

SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 27

ACHIEVEMENT OF MOKSHA (OR DELIVERANCE) BY PROPER UNDERSTANDING OF THE PURUSHA AND NATURE

PREFACE

This is one of the profound and meaningful chapters in which Kapila Bhagavan talks about what is in fact the actual yoga and what should be the qualification to be a perfect yogi. Eloquent explanations have been made in this by Him that the real yogi should not misuse the benefits of the yogic powers and waste his energies to the magic powers which is a derivative of the study and practice of yoga. In case one has to achieve Moksha or deliverance from this worldly life the yogi has to be a devotee, pure and simple, divorced of his desires for worldly comforts, and think only on the Supreme Almighty travelling beyond his sense organs and intellect through analytical and introspective methods of ethical practices.

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***Note** : Before going about explaining the concept of attainment of moksha or deliverance through the understanding of both the Purusha and the Prakriti (Nature), Kapila Bhagavan goes on to explain about the position of a person who has become a purified soul (Atma) due to the clear understanding of the Prakriti and how he then experiences the matters relating to the worldly life. These are revisited through the following three stanzas, the concept of which had already been explained earlier.*

Stanza 1

*śrī-bhagavān uvāca
prakṛti-stho 'pi puruṣo
nājyate prakṛtair guṇaiḥ
avikārād akartṛtvān
nirguṇatvāj jalārkavat*

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

**(jalārkavat) Just like the reflection of the sun appears on the
water, (api) though (puruṣaḥ) the Purusha (Atman)
(prakṛti-sthaḥ) is settled in the body, which is the result factor of
the Prakṛiti (Nature), (nirguṇatvāt) because it (the Purusha) is
beyond all the characteristics, (akartṛtvāt) because it has
nothing to do in particular, (avikārāt) because it is not subject to
any transformation, (na ajyate) the Purusha is not getting
affected at all (guṇaiḥ) as a result of the development of
happiness or sadness (prākṛtaiḥ) concerning the body.**

**Note : The Purusha which is settled in the Prakṛiti (in other words,
the Atma which is settled in the body) has been compared with the
appearance of the reflection of the sun on the water. The meaning is
like this: when the water gets shaken it appears as if the sun is
getting shaken. In fact, there is no movement of the sun at all. In
the same manner, the deeds and the activities of the body are
perceived as that of the Atma due to ignorance. As far as the Atma is
concerned it is unaffected by activities of the body. This matter is
being explained with more emphasis through the following stanza.**

Stanza 2

**sa eṣa yarhi prakṛter
guṇeṣv abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate**

**(yarhi) When (saḥ) that (eṣaḥ) living entity which contains the
Purusha within (guṇeṣu) gets itself identified with the deeds
(prakṛteḥ) of the Prakṛiti (the body) (ahaṅkriyā-vimūḍhātmā) due
to the false ego of the feeling of doing the deeds by itself (the
Atma), (abhiviṣajjate) and gets absorbed in that manner, at that
time (abhimanyate) it gets into the impression (kartā asmi iti) of
“I am the doer”.**

Stanza 3

*tena saṁsāra-padaṁ
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikāḥ karma-doṣaiḥ
sad-asaṁ-miśra-yoniṣu*

(tena) Because of the above reason (of getting into the false ego as stated) (avaśaḥ) that living entity becomes non independent (anirvṛtaḥ) and devoid of the pure pleasure of its original state. (karma-doṣaiḥ) It, therefore, gets involved repeatedly into the effects of the deeds (prāsaṅgikāḥ) into which it gets itself immersed deeply. (abhyeti) Thus it gets into (sad-asaṁ-miśra-yoniṣu) the wombs of the mixture of good and bad and, therefore, (saṁsāra-padaṁ) into the repeated taking of births and leading itself to repeated deaths in the path of the worldly life.

Note : It has been said that this worldly life is only an illusion. That being so, is it necessary for one to put efforts for one's own deliverance? This doubt is being cleared through the following stanza.

Stanza 4

*arthe hi avidyamāne 'pi
saṁsṛtiḥ na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā*

(arthe hi) Even assuming that the matters connected with this worldly life (avidyamāne api) are in fact non existent, (anartha āgamaḥ) just like one gets into the feeling of getting involved in things, though not in the real sense, (svapne) during the dream stage, (yathā) in the same similar manner (asya) when the living entity, containing within itself the Atma, (dhyāyataḥ) continuously and constantly seek after and think about (viṣayān) only the material matters pertaining to the Prakṛiti during the worldly life, (saṁsṛtiḥ) gets itself enveloped more and more with the worldly life (na nivartate) which never leaves it thereafter.

Note : The experiences undergone during the dream stage are understood as unreal only after waking up. In the similar manner, if one has to understand the vanity of this worldly life one has to get oneself awakened from the sleep of ignorance. The way forward for this awakening is to guide the mind from keeping its focus away from the pursuance of and continuous thoughts about the material objects.

Stanza 5

*ata eva śanaiś cittam
prasaktam asatām pathi
bhakti-yogena tīvreṇa
viraktyā ca nayed vaśam*

(atah eva) It is, therefore, better to distract (cittam) the mind (prasaktam) from involving in and revolving itself (asatām) from the hopeless (pathi) path (of getting into deeper and deeper into the worldly matters) (vaśam nayed) and guide the mind (śanaiḥ) in a gradual and progressive manner (tīvreṇa) through the very serious (bhakti-yogena) devotional path (viraktyā ca) and simultaneously moving away from the worldly matters.

Note : What is actually required to instill firmly the devotion and discouragement of attraction towards the worldly matters in one's mind are explained through the following six stanzas.

Stanza 6

*yamādibhir yoga-pathair
abhyasañ śraddhayānvitah
mayi bhāvena satyena
mat-kathā-śravaṇena ca*

Stanza 7

*sarva-bhūta-samatvena
nirvairēṇāprasaṅgataḥ
brahmacaryeṇa maunena
sva-dharmeṇa balīyasā*

Stanza 8

*yadṛcchayopalabdheṇa
santuṣṭo mīta-bhūṇ muniḥ
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān*

Stanza 9

*sānubandhe ca dehe 'sminn
akurvann asad-āgraham
jñānena drṣṭa-tattvena
prakṛteḥ puruṣasya ca*

Stanza 10

*nivṛtta-buddhy-avasthāno
dūrī-bhūtānya-darśanaḥ
upalabhyātmanātmānaṁ
cakṣuṣevārkam ātma-dṛk*

Stanza 11

*mukta-liṅgaṁ sad-ābhāsam
asati pratipadyate
sato bandhum asac-cakṣuḥ
sarvānusyūtam advayam*

**(anvitaḥ) Sitting (śraddhayā) in complete and total attention
with due care (abhyasañ) and practicing and following
(yoga-pathaiḥ) the methods of yoga (yamādibhiḥ) known as Yama
and Niyama (the methods of the control of one's mind),**

**(satyena) having pure and simple (bhāvena) love (mayi) towards
Me,**

**(mat-kathā-śravaṇena ca) listening to the stories and pastimes
concerning Me,**

(sarva-bhūta-samatvena) looking at all the living and nonliving beings with equanimity of mind,

(nirvairēṇa) having the natural habit of no enmity with anyone,

(aprasaṅgataḥ) having no desire of aggrandizement for self,

(brahmacaryeṇa) following the path of proper principles of disciplined life with the only aim of knowing the Ultimate Truth,

(maunena) not indulging in loose talk and at the same time keeping silence as the best principle,

(balīyasā) having the attitude of offering unto the Supreme Almighty (sva-dharmeṇa ca) whatever deeds and actions being carried out,

(santuṣṭaḥ) being satisfied and happy with (palabdhenā) whatever is available for one's living (yadṛcchayā) thinking that they are the blessings of the Supreme Almighty,

(mīta bhuk) eating only what is required as bare minimum,

(muniḥ) contemplating an intuitive mind towards saintly progress,

(vivikta-śaraṇaḥ) inculcating the habit of living all by oneself,

(śāntaḥ) maintaining balanced and composed mind at all times,

(maitraḥ) being a friend of all the living beings,

(karuṇaḥ) being a person of compassion towards all,

(ātma-vān) shining with sharp intellect and courage,

(akurvan) not having (asat-āgraham) any illusion of the feeling of “me” and “mine” (asmin dehe) in this body (sa-anubandhe) which is subject to various types of relationships and bondings,

(jñānena) having realized through appropriate knowledge (dr̥ṣṭa tattvena) the absolute truth (puruṣasya ca) about the Purusha (the Atma within) (prakṛteḥ) and the Prakriti (the body) (nivṛtta buddhi-avasthānaḥ) and thereby overcoming the differentiation of the awakening and the sleeping stages of the consciousness,

(dūrī-bhūta anya darśanaḥ) not having any thinking at all that something is separate from him and other than him,

(arkam iva) just like finding out the actual sun (cakṣuṣā) through the sun itself which in fact is a separate identity when visualised through the sense of sight -

(upalabhya) in the same manner finding out (ātmānam) the pure Atma (ātmanā) through the Atma itself with the help of the instrument of the feeling of “I”,

(ātma-dr̥k) and that person (in fact Yogi at this stage of development) who focuses his total attention on that Atma,

(mukta-liṅgam) is totally independent and free from the bondage of all the deeds and actions,

(sat-ābhāsam) is the self effulgent truth (asati) in the midst of the material world,

(sataḥ bandhum) is the very originating source for the manifestation of Prakriti,

(asat-cakṣuḥ) is the effulgence of the universe which itself is the result factor from that very source,

(pratipadyate) and is the one who is able to realize and attain (advayam) that vast Brahman (the Supreme position of elevation) which has neither beginning nor end

(*sarva-anusyūtam*) and which is spread out anywhere and everywhere without any gap.

Note : Through the following stanzas it is being explained as to how to visualize the pure Atma through the Atma identified mistakenly with the body.

Stanza 12

***yathā jala-stha ābhāsaḥ
sthala-sthenāvadrśyate
svābhāsenā tathā sūryo
jala-sthena divi sthitaḥ***

Stanza 13

***evam trivṛd-ahaṅkāro
bhūtendriya-manomayaiḥ
svābhāsair lakṣito 'nena
sad-ābhāsenā satya-drk***

(*yathā*) The manner in which (*ābhāsaḥ*) the reflected image of the sun (*jala-sthaḥ*) situated on water (*svābhāsenā*) is perceived through its own radiation of reflection (*sthala-sthena*) it makes around that place,

and carrying it further, the manner in which (*sūryaḥ*) the actual sun (*sthitaḥ*) situated (*divi*) in the sky (*avadrśyate*) is perceived and understood (*tathā*) through the reflected image of the sun appearing in water,

(*evam*) in the self same way, (*ahaṅkāraḥ*) the radiation of the Jiva Atma (the Purusha within the body) which is reflected through the Ahamkara principle (which means the feeling of “I” in the body), (*tri-vṛt*) which is in the three fold forms like the body, sense organs and the mind and

(*sva-ābhāsaiḥ*) and its (Jiva Atma) own reflection (*bhūta-indriya-manāḥ-mayaiḥ*) through the forms of the body elements, the senses organs and the inner consciousness,

(lakṣitaḥ) is ultimately determined and perceived (satya-drk) towards the Ultimate Truth (sat-ābhāsenā) which is self effulgent pure principle of Brahman, (anena) through the reflection of the inner consciousness.

Note : The example is like this. When one sees the reflected light on the wall of the house which originates from the reflected image of the sun on the surface of water, he (who is inside the house) perceives through that reflected image of the sun on the water towards the actual sun.

In the same manner, the seeker of truth perceives firstly the reflection of the conscious energy spread out in his own body elements and the inner consciousness, the body which is the result factor of the Prakriti.

Thereafter he, through that perception (in the above manner) perceives the source of those concerns which is the form of the Jiva Atma, as he feels it in the form of the feeling of "I", which is known as the Ahamkara principle.

Thereafter, going further ahead, he perceives the very source of this Jiva Atma, which is the pure Brahman - the Supreme Consciousness.

In this manner, it is being explained that by properly understanding the Prakriti and the Purusha one comes to the stage of self realization.

Now, through the following three stanzas, it is being explained about that pure Brahman - the Supreme Consciousness - which stands as the witness even during the sleeping stage.

Stanza 14

***bhūta-sūkṣmendriya-mano-
buddhy-ādiṣy iha nidrayā
līneṣy asati yas tatra
vinidro nirahaṅkriyaḥ***

Stanza 15

*manyamānas tadātmānam
anaṣṭo naṣṭavan mṛṣā
naṣṭe 'haṅkaraṇe draṣṭā
naṣṭa-vitta ivāturaḥ*

Stanza 16

*evaṁ pratyavamṛṣyāsāv
ātmānaṁ pratipadyate
sāhaṅkārasya dravyasya
yo 'vasthānam anugrahaḥ*

(yaḥ) This principle known as the Jiva Atma (tadā) right at that place (vinidraḥ) without any sleep (remaining awake) (nirahaṅkriyah) and without any feeling of it doing anything stands (tatra) there,

(līneṣu) when the person, who is merged (bhūta-sūkṣmendriya-mano-buddhy-ādiṣu) in the five material elements, the objects of material enjoyment, the material senses and the mind and the intelligence, (iha) in this worldly life,

(asati) is enveloped into the situation of unmanifested stage (nidrayā) because of the reason of his getting into sleep mode.

(ahaṅkaraṇe naṣṭe sati) When, at that time, the feeling of “I am the doer” is completely destroyed (draṣṭā anaṣṭaḥ) and the person knows very well that he is only a witness and that form of witness has not been destroyed at all or affected by anything,

(ātmānaṁ) even then feels determined that he himself (naṣṭavat) has been destroyed (naṣṭa-vittaḥ iva) because of his wealth having been lost (in the sleeping stage). (manyamānaḥ) In this manner he feels (mṛṣā) vanity (āturaḥ) and turns into helplessness.

(asau) When this Purusha (the life form which is enveloped into the feeling of Ahamkara due to ignorance) (pratyavamṛṣya)

starts pursuing by which he goes to the reasoning (evam) in this manner and reaches (anugrahaḥ yaḥ) to the self effulgent Supreme Consciousness (aṅkāśya dravyasya) on which the root cause and effect of this Ahamkara (the feeling of “I) principle (avasthānam) is enveloped (ātmānam pratipadyate) and at that stage he attains that pure principle of the Supreme Consciousness.

Note : There are three stages one experiences always: (1) the awakening stage (when one does all the deeds and actions), (2) the dreaming stage (when the person dreams during sleep), and (3) the deep sleep stage (where one is totally ignorant of anything around).

In the first two stages (awakening and dreaming stages) the Jiva Atma shines itself very clearly as the enjoyer of the experiences the person undergoes. At the same time, during the third stage of deep sleep it overcomes its role of the enjoyer of the experiences and stands as only a mute witness in the form of self effulgent bliss.

That is because, all the elements of the body (such as the senses, sense organs, the inner consciousness, intellect etc) which support the concept of Ahamkara (I am the doer perception) get themselves merged into the cause factor which is the source. At this stage there is no Ahamkara, the feeling that “I am the doer”. Therefore, the life form (the Jiva Atma) does not “experience” anything at all.

Even then, during this deep sleep stage, the life form (the Jiva Atma) has the unmanifested throbbing in the silent mode. The feeling that “I have slept well; I did not know anything” comes to the person only after he wakes up from this stage of sleep.

Therefore, during the creation stage or in our day to day parlance during the activity stage, the life form (Jiva Atma) has the individuality perception (manifested form), and at the same time during the withdrawal stage or in our day to day parlance during the deep sleep stage, the life form (Jiva Atma) has the non individuality perception (unmanifested form).

In this way, in all the stages one thing is clear that the Atma is ever existing continuously.

Therefore, for the living entity to get deliverance from this worldly life, the person should know and understand about this pure Self Consciousness (the Supreme Being) which is not conditioned at all by anything and which is unmanifested source of everything, but which can be perceived very clearly by persons doing analytical and inquisitive pursuit.

Now, even if one gets this knowledge by the pursuit of analytical thinking through the path of total devotion and withdrawal of desires of the worldly attractions, how this helps towards the deliverance? The coexistence of Prakriti and Purusha being continuous, can the Purusha (in the individual case the Jiva Atma) be liberated from Prariti? These doubts are being put forward by Devahuti to Kapila Bhagavan.

Stanza 17

*devahūtir uvāca
puruṣaṁ prakṛtir brahman
na vimuñcati karhicit
anyonyāpāśrayatvāc ca
nīyatvād anayoḥ prabho*

(devahūtir uvāca) Devahuti said to Kapila Bhagavan.

(brahman) Hey the personification of the Brahman ! (prabho) Hey the great soul ! (prakṛtiḥ) Prakriti (which contains the characteristics as its main principle) (puruṣaṁ) and the Purusha (which is beyond the characteristics and which is the principle of Brahman) (anayoḥ) both of them (anyonyāpāśrayatvāt) have the interdependence among themselves (nīyatvāt ca) and also have the permanency of existence. (na vimuñcati) Is it not a fact that both of them do not separate themselves (karhicit) at any time and in any manner ?

Stanz 18

*yathā gandhasya bhūmeś ca
na bhāvo vyatirekataḥ*

*apāṁ rasasya ca yathā
tathā buddheḥ parasya ca*

(yathā) The manner in which (vyatirekataḥ bhāvaḥ na) there is no separate existence (gandhasya) between the smell (bhūmeḥ ca) and the earth, (yathā) and similarly (vyatirekataḥ bhāvaḥ na) there is no separate existence (apāṁ) between the water (rasasya ca) and taste, (tathā) in the same manner it is considered (buddheḥ) for the Prakriti (parasya ca) and Purusha (as they do not stand separate from each other).

Note : There is permanency as far as the coexistence of Prakriti and Purusha. For Prakriti to assume different forms and shapes the Purusha is required, and for perceiving the Purusha the role of the Prakriti is necessary. This interdependence of Prakriti and Purusha is just like the one between the earth and smell, and the water and taste. Therefore, Devahuti is putting questions with the doubt in her mind as to how the Purusha gets liberated under these circumstances.

Stanza 19

*akartuḥ karma-bandho 'yaṁ
puruṣasya yad-āśrayaḥ
guṇeṣu satsu prakṛteḥ
kaivalyaṁ teṣy atāḥ katham*

(puruṣasya) The Purusha, (akartuḥ) who has nothing to do by way of actions and deeds on its own volition, (ayam karma-bandhaḥ) is bound by actions (yad-āśrayaḥ) and dependent on certain characteristics of the Prakriti. (teṣu guṇeṣu) When those characteristics of the Prakriti (satsu) exist for ever, (atāḥ katham) how come it is possible (kaivalyaṁ) for the Purusha to stand apart (prakṛteḥ) from that Prakriti ?

Note : Devahuti presents that since Purusha cannot be separated forever from Prakriti, the liberation of the living entity (the Jiva Atma) cannot also be permanent.

Stanza 20

*kvacit tattvāvamarsēna
nivr̥ttaṁ bhayam ulbaṇam
anivr̥tta-nimittatvāt
punaḥ pratyavatiṣṭhate*

(kvacit) Some times, (tattvāvamarsēna) due to the analytical introspection, (ulbaṇam bhayam) the fierce fear factor of the worldly life (nivr̥ttaṁ) gets removed. (anivr̥tta-nimittatvāt) However, when the reasons for such causes of the worldly life do not go away for ever, (pratyavatiṣṭhate) the fear factor comes back (punaḥ) again.

Note : For the manifestation of the world, it is not just only the connection of the Purusha with the Prakriti. In that Prakriti the Purusha gets firmly rooted through the various characteristics of the Prakriti and that is the reason of the binding of the Purusha with the Prakriti. When the inclination for such characteristics go away, there is liberation. However, when such inclinations go away once, how come that they come back again? This is due to the faulty practices of the methods towards salvation. Therefore, through the following three stanzas Kapila Bhagavan explains that by practicing the methods as explained herein below, one is able to win over and overcome the influences of the Prakriti.

Stanza 21

*śrī-bhagavān uvāca
animitta-nimittena
sva-dharmenāmalātmanā
tīvrayā mayi bhaktyā ca
śruta-sambhṛtayā ciram*

Stanza 22

jñānena dr̥ṣṭa-tattvena

*vairāgyeṇa balīyasā
tapo-yuktena yogena
tīvreṇātma-samādhinā*

Stanza 23

*prakṛtiḥ puruṣasyeha
dahyamānā tv ahar-nīśam
tiro-bhavitṛī śanakair
agner yonir ivāraṇiḥ*

**(śrī-bhagavān uvāca) Shri Kapila Bhagavan said to his mother
Devahuti :**

**(animitta-nimittena) By conducting one's own deeds and actions
without expecting any selfish benefits (sva-dharmeṇa) and at the
same time doing whatever is required to be done by the person
concerned without absolving himself of the responsibility as
needed in any given situation,**

**(amalātmanā) by keeping one's mind and thoughts very clean at
all times,**

(bhaktyā ca) by having the utmost devotion (mayi) unto Me,

**(tīvrayā) such devotion which has been progressively inherited
(śruta-sambhṛtayā) and grown from within due to the constant
listening of the pastimes and stories of Shri Bhagavan (ciram)
over a period of long time,**

**(jñānena) by having the required knowledge
(drṣṭa-tattvena) enabling the person concerned to visualize in the
right perceptive about the Ultimate Reality,**

**(balīyasā) by acquiring the habit of very strong aversion
(vairāgyeṇa) towards the mundane existence,**

**(yogena) by having the meditating processes (tapo-yuktena)
combined with the attitude of penance,**

(ātma-samādhinā) by inculcating and practicing the attitude of the equanimity of mind in all the situations (tīvreṇa) very firmly,

(dahyamānā tu) and if all these (factors mentioned above) can be digested (ahar-niśam) as a continuous process intermittently by a person,

(prakṛtiḥ) the Prakriti (known as the ignorance - Avidya) (puruṣasya) coexisting with the Purusha,

(tiro-bhavitṛī) gets automatically disappeared (śanakaiḥ) very slowly (iha) right here itself,

in the same manner (agneḥ) as the fire disappears (yoniḥ) when its originating (arañiḥ iva) source point is quenched effectively.

Note : The above three stanzas explain very clearly that by these methods, if followed by a person systematically and with proper attention, the inclination towards the worldly matters (Prakriti) move away and the person is able to understand the Purusha in a proper manner leading to liberation right here in this world.

Stanza 24

**bhukta-bhogā parityaktā
drṣṭa-doṣā ca nityaśaḥ
neśvarasyāśubhaṁ dhatte
sve mahimni sthitasya ca**

(sthitasya ca) That person who has reached to and firmly seated in (mahimni) such a blissful state of being (sve) as a self motivated and self driven concern,

(īśvarasya) becomes a completely independent living entity (Atma),

(bhukta-bhogā) upon whom (upon that Atma) the Prakriti through which that person had already enjoyed its comforts,

(parityaktā) which comforts and attachments have now been discarded by him,

(nityaśaḥ) and which have been continuously (dr̥ṣṭa-doṣā ca) seen to have given only the ill effects,

(aśubham na dhatte) does not bring any adverse implications on that person at this stage.

Note : Through the following two stanzas it is being established that though the Prakriti gives ill effects when one is in the stage of ignorance, the same Prakriti does not become a cause of ill effects when one has reached the stage of realization.

Stanza 25

*yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate*

Stanza 26

*evam vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit*

(prasvāpaḥ) Visualizing a dream, (apratibuddhasya) as far as a sleeping person is concerned, (bahv-anartha-bhṛt) inflicts upon him various mental clashes.

(saḥ eva) The same visualization revisited (pratibuddhasya) by the person concerned after his waking up, (na kalpate) does not create (vai) at all (mohāya) any such clashes.

(yathā hi) The manner in which the above happens, (evam) in the self same manner, (vidita-tattvasya) a person who understands very clearly the characteristics of (prakṛtiḥ) the Prakriti

(*yuñjataḥ*) and who has assimilated (*mayi mānasam*) his mind with Me, (*ātmārāmasya*) enjoys the bliss with his own self consciousness (*Jiva Atma*).

(*na apakurute*) For such a person there cannot be any contradictions or ill effects (*karhicit*) at any time.

Note : Following stanzas are the conclusion of the descriptions about the Prakriti.

Stanza 27

***yadaivam adhyātma-rataḥ
kālena bahu-janmanā
sarvatra jāta-vairāgya
ābrahma-bhuvanān munih***

Stanza 28

***mad-bhaktah pratibuddhārtho
mat-prasādena bhūyasā
niḥśreyasaṁ sva-saṁsthānaṁ
kaivalyākhyam mad-āśrayam***

Stanza 29

***prāpnotīhāñjasā dhīraḥ
sva-dr̥ṣā cchinna-saṁśayaḥ
yad gatvā na nivarteta
yogī liṅgād vinirgame***

(*yadā evam*) When, in this manner, (*adhyātma-rataḥ*) a person gets deeply interested in the matters connected with the knowledge of self realization, at that time,

(*bahu-janmanā kālena*) due to the progress made by him through his knowledge during the flow of time of his various births,

(*mat bhaktah*) that devotee of mine, (*munih*) who is now a yogi,

(*jāta-vairāgya*) who had progressively discarded his interest

(sarvatra) in all the worlds (ābrahma-bhuvanāt) including that of the Brahma Loka,

(bhūyasā) due to the endowment of great (mat-prasādena) blessings from Me,

(pratibuddhārthaḥ) turns into a person who has clearly understood the principle of the self consciousness,

(prāpnoti) attains (añjasā) very easily (iha) in this birth itself (niḥśreyasaṁ) the very auspicious position (kaivalyākhyam) known as the liberation (remaining and enjoying the bliss assimilating himself with his consciousness),

(mat-āśrayam) which is dependent on Me (sva-saṁsthānam) and which is My own form and shape.

(yogī) When that yogi, (dhīraḥ) who is firmly rooted on his own self knowledge and (cchinna-saṁśayaḥ) who has discarded all the illusions about the Prakṛiti (sva-dṛṣṭā) due to his own self introspection,

(vinirgame) separates himself (liṅgāt) from his body which is the result factor (and not the cause factor),

(yat gatvā) attains this elevated position of liberation in this manner,

(na nivarteta) does not return to this world thereafter.

Stanza 30

**yadā na yogopacitāsu ceto
māyāsu siddhasya viṣajjate 'ṅga
ananya-hetuṣy atha me gatiḥ syād
ātyantikī yatra na mrtyu-hāsaḥ**

(aṅga) Hey mother ! (yadā) When (siddhasya) a yogi (na viṣajjate) DOES NOT focus (cetaḥ) his mind/attention

(yogopacitāsu) towards those parts of yoga which have grown out of the popularity of yoga and which are only material in nature,

(ananya-hetuṣu) which have grown due to reasons other than the aim of getting the liberation,

(māyāsu) and which can be termed at best as the mystic powers of the yoga concentrating around the material benefits,

(atha) ONLY AT THAT TIME (me gatiḥ) the development of merging himself with the Me, the Ultimate Brahman (or what is known as the liberation) (ātyantikī) which is free from all ill effects (syād) is possible.

(yatra) In this state of being, (mr̥tyu-hāsaḥ na) the demiGod of Death cannot play his role any longer.

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This concludes chapter 27 of Volume 3 of Srimad Bhagavatam.

Hari Om