svayam-jyotiḥ) which is self effulgent,

(aṇimānam) which is the micro principle inherently containing in itself each and everything, also known as infinitesimal - the minutest of everything,

(akhaṇḍitam) which cannot be segregated or dissected into any further,

(udāsīnam) which, by its own self, has nothing particular to do by way of deeds and actions,

(kevalam) which is in its own self, unmingled with anything else but at the same time absolute,

(prakṛtim ca) AS THE ONE (THE SELF EFFULGENT CONSCIOUSNESS) SEPARATELY AND DISTINCTLY DIVESTED FROM THE MANIFESTED NATURE (hata-ojasam) IN WHICH, AT THAT MOMENT OF TIME, THE MIND IS NOT ABLE TO SEE THE MANIFESTATION OF EFFULGENCE IN MANIFESTED MATERIALS (PRAKRITI) BUT ONLY THE SUPREME CONSCIOUSNESS (PURUSHA).

Note : *In order to attain the supreme self realization through the discriminatory process of understanding about the Nature (the manifested materials) from Purusha (from the very source of manifestation) what is required is the purity of mind for which the appropriate stage is set by the development of the attitude of devotion from within. This concept is being explained now.*

Stanza 19

*na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadr̥śo 'sti śivaḥ panthā
yoginām brahma-siddhaye*

(yoginām) Those who practice the yogic exercises of the spirit of self enquiry (brahma-siddhaye) for attaining the self realization, (na asti) there is no other (śivaḥ panthāḥ) better way (sadr̥śaḥ) matching to that of (bhaktyā) the devotional service (yujyamānayā) totally submitting them (bhagavati) to the Supreme Almighty (akhila-ātmani) Who is the inherent consciousness in all the beings.

Note : For this devotional service, the essential requirement is the association of oneself with good thinking people (saintly persons) with appropriate knowledge (or alternatively the association of oneself with good thoughts, proper knowledge and behaviour). What are the qualities of the knowledgeable good thinking people are being explained now.

Stanza 20

*prasaṅgam ajaram pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam*

(*kavayaḥ*) The knowledgeable persons (*viduḥ*) know for certain that (*ātmanaḥ*) as far as their mind is concerned, (*prasaṅgam*) its connection/influence with others (both humans and materials) (*ajaram pāśam*) does not become a progressive binding with all of them. (*saḥ eva*) At the same time, (*kṛtaḥ*) if the same mind gets connected/influenced (*sādhuṣu*) with the saintly persons, (*apāvṛtam*) the way forward (*mokṣa-dvāram*) is laid out towards deliverance because of such binding.

Stanza 21

*titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

(*sādhavaḥ*) Such saintly persons (the knowledgeable persons) (*titikṣavaḥ*) have the qualities of tolerance (*kāruṇikāḥ*) and compassion (*suhṛdaḥ*) and are the friends (*sarva-dehinām*) of all the living beings. (*ajāta-śatravaḥ*) They do not nurture any enmity towards anyone, neither do they have any enemies against them. (*śāntāḥ*) They maintain equilibrium of their mind at all times. (*sādhavaḥ*) They perform all their duties and live strictly as per the disciplines prescribed in the Shastras. (*sādhu-bhūṣaṇāḥ*) Their decoration upon themselves is their good manners and character.

Stanza 22

*mayy ananyena bhāvena
bhaktim kurvanti ye dr̥ḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ*

(ye) Those persons (kurvanti) who show their (dr̥ḍhām) utmost staunch (bhaktim) devotion (mayi) unto Me (unto the Supreme Almighty) (ananyena bhāvena) without wavering their minds to other subjects/materials, are the ones who, (mat-kṛte) for My sake, (tyakta karmāṇas) keep away from fruitive deeds and actions, (tyakta sva-jana bāndhavāḥ) and also do not possess the acquisitive tendencies of owning anyone, either relatives or groups, as belonging to them.

Stanza 23

*mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasah*

(sādhas) Those saintly persons (śṛṇvanti kathayanti ca) always listen and profess (mṛṣṭāḥ) the very pious and auspicious (kathāḥ) stories (mat-āśrayāḥ) connected to Me. (vividhāḥ) Whatever be the various kinds of (tāpāḥ) miseries, (na tapanti) they do not inflict any sufferings (etān) upon them (mat-gata cetasah) as they are having the mental attitude of being one with Me.

Stanza 24

*ta ete sādhas sādhas
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyāḥ
saṅga-doṣa-harā hi te*

(sādhas) Hey the pious woman ! (te ete) These kinds of (sādhas) saintly persons (sarva saṅga vivarjitāḥ) have given up their association with all other things/matters/persons.

(*atha*) Therefore, (*te*) your being (*saṅgaḥ*) in touch (*teṣu*) with such persons (*prārthyah*) must become your desire. (*hi*) That is because (*te*) these are the people (*saṅga-doṣa harāḥ*) who are capable of eradicating the evils arising out of the connection with the material beings/objects/subjects.

Note : It is being explained now as to how the association with the saintly persons or the people of good thinking is the instrument to become part of the devotional path.

Stanza 25

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hr̥t-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

(*prasaṅgāt*) Because of the close connection with (*satām*) the saintly persons (knowledgeable persons) (*kathāḥ bhavanti*) one gets an opportunity to listen to the stories (*mama vīrya saṁvidah*) which initiates the correct knowledge about My powers (*hr̥t karṇa rasa-ayanāḥ*) and which engineers happiness into the heart and the ears. (*tat joṣaṇāt*) And again because of imbibing the renderings of such stories about Me, (*āśu*) without much delay, (*apavarga vartmani*) one is able to attain Shri Hari through the method of eradication of ignorance and because of this achievement of knowing about Shri Hari, (*anukramiṣyati*) in due course, one is able to inculcate (*śraddhā*) due attention, (*ratih*) satisfaction (*bhaktih*) and devotion.

Stanza 26

*bhaktyā pumāñ jāta-virāga aindriyād
dr̥ṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate rjubhir yoga-mārgaiḥ*

(*bhaktyā*) Because of the development of devotion (*mat-racana anucintayā*) due to the constant thinking about My pastimes of the creation, sustenance, and dissolution, (*pumāñ*) the human being (*jāta-virāgaḥ*) gets himself withdrawn

(aindriyāt) from the enjoyment of the sense organs (dr̥ṣṭa śrutāt) about which whatever have been seen or heard (pertaining to the human body experienced by oneself and pertaining to the perceived experiences about the other worlds).

(yoga-yuktaḥ) Such human being gets transformed into a realized person through the devotion unto Me (yattaḥ) and further endeavours (rjubhiḥ) through the proper and correct methods (yoga-mārgaiḥ) of yogic prescriptions (yatisyate) and continuously carries on his activities (grahaṇe) in regard to the control (cittasya) of his mind.

Stanza 27

**asevayāyam prakṛter guṇānām
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
mām pratyag-ātmānam ihāvarundhe**

(ayam) That particular life form (the human being) (asevayā) because of the aversion (guṇānām) to the materials which have been transformed through the interaction of characteristics (prakṛteḥ) in the Nature,

(vairāgya vijṛmbhitena) and because of such aversion develops progressively the required knowledge,

(yogena) and through the systematic process of the practices of Yogic exercises (all actions and deeds well coordinated through thinking and execution towards the Supreme),

(arpitayā) submits (mayi) unto Me (bhaktyā ca) his total devotion,

(avarundhe) is able attain (mām) Me (the Supreme Almighty) (iha) in his own very same body (within himself) (pratyag-ātmānam) in which I am always inherently present as the Absolute Supreme Consciousness.

Stanza 28

*devahūtir uvāca
kācit tvayy ucitā bhaktiḥ
kīdrśī mama gocarā
yayā padaṁ te nirvāṇam
añjasā'nvāśnavā aham*

(devahūtir uvāca) Devahuti said to Kapila Bhagwan :

(bhaktiḥ kācit) Which is the devotional service (ucitā) that I can very appropriately submit (tvayi) unto Yourself? (kīdrśī) Which is the most suitable one specifically (go-carā) to be followed (mama) by me? (yayā) By which of these (aham) I can (anvāśnavai) experience (añjasā) very easily (te) Your (padam) Lotus feet, (nirvāṇam) the embodiment of deliverance ?

Stanza 29

*yo yogo bhagavad-bāṇo
nirvāṇātmaṁs tvayoditaḥ
kīdrśaḥ kati cāṅgāni
yatas tattvāvabodhanam*

(nirvāṇa-ātman) Hey the embodiment of granting deliverance ! (yogah yaḥ) What are those Yogic exercises (uditah) which have been propagated (tvayā) by you (bhagavat-bāṇah) aiming to reach upto the Ultimate Truth, (yataḥ kīdrśaḥ) and from which one can get (tattva avabodhanam) the proper knowledge about the inherent principles duly espoused from all aspects? (kati) What are (aṅgāni ca) the further segmented sections within those principles ?

Stanza 30

*tad etan me vijānīhi
yathā'haṁ manda-dhīr hare
sukhaṁ buddhyeya durbodhaṁ
yoṣā bhavad-anugrahāt*

(hare) Hey Shri Hari ! (yoṣā aham) I am a woman (manda dhīḥ) with less intelligence. (bhavat-anugrahāt) Please show Your

Grace (yathā) in such a way that (durbodham) this subject, which is difficult for one understand, (buddhyeya) be understood (me) by me (sukham) in simple terms, (vijānīhi) and explain to me these concepts (tat etat) keeping this point of view in mind.

Stanza 31

*maitreya uvāca
viditvārtham kapilo mātur ittham
jāta-sneho yatra tanvā'bhijātaḥ
tattvāmnāyam yat pravadanti sāṅkhyam
provāca vai bhakti-vitāna-yogam*

(maitreya uvāca) Maitreya Maharishi said to Vidura :

(viditvā) Having understood (artham) the course of the desire (mātuh) of His mother (ittham) in this manner (kapilaḥ) by Kapila, (yatra) and through whom (abhijātaḥ) He took to His birth (tanvā) in His body, (jāta-snehaḥ) Kapila became very much affectionate towards her, (provāca) and advised her (pravadanti) what is known as (yat sāṅkhyam) the Sankhya (tattva-āmnāyam) and the principles of the Sankhya Shastra (bhakti vitāna yogam vai) apart from the relevance of Bhakti and the methods of Yogic exercises and practices.

Note : Through the above stanza it has been pointed out that Kapila Vasudeva is going to explain to His mother three things i.e. Sankhya, Bhakti and Yoga. Among them as the first answer to the question “kācit tvayy ucitā bhaktiḥ” -(Ref to stanza 28)- Kapila is going to explain the exact nature of what is meant by utmost devotion.

Stanza 32

*śrī-bhagavān uvāca
devānām guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā*

Stanza 33

*animittā bhāgavatī
bhaktiḥ siddher garīyasī
jarayaty āśu yā kośam
nigīrṇam analo yathā*

**(śrī-bhagavān uvāca) Kapila Bhagwan said to His mother
Devahuti :**

**(yā tu) What is known (vṛttiḥ) as the generation (bhaktiḥ) of
the most appropriate of devotion within a human being (bhāgavatī)
in connection with the Supreme Almighty (Bhagavan)
is the one:**

**(devānām) when the powers of the sense organs (guṇa-liṅgānām)
which sense the materials manifested in the Nature
(ānuśravika karmaṇām) turn their deeds and actions towards the
dedicated service as prescribed by the Vedic principles,**

**(eka-manasaḥ) and at that particular time when one achieves the
complete focus of his mind,**

**(sattve eva) only on to that Bhagavan, Who is the embodiment of
the Sattva principle,**

**(svābhāvīkī) which then automatically comes into one's habit in
a natural way by constant endeavour,**

**(animittā) such endeavour which has no selfish interest or any
particular reason of self motive.**

**(yā) This devotion or what is known as the Bhakti (garīyasī) is
much more greater (siddheḥ) than that of deliverance (the
Moksha).**

**This devotion is the instrument to digest (āśu) very easily,
(yathā) in such a way (analaḥ) as the fire within our digestive
system (jarayati) burns (nigīrṇam) the eaten food, (kośam) this**

icon known as the human body which is the responsible factor for the step forward towards rebirth.

Note : Through the following five stanzas the great importance of the devotion (Bhakti) itself is being analyzed.

Stanza 34

*naikātmatām me sprhayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi*

(kecit) There are certain very few (bhāgavatāḥ) devotees of the Bhagavan, (mat-pāda-sevā abhiratāḥ) who are very much interested into only doing service unto My Lotus feet (mat-īhāḥ) and conduct deeds exclusively for My sake, (na sprhayanti) having no expectation (me eka-ātmatām) of deliverance (Moksha) despite having their capacity to be one with Me. (ye mama) They are such devotees (sabhājayante) who praise and glorify (pauruṣāṇi) about My powers and pastimes (anyonyataḥ) among themselves (prasajya) repeatedly with deep rooted involvement and keen interest.

Stanza 35

*paśyanti te me rucirāṇy amba santah
prasanna-vaktrāruṇa-locanāni
rūpāṇi divyāni vara-pradāni
sākaṁ vācaṁ sprhaṇīyām vadanti*

(amba) Hey mother ! (santah) Those saintly devotees (paśyanti) do see (me rūpāṇi) My forms and shapes (prasanna vaktra aruṇa locanāni) which have enchanting faces, eyes with slightly reddish colour, (vara-pradāni) and which are capable of bestowing good wishes, (divyāni) which are very divine, (rucirāṇi) and which have self effulgent beauty. (sākaṁ) Along with this level of their spiritual achievement, (vācam vadanti) they always talk (sprhaṇīyām) with love and affection.

Note : Now it is being shown that the deliverance (Moksha) is directly connected with devotion (Moksha). attracted

Stanza 36

*tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hr̥tātmano hr̥ta-prāṇāṁś ca bhaktir
anicchato me gatim aṅvīm prayunkte*

(hr̥ta ātmanah) Attracted by their minds (hr̥ta prāṇān) and also through all their senses (taiḥ) towards these forms and shapes of Mine,

(darśanīya avayavaiḥ) which are pleasing to the eyes in totality and having beautiful shapes of each and every part within those forms,

(udāra vilāsa hāsa īkṣita vāma sūktaiḥ) bearing an enchanting smile, bestowing a benevolent look, conversing with the words of comfort to the mind,

(anicchataḥ ca) and, therefore, those saintly devotees of mine do not even think of deliverance (Moksha), (me bhaktiḥ) but because of their dedicated devotion towards Me (prayunkte) it makes them reach (aṅvīm gatim) to the path of deliverance.

Stanza 37

*atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīm vā'spr̥hayanti bhadraṁ
parasya me te 'śnuvate tu loke*

(atho) Thereafter, (te) these devotees of mine (aspr̥hayanti) do not seek (they do not show any inclination either) (tām vibhūtiṁ) the enjoyment of the prosperities of those divinely worlds (mama) connected with me (māyāvinaḥ) because of My powers of Maya Shakti, (aiśvaryam) nor do they seek the wealth and enjoyment of (aṣṭa-aṅgam) the eight types available to the great Yogis, (bhāgavatīm) nor do they seek even My own world of

Vaikuntha (bhadrām) and the ever flowing (śriyam vā) prosperities over there, (anupravṛttam) even if all of these come to them on their own. (tu) Despite this, (aśnuvate) they reach (parasya me) The Supreme Almighty's world known as (loka) My Vaikuntha loka.

Stanza 38

***na karhicin mat-parāḥ śānta-rūpe
nañksyanti no me 'nimiṣo ledhi hetih
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam***

(śānta-rūpe) In the Vaikuntha loka, which is the form of pure Sattva, (mat-parāḥ) those devotees sing in glory of Me (karhicit) and they never, (na nañksyanti) therefore, get lost.

(yeṣām) For those devoted persons for whom:

***(aham) I am (priyaḥ) the most beloved because of their love,
I am (ātmā) their inherent Soul (The Supreme Being) because of
their constant attention and service unto Me,***

I am (sutaḥ) their son because of their affection towards Me,

I am (sakhā) their closest friend because of their faith in Me,

***I am (guruḥ) their teacher (Guru) because of Me being their
beacon light of advocating the right principles,***

***I am (suhrdaḥ) their benefactor because of my wishing all of
them good,***

***I am (iṣṭam daivam) their most dearest Divine Personality
because of they worshipping Me.***

(hetih animiṣaḥ) That being so, the weapon of the ever vigilant eternal time factor (Kaala Chakra) (me) which is under my own control, (no ledhi) is incapable of mitigating them at all.

Note : *Through the following two stanzas it is being explained that this type of deliverance (Moksha) is possible only to those devotees who are pure and focussed. It is also being explained that it is the duty of the Supreme Almighty Himself to ensure protection to such pure devotees.*

Stanza 39

*imam lokam tathavānum
ātmānam ubhayāyinaṁ
ātmānam anu ye ccha
ye rāyaḥ paśavo gṛhāḥ*

Stanza 40

*visṛjya sarvān anyāṁś ca
mām evaṁ viśvato-mukhaṁ
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye*

(tān) Those (ye bhajanti) who worship Me (mām evaṁ) in the following manner by which----

(visṛjya) they totally discard (imam lokam) this world (by not getting themselves entrenched into the worldly matters),

(tathā eva) similarly also discarding (anum) the other worlds,

(ātmānam ca) and also the very soul (Atma) (ubhaya ayinaṁ) which travels around in both these worlds,

(anu) and connected to that body and soul (ye) whatever (iha) in this world (rāyaḥ) like materials of properties, (paśavaḥ) cattle wealth, (gṛhāḥ) houses (movable and immovable properties),

(anyān sarvān ca) and every other materials attached thereto along with these properties,

AND

worship only Me, (viśvataḥ-mukham) Who is spread out in everything and everywhere, (bhaktyā) totally eliminating from their minds anything and everything other than focussing upon Me alone, with pure and utmost devotion, (ananyayā) without any expectation of anything,

(mṛtyoḥ) shall not have the fear of death (atipāraye) as I shall remove that fear from them totally by leading them to the shore of liberation far away from the ocean of the fear of death.

Note : Now it is being established that without the worship of the Very Supreme Almighty with due devotion, there is no possibility of deliverance.

Stanza 41

*nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānām
bhayaṁ tīvraṁ nivartate*

*(tīvram bhayam) This greatest fear (the fear of death) (na nivartate) shall not go away (anyatra) at any place (mat) other than ME,
(bhagavataḥ) as I AM complete in all respects with regard to knowledge and prosperities,
(pradhāna-puruṣa-īśvarāt) am the Controller of whatever have been manifested by way of Nature and also the Very Source of everything (both prakṛti and puruṣa),
(ātmanaḥ) and also I AM the bodies and the very power carrying those bodies (the body and the soul) (sarva-bhūtānām) in each and every being both moving and nonmoving.*

Note : Bhagavan is establishing through the following stanza His Supremacy over everything.

Stanza 42

*mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mr̥tyuś carati mad-bhayāt*

(ayam vātaḥ) This wind (vāti) blows (mat-bhayāt) because of the fear of ME; (sūryaḥ tapati) the sun shines (mat-bhayāt) because of the fear of ME; (indraḥ) Lord Indra (varṣati) showers rains (mat-bhayāt) because of the fear of ME; (agniḥ dahati) due to the same reason the fire burns (the fire/heat digests) (mr̥tyuḥ) and the death (carati) travels around. (All of them doing their respective duties because of the fear of ME).

The above statement is the reiteration of the declaration in the Vedas:

*“ bhīṣāsmād vātaḥ pavate bhīṣodeti sūryaḥ
bhīṣāsmād agniś ca indraś ca mr̥tyur dhāvati pañcamah ”*

It says that the wind (the Wind God) and the sun (the Sun God) carry out their duties due to the fear of ME, and the same is the case with the fire (Agni), rains (Indra), and death (Mr̥tyu).

Note : The discussion is getting completed in this chapter by explaining through the following two stanzas that it is possible to get deliverance only through the worship of the Supreme Almighty.

Stanza 43

*jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam*

(yoginaḥ) The Yogis (saintly persons/knowledgeable persons), (kṣemāya) in order to be in the state of happiness,

(bhakti-yogena) through their constant practice of Bhakti Yoga (the devotional path) (jñāna vairāgya yuktena) together with the required knowledge and their quality of disenchantment with the worldly affairs, (praviśanti) reach and take shelter (me pāda-mūlam) unto My feet (akutaḥ-bhayam) in which there is absolutely no fear at all from any quarter.

Stanza 44

*etāvān eva loke 'smin
puṁsām niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitaṁ sthiram*

(etāvān eva) It is only till the time (arpitam) one submits (manaḥ mayi) unto ME one's mind (tīvreṇa) through the passionate and endearing method of (bhakti-yogena) the path of devotion (Bhakti Yoga) (sthiram) and be at that position steady and focussed, it is possible (asmin loke) in this world (puṁsām) for the humans (niḥśreyasa udayaḥ) to attain the highest degree of excellence in life (Parama Purushartha).

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This concludes the twenty fifth chapter of Volume 3 of Srimad Bhagavatam

Hari Om