

SRIMAD BHAGAVATAM

CHAPTER 29, VOLUME 3

THE EXPLANATIONS ABOUT THE BHAKTI YOGA AND THE DETAILED DESCRIPTIONS ABOUT THE INFLUENCE OF THE FLOW OF THE ETERNAL TIME FACTOR

PREFACE

While the previous chapter dealt with the concepts of Samadhi Yoga, this chapter explains the meaning and content of Bhakti Yoga. There are beautiful explanations about the different classes of devotees according to their mental stature. The explanations as to ultimate of the devotional service of a devotee is being explained through Stanza 20 as follows:

“ The manner in which the smell (or aroma of anything) leaves its source, travels through the air to reach upto the sense organ of smell and gets mingled with the sense, in the same manner the consciousness of a person which is fully involved and immersed in the devotion to the Almighty (which has attained the ultimate of the Yogic principles) and such consciousness which is not subject to any further changes, reach upto the Supreme Conscious Being (Brahman) and becomes one with It.”

This chapter also deals with the classification of various life forms according to the presence of the divine effulgence in them. Moreover, the flow of eternal time factor and how it affects the living beings etc. have been explained vividly.

Stanza 1 and 2

*devahūtir uvāca
lakṣaṇaṁ mahad-ādīnām
prakṛteḥ puruṣasya ca
svarūpaṁ lakṣyate 'mīṣām
yena tat-pāramārthikam*

*yathā sāṅkhyeṣu kathitaṁ
yan-mūlaṁ tat pracakṣate
bhakti-yogasya me mārgaṁ
brūhi vistaraśaḥ prabho*

(devahūtir uvāca) Devahuti said to Kapila Bhagavan :

(prabho) Hey Lord! (kathitaṁ) You have explained (lakṣaṇaṁ) and defined analytically (through the previous chapters) (amīṣām) about the (pāramārthikam) true (svarūpaṁ) nature of (lakṣyate) what is known as (mahad-ādīnām) the principles of Mahat etc., (prakṛteḥ) the Nature (puruṣasya ca) and also the Purusha (yathā) in the exact manner (tat) in which they have been dealt with (sāṅkhyeṣu) in the Sankhya philosophy. (brūhi) Please explain to me (vistaraśaḥ) in detail, (me) for my understanding, (tat) your advices, (yan-mūlaṁ pracakṣate) which are considered useful for the benefit of (mārgaṁ) acquiring the path (bhakti-yogasya) of Bhakti Yoga.

Stanza 3

*virāgo yena puruṣo
bhagavan sarvato bhavet
ācakṣva jīva-lokasya
vividhā mama saṁsr̥tīḥ*

(bhagavan) Hey the repository of all the qualities!

(*mama ācakṣya*) Please explain to me in detail (*yena*) those descriptions,

(*bhavet*) a proper understanding of which can inculcate (*puruṣaḥ*) in the person (*virāgaḥ*) disenchantment (*sarvataḥ*) from all the worldly materials,

(*vividhāḥ saṁsṛtīḥ*) and also regarding the causes by which the lives get their birth repeated in different bodies (*jīva-lokasya*) in these worlds of living beings.

Stanza 4

*kālasyeśvara-rūpasya
pareṣāṁ ca parasya te
svarūpaṁ bata kurvanti
yad-dhetoḥ kuśalaṁ janāḥ*

(*ācakṣya*) Please also explain to me in detail (*svaṛūpaṁ ca*) about Yourself, (*parasya*) Who is the Controller (*pareṣāṁ*) of all the beings and all the worlds, (*iśvara-rūpasya*) Who is the form of Easwara (all powerful Supreme Being) (*kālasya*) and Who is the representative form of the flow of the eternal time factor (that is Kaala Swarupa).

(*bata*) Hey! What a wonder! (*janāḥ*) The people (*kurvanti*) carry out (*kuśalaṁ*) good deeds (*yad-dhetoḥ*) because of the fear of the eternal time factor (Kaala Swarupa).

Stanza 5

*lokasya mithyābhīmatā acakṣuṣaś
ciraṁ prasuptasya tamasy anāśraye
śrāntasya karmasv anuviddhayā dhiyā
tvam āvirāsītḥ kila yoga-bhāskaraḥ*

(tvam) You have (āvirāsīḥ kila) in fact manifested Yourself (as Kapila Bhagavan) (yoga-bhāskarahaḥ) just like the bright sun in order to propagate and present conclusively the methods of Yoga (lokasya) to the people of the world,

(prasuptasya) who are in the state of deep sleep in this world (ciram) for a long period,

(anāśraye) having lost themselves (tamasya) in this worldly life cycle of darkness,

(acakṣuṣaḥ) because of their not having the proper vision of analytical thinking,

(anuviddhayā) and sticking themselves so hard (karmauv) to their own deeds and actions (mithyābhimateḥ) of their illusory bodies along with undue pride about themselves,

(śrāntasya) and having weakened (dhiyā) their own thinking capacity.

Stanza 6

*maitreya uvāca
iti mātur vacaḥ ślakṣṇam
pratinandya mahā-muniḥ
ābabhāṣe kuru-śreṣṭha
prītas tām karuṇārditaḥ*

(maitreya uvāca) Maitreya Maharishi said to Vidhura:

**(kuru-śreṣṭha) Hey Vidhura! The great Kapila saint,
(pratinandya) appreciating (iti) these (ślakṣṇam) beautiful
(vacaḥ) words (mātuh) of His mother, (prītaḥ)**

became very happy (*karuṇārditaḥ*) and compassionate, (*tām ābabhāṣe*) and explained to her in the following manner.

Stanza 7

*śrī-bhagavān uvāca
bhakti-yogo bahu-vidho
mārgair bhāmini bhāvyate
svabhāva-guṇa-mārgeṇa
puṁsām bhāvo vibhidiate*

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

(*bhāmini*) **Hey the most pious woman! (*bhakti-yogaḥ*) Bhakti Yoga can be seen (in people) (*bahu-vidhaḥ*) in various forms (*mārgaiḥ*) because of their following different kinds of paths.**

(*bhāvo*) **That is because, the mental position (*puṁsām*) of the people (*vibhidiate*) keep on changing into multiple situations (*svabhāva-guṇa-mārgeṇa*) due to the interaction of the characteristics like Sattva, Rajas and Tamas within them in a very natural way.**

Stanza 8

*abhisandhāya yo himsām
dambhaṁ mātsaryam eva vā
saṁrambhī bhinna-dṛg bhāvaṁ
mayi kuryāt sa tāmasaḥ*

(*yaḥ*) **The person (*abhisandhāya*) who possesses within him the attitude (*himsām*) of violence, (*dambhaṁ*) pride, (*mātsaryam eva vā*) competitive approach or envy**

(kuryāt) and then shows (mayi bhāvam) his devotion unto Me with this mental position (samrambhī) with anger (bhinna-drg) and views everything as separate from Me, (saḥ) is a devotee (tāmasaḥ) classified as Tamasa Bhakta (the devotee immersed in ignorance).

Stanza 9

*viṣayān abhisandhāya
yaśa aiśvāryam eva vā
arcādāv arcayed yo mām
pṛthag-bhāvaḥ sa rājasah*

(yaḥ) The person (abhisandhāya) who possesses within him the desire (viṣayān) to have the worldly comforts, (yaśa) to acquire name and fame for himself, (aiśvāryam eva vā) and to have wholesomely all the prosperities for himself, (mām arcayet) and then worships Me (arcādau) through the various statues of deities (pṛthag-bhāvaḥ) keeping discriminatory mental approach, (saḥ) is a devotee (rājasah) classified as Rajasa Bhakta (the devotee immersed in the mode of passions and desires).

Stanza 10

*karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sātṭvikaḥ*

The person (uddiśya) whose aim (yaṣṭavyam iti vā) very clearly is the intention of worshipping the Almighty (karma-nirhāram) to mitigate the sins already done through his deeds (tad-arpaṇam vā) and to submit all those deeds (parasmin) unto that Almighty, (yajet) and offering worship

(prthag-bhāvah) with discriminative mental attitude, (sah) is a devotee (sāttvikah) classified as the Sattvika Bhakta (the devotee immersed in the mode of goodness).

Note: It has been said earlier that there are multitudes of Bhakti Yoga and because of the different mental attitudes of the devotee there are differences in the types of devotion. Continuing the explanation further there are two kinds of devotion - Saguna and Nirguna. Worshipping the statues of the deities with the service attitude in them is the devotion of Saguna. This can be classified in Tamasa, Rajasa and Sattvika. These can be further dissected into three each making them into nine kinds. Because of the mental inclination in violence, pride, and competition (envy) it is Tamasa; because of the mental inclination into materials, name and fame, and prosperities it is Rajasa; and because of the mental inclination into the mitigation of the sins, submitting the deeds unto the Almighty, and doing worship with these intentions it is Sattvika. Again, there are nine types of methods of worship through listening and praising the glories of the Almighty thus getting further diversified into that many numbers.

However, the devotion of Nirguna (Nirguna Bhakti) is only single. This concept is being explained through the following two stanzas.

Stanza 11

*mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau*

Stanza 12

*lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam*

*ahaituky avyavahitā
yā bhaktiḥ puruṣottame*

*(bhaktiḥ yā) That devotion (mad-guṇa-śruti-mātreṇa) which drives
one's heart into listening only to the glories of the
characteristics of Me alone,*

*(sarva-guhāśaye) that Me Who reside inherently in everything
and everywhere,*

(puruṣottame) and Who is the lone Supreme Being,

*(mayi) getting culminated unto Me (yathā) just like
(gaṅgāmbhasaḥ) the waters of the Ganges (ambudhau) get
assimilated with the waters of the ocean,*

*(avicchinnā) is the actual devotion which is consistent without
any gaps, (ahaitukī) through which the devotee does not expect
any benefits by such acts of devotion,*

*(avyavahitā) and does not have any discriminatory outlook
(mano-gatiḥ) at any time within his heart,*

*(nirguṇasya) is the true devotion which goes beyond all the
boundaries of any specifics,*

*(udāhṛtam) and is being understood as an example
(lakṣaṇam hi) of the form of (bhakti-yogasya) real Bhakti Yoga.*

Note : Through the following stanza the attitude of absolute selflessness by not expecting any return out of the pure devotion by the devotees who come under the classification of Nirguna Bhakti is being established.

Stanza 13

*sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na gr̥hṇanti
vinā mat-sevanaṁ janāḥ*

(janāḥ) These devotees (Nirguna devotees) (na gr̥hṇanti) do not accept for themselves, (dīyamānaṁ api) despite being offered benevolently (mayā) by Me, (sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam) such deliverances or Moksha, such as habitation in the world of the demigods, prosperities equivalent to that of the divine beings, being in closeness with the divine, form and shape equal to that of the Bhagwan and so on, (vinā) except (mat-sevanaṁ) the offering of their total devotional service unto Me. (uta) Is there any need, therefore, to say specifically that such devotees do not desire any other thing?

Note : When such devotees do not even wish to have deliverance or Moksha why do they worship at all? Through the following stanza it is stated that such devotees strongly feel that the fruit of devotional service unto the Supreme Almighty is the devotion itself and nothing else.

Stanza 14

*sa eṣa bhakti-yogākhyā
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇaṁ
mad-bhāvāyopapadyate*

(saḥ eṣaḥ) This kind of (bhakti-yogākhyā) Bhakti Yoga (Nirguna Bhakti) (yena) through which (upapadyate) one is able to realize (mad-bhāvāyā) the Brahman known as the inner consciousness (ativrajya) surpassing (tri-guṇaṁ) all the three characteristics (of Sattva, Rajas and Tamas) (udāhṛtaḥ) is being considered

without any doubt (ātyantika) as the farthest beneficial end of the devotional service.

Note: Through the following five stanzas the principles and characteristics of the Nirguna and Nishkama devotional service are being explained.

Stanza 15

*niṣevitenānimittena
sva-dharmeṇa mahīyasā
kriyā-yogena śastena
nātihimsreṇa nityaśaḥ*

Stanza 16

*mad-dhiṣṇya-darśana-sparśa-
pūjā-stuty-abhivandanaiḥ
bhūteṣu mad-bhāvanayā
sattvenāsaṅgmena ca*

Stanza 17

*mahatām bahu-mānena
dīnānām anukampayā
maitryā caivātma-tulyeṣu
yamena niyamena ca*

Stanza 18

*ādhyātmikānuśravaṇān
nāma-saṅkīrtanāc ca me
ārjavenārya-saṅgena
nirahaṅkriyayā tathā*

Stanza 19

*mad-dharmaṇo guṇair etaiḥ
parisaṁśuddha āśayaḥ
puruṣasyāñjasābhyeti
śruta-mātra-guṇaṁ hi mām*

(niṣevitena) By observing in the appropriate and right manner, (sva-dharmaṇa) one's own prescribed duties, (animittena) without expecting any fruitive results out of such deeds and actions,

(kriyā-yogena) by undertaking the prescribed methods of worship (śastena) which are very auspicious, (mahīyasā) supreme as far as the care and attention to such worships go, (nātihimsreṇa) and which have absolutely no trace of even the slightest violence,

(nityaśaḥ) by regularly (mad-dhiṣṇya-darśana-sparśa-pūjā-stuty-abhivandanaiḥ) visiting and having look at My statues, touching them, paying obeisances to Me through them, worshipping Me, praising My glories, and in such other manner etc.,

(mad-bhāvanayā) by having the constant feeling within oneself that I am inherently present (bhūteṣu) in all the living beings,

(sattvena ca) by inculcating the feeling of goodness (asaṅgmena) and at the same time not having the desires for the worldly comforts and materials,

(bahu-mānena) by showing due respect (mahatām) to the elders,

(anukampayā) by showing due compassion (dīnānām) to the suffering people,

**(maitryā ca) by showing friendly attitude towards the people
(ātma-tulyeṣu) who are equal or at par with one's own way of life**

**(ādhyātmikānuśravaṇāt) by constantly listening to the principles of
self realization (yamena) along with due control of one's senses
(niyamena ca) and by observing the prescribed rightful ways of
life,**

(me nāma-saṅkīrtanāt) by reciting My names constantly,

(ārjavena) by having plain hearted approach,

**(ārya-saṅgena) by having the association of saintly natured
persons,**

**(tathā) in this manner, (nirahaṅkriyayā ca) by not having the
imposition of "I" "me" and "myself" feeling either on his body or
sense organs,**

**(guṇaiḥ) and through such other qualities (etaiḥ) similar to the
above all,**

**(āśayaḥ) when the consciousness (puruṣasya) of such a person,
(mad-dharmaṇaḥ) who strictly follows the righteous deeds as
prescribed by the Bhagavan, (paraśaiśuddhaḥ) becomes very
pure completely,**

**(abhyeti) and obtains (mām hi) Me definitely (āñjasābhyeti) very
easily (śruta-mātra-guṇam) due to only the continued listening of
My glories and pastimes.**

Note: Through the following stanza it is being explained with
example as to how to reach up to Him very easily.

Stanza 20

*yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evaṁ yoga-rataṁ ceta
ātmānam avikāri yat*

(yathā gandhaḥ) The manner in which the smell (or aroma of anything) (āśayāt) leaves its source, (vāta-rathaḥ) travels through the air (ghrāṇam āvṛṅkte) to reach upto the sense organ of smell and gets mingled with the sense, (evaṁ) in the same manner the consciousness of a person (yoga-rataṁ) which is fully involved and immersed in the devotion to the Almighty (which has attained the ultimate of the Yogic principles) (yat cetaḥ) and such consciousness (avikāri) which is not subject to any further changes, (ātmānam) reach upto the Supreme Conscious Being (Brahman) (āvṛṅkte) and becomes one with Him.

Note: The consciousness of a person become pure only when one turns himself wholesomely and totally towards the Supreme Being. In order to make this point clear, it is being explained through the following seven stanzas that only just worshipping the various statues of the deities turns out to be substandard in the absence of the former situation of total identification of the consciousness with the Supreme.

Stanza 21

*ahaṁ sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajñāya mām martyaḥ
kurute 'rcā-vidāmbanam*

(bhūtātmā) I, being inherently present in each and every living and nonliving being, (ahaṁ sadā) am the One Who is always

**(āvasthitaḥ) inherently and consistently situated
(sarveṣu bhūteṣu) in all those beings. (martyaḥ) There are some
humans (avajñāya) who disregard (tam mām) such principle that
is Me, (kurute) and perform (arcā-vidāmbanam) the routine
worship of only the statues of the deities.**

Stanza 22

**yo mām sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcām bhajate maudhyād
bhasmany eva juhōti saḥ**

**(yaḥ) When a person, (maudhyād) due to his ignorance, (hitvā)
discards Me (santam mām) Who is situated (ātmānam) as the
inherent consciousness (sarveṣu) in all (bhūteṣu) the living and
non living beings, (īśvaram) and Who is the Controller of each
and everything, (bhajate) and offers obeisance to only the
statues of the deities, (saḥ) such of his actions (juhōti) are equal
to that of offerings made (bhasmani eva) into the ashes (and not
into the fire).**

Stanza 23

**dviṣataḥ para-kāye mām
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati**

**(manaḥ) The mind of such a person (na ṛcchati) cannot attain
(śāntim) calmness or peace (dviṣataḥ) when he shows anger or
aggressiveness (para-kāye) to other bodies (mām) in which I am
situated, (māninaḥ) when he takes pride of himself,
(bhinna-darśinaḥ) when he views discriminatively about other**

**beings, (*baddha-vairasya*) and when he shows enmity (*bhūteṣu*)
towards other living forms.**

Stanza 24

*aham uccāvacaḥ dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyām
bhūta-grāmāvamāninaḥ*

**(*anaghe*) Hey the most pious woman! (*arcitaḥ*) Despite being
offered in the form of worship (*uccāvacaḥ*) various kinds of
(*dravyaiḥ*) offerings (materials) (*utpannayā*) and through them (*kriyayā*)
conducting different forms of obeisances (*arcāyām*) upon
the statues of the deities, (*aham*) I (*tuṣye na eva*) do not bestow
My blessings even a little (*bhūta-grāmāvamāninaḥ*) to such a
person who does these forms of worships while disregarding
the other living entities (in which I am equally and at all times
present).**

**Note: Then is it meaningless to worship the statues of the deities?
Though the following stanza it is being explained that it is not so.**

Stanza 25

*arcādāv arcayet tāvad
īśvaraṁ mām sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam*

**(*yāvat*) Till such time (*na veda*) a person does not understand
and perceive (*sva-hṛdi*) in his heart (*avasthitam*) the existence of
Me (*sarva-bhūteṣu*) in all the beings, (*tāvat*) upto that period of
time (*arcayet*) he can continue his performance of worship**

**(īśvaraṁ mām) upon Me, Who is the Controller of everything,
(arcādau) through the worshipping of statues of the deities
(sva-karma-kṛt) by properly conducting his rightful deeds.**

Stanza 26

*ātmanaś ca parasyāpi
yaḥ karoty antarodaram
tasya bhinna-drśo mṛtyur
vidadhe bhayam ulbaṇam*

**(yaḥ) When a person (karoti) considers (aram ut) even the
slightest (antarā) difference (ātmanaḥ ca) between him
(parasya api) and others, (mṛtyur) I being the Kaala Swarupa, the
eternal time factor, (vidadhe) tend to cause (ulbaṇam) the fiercest
(bhayam) fear (tasya) within such a person (bhinna-drśaḥ) who
has the discriminative mentality.**

Stanza 27

*atha mām sarva-bhūteṣu
bhūtātmānaṁ kṛtālayam
arhayed dāna-mānābhyām
maitryābhinnena cakṣuṣā*

**(atha) Therefore, (arhayet) one should worship (mām) Me,
(bhūtātmānaṁ) Who is inherent in all the beings (kṛtālayam) and
Who is stationed (sarva-bhūteṣu) in all the living and nonliving
entities, (dāna-mānābhyām) with due respect and appropriate
offerings (maitryā) and also with pure heart without having
(cakṣuṣā) the perception (abhinnena) of any discriminative
thinking.**

**Note: With a view to give advice as to the appropriate manner in
which due respect and proper offerings have to be made as**

mentioned in Stanza 27, Kapila Bhagavan explains through the following six and half stanzas, the degree of development of the consciousness and its respective comparison among the various categories of life forms.

Stanza 28

*jīvāḥ śreṣṭhā hy ajīvānām
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sa-cittāḥ pravarāś
tataś cendriya-vṛttayaḥ*

(śubhe) Hey the most pious woman! (jīvāḥ) The living entities (śreṣṭhā hi) are definitely superior (ajīvānām) to the non living objects. (tataḥ) Among the living entities, (prāṇa-bhṛtaḥ) the ones which can be seen having life are more superior. (tataḥ) Still superior are those living entities (sa-cittāḥ) which have consciousness. (tataḥ ca) Among them (indriya-vṛttayaḥ) the ones having sense perception (pravarāḥ) are much more superior in degree.

Stanz 29

*tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ*

(tatra api) Here also, (sparśa-vedibhyaḥ) as compared to the living entities like trees which perceive matters through the sense organ of touch, (rasa-vedinaḥ) those capable of perceiving taste (like fish) (pravarāḥ) are superior. (tebhyaḥ) In relation to them, (gandha-vidaḥ) those living entities like bees which are capable of perceiving through the sense of smell (śreṣṭhāḥ)

are more superior. (śabda-vidah) The serpents which are capable of perceiving through the sense organ of sound (varāḥ) are still greater (tataḥ) than them.

Stanza 30

*rūpa-bheda-vidas tatra
tataś cobhayato-dataḥ
teṣāṁ bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt*

(tatra) Still ahead of them (rūpa-bheda-vidah) in greatness are those living entities like the crows etc. which can perceive distinctively about the forms and shapes. (tataḥ ca) Further still (ubhayato-dataḥ) in greatness are those living entities which have both the upper and lower sets of teeth. (teṣāṁ) Further still (bahu-padāḥ) in greatness are those living entities which have very many legs. (tataḥ) Again ahead of them (catuṣ-pādaḥ) in superiority are those living entities which have four legs. (tataḥ) Still greater as compared to all other beings (dvi-pāt) are the humans who have two legs.

Stanza 31

*tato varṇāś ca catvāras
teṣāṁ brāhmaṇa uttamah
brāhmaṇeṣy api veda-jñō
hy artha-jñō 'bhyadhikas tataḥ*

(tataḥ ca) Even in this group of humans, (catvāraḥ varṇāḥ) the four categories like Brahmana etc. (Brahmana, Kshatriya, Vaisya and Sudra) are superior. (teṣāṁ) Among them (brāhmaṇaḥ) the Brahmana (uttamah) is the best. (brāhmaṇeṣu api) Even within the Brahmanas, (veda-jñāḥ) those who know the Vedas are still the best. (tataḥ hi) Among those Brahmins who have acquired the required knowledge of the Vedas, (artha-jñāḥ) those who have

grasped the inner contents of the Vedas (*adhikah*) are the most special.

Stanza 32

*artha-jñāt saṁśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanah*

(*saṁśaya-cchettā*) The Vedic scholar who has achieved such a stage of matured understanding and can properly clear the doubts in the minds of others about the Vedas (*śreyān*) is still better than the (*artha-jñāt*) person who has understood the inherent meanings of the Vedas.

(*tataḥ*) As compared to the above person, (*sva-karma-kṛt*) still better is the person who consciously does his own prescribed duties in the appropriate manner.

(*tataḥ*) Still better ahead of these two (as mentioned above) (*bhūyān*) as the greatest (*ātmanah dharmam*) is the person who does all his actions and deeds (*adogdhā*) without expecting any fruitive results out of such actions and deeds (*mukta-saṅgaḥ*) and who is liberated from the worldly material desires.

Stanza 33

*tasmān mayy arpitāśeṣa-
kriyārthātmā nirantarah
mayy arpitātmanah puṁso
mayi sannyasta-karmanah
na paśyāmi paraṁ bhūtam*

akartuḥ sama-darśanāt

(tasmāt) Still further ahead of the person who is liberated from the material desires (as mentioned above) (śreṣṭhāḥ) is the person who is the greatest of all (nirantaraḥ) and known as the greatest devotee of Mine, constantly and without any gap firmly rooted unto Me and views everything without any discriminative thoughts, (mayy arpitāśeṣa-kriyārthātmā) who submits himself unto Me together with his body and soul and carries on his activities keeping Me only in his mind.

(na paśyāmi) I do not see at all any other (bhūtam) person (param) other than such a devotee (puṁsaḥ) as the greatest (arpitātmanaḥ) who has totally surrendered (mayi) unto Me, (sannyasta-karmaṇaḥ) who has surrendered all his actions and deeds (mayi) unto Me, (akartuḥ) and who takes no pride in doing such actions and deeds, (sama-darśanāt) and who has achieved the perfect equilibrium of mind with the outlook of seeing Me in everything and seeing everything in Me.

Stanza 34

*manasaitāni bhūtāni
praṇamed bahu-mānayan
īśvaro jīva-kalayā
praviṣṭo bhagavān iti*

(iti) Such greatest devotee of Mine knows very well that (īśvaraḥ) the Supreme Being, (bhagavān) who is the reservoir of all the knowledge and qualities, (praviṣṭaḥ) is inherently present in all the beings (jīva-kalayā) with My own expansion of varied potencies. (bahu-mānayan) He thus offers due respect (praṇamet) and pays his obeisance to that Supreme Being (manasā) from the core of his heart (bhūtāni) viewing Him through all

the living beings (etāni) as explained above with equanimity of mind.

Note: Through the following stanza it is being concluded about the Bhakti Yoga and also about the earlier explained Ashtanga Yoga (previous chapter).

Stanza 35

***bhakti-yogaś ca yogaś ca
mayā mānavy udīritah
yayor ekatareṇaiva
puruṣaḥ puruṣam vrajet***

(mānavi) Hey the daughter of the emperor Manu! (mayā) I have already (udīritah) explained about the concepts of (bhakti-yogaḥ ca) the Bhakti Yoga (yogaḥ ca) and also the Ashtanga Yoga. (yayoh) Out of these two Yogic methods, (ekatareṇa eva) through any one of them, (puruṣaḥ) the life form (vrajet) can get the attainment (puruṣam) of the Supreme Brahman.

Note: Now it is being explained about the life form's existence in the world and the characteristics of the flow of the eternal time factor (the Kaala Swarupa).

Stanza 36

***etad bhagavato rūpam
brahmaṇaḥ paramātmanaḥ
param pradhānam puruṣam
daivam karma-viçeṣṭitam***

(etat rūpam) This form and shape of the Supreme Being, (brahmaṇaḥ) which is known as the Brahman, (paramātmanaḥ)

or Paramatma, (bhagavataḥ) or Bhagavan, (pradhānam) which is the inherent principle within the Nature, (puruṣam) which is also the single Supreme Soul known as the Puruṣa, (param) is beyond all boundaries, (karma-viceṣṭitam daivam) and is the divine power responsible for the encouragement of actions and deeds by the individual living beings.

Note: The meaning conveyed through the above stanza is that because of the encouragement of the divine power, the living beings undertake various types of deeds and actions and thereby they attain different kinds of worldly existence as a consequence of such actions and deeds.

Stanza 37

*rūpa-bhedāspadam divyam
kāla ity abhidhīyate
bhūtānām mahad-ādīnām
yato bhinna-drśām bhayam*

(eta deva) This form of the Supreme Being (rūpa-bhedāspadam) is the cause factor for the transformations in the material contents, (divyam) has wonderful divine potencies, (abhidhīyate) and is being explained as (kāla iti) the form of the flow of the eternal time factor (Kaala Swarupa).

(bhūtānām) Those individual living entities who thrive in taking pride upon themselves (mahad-ādīnām) because of the factors of Mahat principle etc., (bhinna-drśām) and who see everything around with discrimination, (bhayam) get into the fear of death (yataḥ) through this form of the Kaala Swarupa .

Stanza 38

yo 'ntaḥ praviśya bhūtāni

*bhūtair atty akhilāśrayaḥ
sa viṣṇv-ākhyo 'dhiyajño 'sau
kālaḥ kalayatām prabhuḥ*

(yaḥ) That Supreme Being, (akhilāśrayaḥ) who is the very source of everything, (antaḥ praviśya) has entered into each and everything, (atti) and ensures annihilation of (bhūtāni) all the materials (bhūtaiḥ) through the very same materials. (saḥ) Such is that Supreme Being (prabhuḥ) Who is the Supreme Commander (kalayatām) among all Divine Beings (asau kālaḥ) and is the Kaala Swarupa, (viṣṇv-ākhyāḥ) and Who is known in the name of Vishnu (adhiyajñaḥ) and is the Lord of all the Yagnas (all the sacrifices offered through various methods of Yagnas reach up to Him alone).

Stanza 39

*na cāśya kaścid dayito
na dveṣyo na ca bāndhavaḥ
āviśaty apramatto 'sau
pramattām janam anta-kṛt*

(kaścit) None is (dayitaḥ na) a friend (aśya) of this Supreme Being known as the Controller (Kaala Swarupa) of the eternal time factor; (dveṣyaḥ ca na) and none is an enemy to Him; (bāndhavaḥ ca na) and none is His relative. (asau) This Supreme Being representing as the Kaala Swarupa, (anta-kṛt) without any discrimination, (apramattaḥ) and without any flaw in executing His prescribed rules and regulations, (āviśati) gets hold of (janam) the persons (pramattām) who go against His prescribed rules and regulations.

Stanza 40

yad-bhayād vāti vāto 'yam

*sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bha-gaṇo bhāti yad-bhayāt*

(yad-bhayāt) It is out of the fear of this Supreme Being, (ayam vātaḥ) this wind (vāti) blows, (yad-bhayāt) and because of the fear of Him (sūryaḥ tapati) the Sun shines, (yad-bhayāt) and because of the fear of Him (devaḥ) Lord Indra (varṣate) showers rains, (yad-bhayāt) and because of the fear of Him (bha-gaṇaḥ) the stars (bhāti) twinkle and shine.

Stanza 41

*yad vanaspatayo bhītā
latāś cauṣadhibhiḥ saha
sve sve kāle 'bhigrhṇanti
puṣpāṇi ca phalāni ca*

(bhītāḥ) It is again because of the fear (yat) of that Supreme Being, (vanaspatayaḥ) the gigantic trees, (latāḥ ca) the creepers, (oṣadhibhiḥ) and all types of plants and trees (saha) together, (sve sve) according to their respective suitability (kāle) of climatic conditions (puṣpāṇi ca) bear out the flowers (phalāni ca) and fruits.

Stanza 42

*sravanti sarito bhītā
notsarpaty udadhir yataḥ
agnir indhe sa-giribhir
bhūr na majjati yad-bhayāt*

(bhītāḥ) It is again because of the fear (yataḥ) of the Supreme Being, (saritaḥ) the rivers (sravanti) flow, (udadhiḥ) the oceans (na utsarpaty) do not overflow their shores, (agniḥ indhe) the fire

burns, (*yad-bhayāt*) and again it is because of the fear of Him (*bhūḥ na majjati*) the earth does not sink (*sa-giribhiḥ*) along with the mountains.

Stanza 43

*nabho dadāti śvasatām
padam yan-niyamād adaḥ
lokaṁ sva-dehaṁ tanute
mahān saptabhir āvṛtam*

(*yan-niyamāt*) It is again because of the instructions of this Supreme Being (*adaḥ nabhaḥ*) this sky (*dadāti*) provides (*padam*) the source of sustenance of breathing (*śvasatām*) for those living beings breathing the air. Also (*mahān*) the principle of Mahat Tattva (*tanute*) expands into (*lokaṁ*) this Universe (*āvṛtam*) covering (*sva-dehaṁ*) its own body (*saptabhiḥ*) with the seven material elements.

Stanza 44

*guṇābhimānino devāḥ
sargādiṣy asya yad-bhayāt
vartante ’nuyugaṁ yeṣām
vaśa etac carācaram*

(*yeṣām*) It is under His (*vaśe*) total control (*carācaram*) the entire moving and non moving living beings (*etat*) thrive and live.

(*devāḥ*) Even the controllers like the three divine forms (Brahma, Vishnu and Shiva) (*guṇābhimāninaḥ*) who control the characteristics like Sattva etc., (*vartante*) conduct and carry out (*anuyugaṁ*) repeatedly (*sargādiṣu*) the deeds of creation, sustenance and annihilation (*asya*) of this universe. (*yad-bhayāt*) because of the fear of this Supreme Being,

Stanza 45

*so 'nanto 'nta-karah kālo
'nādir ādi-kṛd avyayah
janam janena janayan
mārayan mr̥tyunāntakam*

(saḥ kālah) That Supreme Being Who is the form of the flow of eternal time factor (Kaala Swarupa), (janayan) Who ensures creation of (janam) the life forms (janena) through the life itself, (mārayan) and Who destroys even (antakam) the Lord of Death (mr̥tyunā) through the death itself, (anādiḥ) has no beginning, (anantaḥ) has no end, (avyayah) is not subject to any transformations, (ādi-kṛt) is the creator (anta-karah) and also the destroyer.

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

Har i Om