

# **SRIMAD BHAGAVATAM**

## **CHAPTER 32, VOLUME 3**

### **THE ATTAINMENT OF VARIOUS PATHS BY THE LIFE FORMS AND THE PITFALLS OF THE KARMA MARGA AND THE UPLIFT THROUGH THE BHAKTI MARGA**

#### **PREFACE**

*Kapila Bhagwan, through this chapter 32 of volume 3, is explaining to His mother (and thereby to all those interested) as to how the human beings fall prey to the material attractions resulting in their taking births again and again. If all the actions and deeds are not carried out without surrendering them to the Supreme Being the consequences of such actions follow them leading to rebirths. Even Lord Brahma is no exception for this principle. That being so what to talk about ordinary human beings! He also goes on to explain as to who are and who are not eligible to even listen to these good advices. Only the constant practice of total devotion towards the Supreme Being is the method by which one can gradually progress towards the stage of withdrawal from the material attractions.*

---o0o---

***Note:** Through the previous chapters, the attainment of paths by the life forms indulging in sinful activities have been explained. In this chapter, through the first four stanzas, the attainment of paths by the life forms who indulge in the Karma Marga are being explained.*

*Stanza 1*

*atha yo gṛha-medhīyān  
dharmān evāvasan gṛhe  
kāmam artham ca dharmān svān  
dogdhi bhūyaḥ piparti tān*

### **Stanza 2**

*sa cāpi bhagavad-dharmāt  
kāma-mūḍhaḥ parān-mukhaḥ  
yajate kratubhir devān  
pitṛiṃś ca śraddhayānvitah*

**( kapila uvāca ) Shri Kapila Bhagavan explains to His mother  
Devahuti:**

**( atha yaḥ ) Now, (let us examine about) the person ( gṛhe eva ) who  
is seated at his home itself ( āvasan ) and conducts ( dharmān ) the  
deeds and actions ( gṛha-medhīyān ) suitable to the household life,  
( dogdhi ) with the intention of deriving fulfilment ( kāmam ) of his  
desires ( artham ca ) and material prosperities ( svān dharmān ) by  
such of his actions , ( bhūyaḥ tān ) and again and again ( piparti )  
repeats them for further fulfilment.**

**( saḥ api ) He is ( kāma-mūḍhaḥ ) so blinded with such desires of  
material benefits, ( parān-mukhaḥ ) that he moves away from  
( bhagavad-dharmāt ) doing the righteous deeds of worship  
towards the Supreme Almighty, ( anvitah ) but with ( śraddhayā )  
utmost attention and care, ( yajate ) worships ( devān ) the  
demigods ( pitṛiṃś ca ) and the forefathers ( kratubhiḥ ) through the  
religious rituals.**

### **Stanza 3**

*tac-chraddhayākrānta-matiḥ*

*pitṛ-deva-vrataḥ pumān  
gatvā cāndramasaṁ lokān  
soma-pāḥ punar eṣyati*

**( pumān ) This person ( akrānta-matiḥ ) is so much engrossed in his thoughts ( tat- śraddhayā ) due to his constant attention towards conducting the religious rituals ( pitṛ-deva-vrataḥ ) with the purpose of getting material well being and observing his ritualistic worship towards forefathers and demigods, ( lokān gatvā ) and reaches the world ( cāndramasaṁ ) relating to the moon, ( soma-pāḥ ) drinks the soma, ( punaḥ eṣyati ) and returns again.**

#### **Stanza 4**

*yadā cāhīndra-śayyāyām  
śete 'nantāsano hariḥ  
tadā lokā layaṁ yānti  
ta ete gṛha-medhinām*

**( yadā ca ) When ( hariḥ ) Shri Narayana, ( nantāsanaḥ ) seated on the Ananta Śeṣa, ( śete ) lies down ( āhīndra-śayyāyām ) on Ananta Śeṣa, which is His bed, ( tadā ) at that period of time, ( te ) all of ( ete lokāḥ ) such worlds ( gṛha-medhinām ) belonging to the householders ( layaṁ yānti ) attain the stage of dissolution.**

**Note: Those persons who worship only the demigods through their ritualistic deeds reach the worlds like the moon which themselves are not permanent.**

**However, those persons who follow the righteous paths of the Bhagavan, attain the Bhagavan Himself and they get permanent liberation. This is being explained through the following three stanzas.**

### **Stanza 5**

*ye sva-dharmān na duhyanti  
dhīrāḥ kāmārtha-hetave  
niḥsaṅgā nyasta-karmāṇaḥ  
praśāntāḥ śuddha-cetasāḥ*

### **Stanza 6**

*nivṛtti-dharma-niratā  
nirmamā nirahaṅkṛtāḥ  
sva-dharmākhyena sattvena  
pariśuddhena cetasā*

### **Stanza 7**

*sūrya-dvāreṇa te yānti  
puruṣaṁ viśvato-mukham  
parāvareśaṁ prakṛtim  
asyotpatty-anta-bhāvanam*

**( ye ) Those persons who:**

**( dhīrāḥ ) are firm and clear in their thinking,**

**( niḥsaṅgā ) do not have attachment to the worldly attractions,**

**( nyasta-karmāṇaḥ ) always conduct their deeds and actions  
submitting them to the Supreme Being,**

**( śuddha-cetasāḥ ) are pure hearted,**

**( praśāntāḥ ) have achieved the ability to control their minds,**

**( *nivṛtti-dharma-niratāḥ* ) are interested in the path leading to their liberation,**

**( *nirmamāḥ* ) do not have the thinking of selfishness,**

**( *nirahaṅkṛtāḥ* ) do not have the feeling of “I” “Me” and “Myself”,**

**( *na* ) do not carry out ( *sva-dharmān* ) their actions and deeds ( *duhyanti* ) only for the purpose of attaining material desires and economic benefits,**

**( *te* ) such persons, ( *sattvena* ) with their characteristic of Sattva, ( *sva-dharmākhyena* ) which is their own way of life, ( *pariśuddhena* ) with their absolutely pure ( *cetasā* ) heart,**

**( *yānti* ) attains ( *puruṣaṁ* ) that Supreme Being ( *sūrya-dvāreṇa* ) through the path of the Sun,**

**( *viśvato-mukham* ) such Supreme Being Who is present with His full potency everywhere,**

**( *parāvareśaṁ* ) Who is the Controller of everything,**

**( *utpatty-anta-bhāvanam* ) Who is the cause factor for the origin, sustenance and dissolution ( *asya* ) of this universe,**

**( *prakṛtim* ) and Who is the cause factor for this material Nature.**

**Note: Through the following three stanzas it is being explained that those persons who worship Him as the source of everything (Hiranyagarbha) keeping in their mind that He is the Supreme Almighty, attains deliverance in a gradual manner.**

### **Stanza 8**

*dvi-parārdhāvasāne yaḥ  
pralayo brahmaṇas tu te  
tāvad adhyāsate lokam  
parasya para-cintakāḥ*

**( te ) Those persons ( para-cintakāḥ ) who worship that source of everything ( the Hiraṇyagarbha ) viewing Him as the Supreme Almighty ( tāvad ) till such time ( yaḥ pralayaḥ ) the dissolution takes place ( dvi-parārdhāvasāne ) at the end of the dvi-parārdha ( brahmaṇaḥ tu ) of Lord Brahma ( lifetime of Lord Brahma ), ( adhyāsate ) such persons attain ( lokam ) the world ( parasya ) of Hiraṇyagarbha.**

### **Stanza 9**

*kṣmāmbho-'nalānila-viyan-mana-indriyārtha-  
bhūtādibhiḥ parivṛtam pratisañjihīrṣuḥ  
avyākṛtam viśati yarhi guṇa-trayātmā  
kālam parākhyam anubhūya paraḥ svayambhūḥ*

### **Stanza 10**

*evam paretya bhagavantam anupraviṣṭā  
ye yogino jīta-marun-manaso virāgāḥ  
tenaiva sākam amṛtam puruṣam purāṇam  
brahma pradhānam upayānti agatābhimānāḥ*

**( viśati yarhi ) When at the time of entering into ( avyākṛtam ) the formless/changeless form,**

**( anubhūya ) after experiencing ( kālam ) the entire period ( parākhyam ) known as the dvi-parārdha ( guṇa-trayātmā ) with all the three modes ( Sattva, Rajas and Tamas ),**

**( paraḥ ) the all powerful ( svayambhūḥ ) Lord Brahma  
( pratisañjihīṛṣuḥ ) desires to dissolve ( parivṛtam ) this vast  
universe**

**( kṣmāmbho-'nalānila-viyan-mana-indriyārtha-bhūtādibhiḥ ) consisting of  
the earth, water, fire, air, space, mind, sense organs, and the  
sense objects, the principle of Ahamkara etc.,**

**( paretya ) those persons, after leaving this world ( anupaviṣṭāḥ )  
enter ( bhagavantam ) into the Hiraṇyagarbha ( evam ) in this  
manner,**

**( jīta-marun-manash ) who have won over their actions of life and  
mind,**

**( virāgāḥ ) and who have disassociated from the worldly  
interests,**

**( ye ) and such ( yoginaḥ ) yogis whosoever they are,**

**( sākam eva ) only ( tena ) along with Lord Brahma ( upayānti )  
attain ( brahma ) that Supreme Principle of Brahman,**

**( amṛtam ) which is the ultimate bliss, ( purāṇam ) which has no  
beginning, ( puruṣam ) which is the form of Supreme  
Consciousness, ( pradhānam ) and which is the most supreme.**

**( agatābhimānāḥ ) Such persons retain their self consciousness  
even at that stage.**

**Note:** Those persons who worship the Supreme Almighty do not succumb to the deliverance in a gradual manner, but instantly merge with the Supreme. Kapila Bhagavan, therefore, advises His mother Devahuti that she should also worship only the Bhagavan.

**Stanza 11**

*atha taṁ sarva-bhūtānāṁ  
hṛt-padmeṣu kṛtālayam  
śrutānubhāvaṁ śaraṇaṁ  
vraja bhāvena bhāmini*

**( bhāmini ) Hey the woman of good conduct! ( atha ) Therefore, ( śaraṇaṁ vraja ) please surrender ( bhāvena ) with total love and devotion ( taṁ ) unto that Supreme Being ( kṛtālayam ) who is positioned ( hṛt-padmeṣu ) within the lotus hearts ( sarva-bhūtānāṁ ) of each and every being, ( śrutānubhāvaṁ ) and whose glories are really great.**

**Note: When the worship is done with the divided mind there is rebirth even to Lord Brahma and others. This is being explained through the following four stanzas.**

### **Stanza 12**

*ādyah sthira-carāṇāṁ yo  
veda-garbhaḥ sahaśibhiḥ  
yogeśvaraiḥ kumārādyaiḥ  
siddhair yoga-pravartakaiḥ*

### **Stanza 13**

*bheda-drṣṭyābhimānena  
niḥsaṅgenāpi karmaṇā  
kartrtvāt saḡaṇaṁ brahma  
puruṣaṁ puruṣarṣabham*

## Stanza 14

*sa saṁsṛtya punaḥ kāle  
kāleneśvara-mūrtinā  
jāte guṇa-vyatikare  
yathā-pūrvam prajāyate*

**( saḥ ) Even when that ( yaḥ veda-garbhah ) Lord Brahma, ( ādyah ) who is the first cause factor ( sthira-carāṇām ) for the development of the bodies of the moving and non moving beings,**

**conducts His activities ( ṛṣibhiḥ ) together with such saints like Marichi etc., ( yogeśvaraiḥ ) the greatest yogis ( kumārādyaiḥ ) like Sanaka saints, ( siddhaiḥ saḥ ) and also together with the greatest yogis ( yoga-pravartakaiḥ ) who have achieved the highest pinnacles in the yogic methods,**

**( niḥsaṅgena ) without any self interest/or pride ( karmaṇā ) attached to such activities,**

**( bheda-drṣṭyā ) but still, due to the distinctive/divisive outlook ( kartrtvāt ) because of undertaking such creation activities, ( ābhimānena ) develop some degree of pride about his creation.**

**Even that Lord Brahma (in the above circumstances), ( saṁsṛtya ) though attain that Supreme Being, ( puruṣarṣabham ) Who is the Controller of all the beings, ( puruṣam ) Who is the effulgent consciousness in every being, ( saguṇam ) Who is full of good qualities, ( brahma ) and Who is the Brahman,**

**( prajāyate ) is born ( punaḥ kāle ) again during the next creation ( yathā-pūrvam ) just as before ( guṇa-vyatikare ) at the time of the processes of the next creation by transformation to the material nature ( jāte ) taking place ( kālena ) due to the power of**

***the flow of time ( īśvara-mūrtinā ) which also is the form of the Supreme Being.***

**Stanza 15**

***aiśvaryaṃ pārameṣṭhyaṃ ca  
te 'pi dharma-vinirmitam  
niṣevya punar āyānti  
guṇa-vyatikare sati***

***( te api ) Even those of them like Lord Brahma etc., ( niṣevya ) after experiencing ( pārameṣṭhyaṃ ca ) such great positions ( aiśvaryaṃ ) and prosperities, ( dharma-vinirmitam ) which came into contact with them because of their respective deeds and actions, ( punaḥ āyānti ) take rebirth ( guṇa-vyatikare sati ) when the creation work starts again due to the transformation of the creation principles.***

**Note: Now, through the following six stanzas, Kapila Bhagavan is condemning those persons who are only attached to the material interests.**

**Stanza 16**

***ye tv ihāsakta-manasaḥ  
karmasu śraddhayānvitāḥ  
kurvanty apratiśiddhāni  
nityāny api ca kṛtsnaśaḥ***

**Stanza 17**

***rajasā kuṅṭha-manasaḥ  
kāmatmāno 'jitendriyāḥ***

*pitṛn yajanty anudinaṁ  
grheṣv abhiratāśayāḥ*

### **Stanza 18**

*trai-vargikās te puruṣā  
vimukhā hari-medhasaḥ  
kathāyāṁ kathanīyoru-  
vikramasya madhudviṣaḥ*

### **Stanza 19**

*nūnaṁ daivena nihatā  
ye cācyuta-kathā-sudhām  
hitvā śrṅvanty asad-gāthāḥ  
purīṣam iva vid-bhujāḥ*

### **Stanza 20**

*dakṣiṇena pathāryamṇaḥ  
pitṛ-lokaṁ vrajanti te  
prajāṁ anu prajāyante  
śmaśānānta-kriyā-kṛtaḥ*

**( ye tu ) There are some people ( iha ) in this world, ( āsakta-manasaḥ ) who put their heart and soul ( karmasu ) into their actions and deeds, ( kurvanti ) and carry out their work ( śraddhayānvitāḥ ) with due care and attention, ( apratiṣiddhāni ) and without any fault, ( nityāny api ca ) and also do their daily routine like morning and evening prayers etc. ( kṛtsnaśaḥ ) without leaving any part out of them.**

**( rajasā ) However, due to the overwhelming Rajas principle in them, ( kuṅṭha-manasaḥ ) they lose their mental balance, ( kāmātmānḥ ) they think of the material benefits,**

*( ajitendriyāḥ ) they lose the control of their sense organs, ( abhiratāśayāḥ ) and they get too much inclined in their minds ( gṛheṣu ) towards the household activities, ( yajanty ) and they worship ( piṭṛn ) the demigods and the forefathers ( anudinam ) each and every day.*

*( te ) Such people ( vrajanti ) attain ( piṭṛ-lokaṁ ) the world of the forefathers, ( āryamaṇaḥ ) known as the world of the Lord of forefathers Aryama, ( dakṣiṇena pathā ) through the southern path (known as the Dhuma Marga).*

*( śmaśānānta-kriyā-kṛtaḥ ) After having conducted the rituals etc. till their cremation, ( prajāṁ anu prajāyante ) they take rebirth in the dynasty connected with their own progenies.*

*( ye ) Those people :*

*( trai-vargikāḥ ) who pay attention to only acquiring the material benefits,*

*( vimukhāḥ ) who turn away from ( kathāyām ) the stories and pastimes ( madhudviṣaḥ ) of Shri Hari,*

*( kathanīyora-vikramasya ) which are worth praising and which contain His great deeds, ( hari-medhasaḥ ) which bestow solutions to the worldly miseries through remembering Him,*

*( ye ca ) who ( hitvā ) leave aside ( acyuta-kathā-sudhām ) the stories of the Bhagavan,*

*( śṛṅvanty ) who listen and enjoy ( asad-gāthāḥ ) unworthy stories,*

*( viḍ-bhujāḥ ) just like the foul food eating persons ( purīṣam iva ) enjoy such food,*

**( te nūnaṁ ) all of them definitely ( nihatāḥ ) become spoilt ( daivena ) due to the consequential effects of their own deeds and actions.**

**Note:** It is being explained below as to how those, who had gone through the Dhuma Marga to the world of the forefathers, take rebirth.

### **Stanza 21**

*tatas te kṣīṇa-sukṛtāḥ  
punar lokam imaṁ sati  
patanti vivaśū devaiḥ  
sadyo vibhraṁśitodayāḥ*

**( sati ) Hey the most pious woman! ( tataḥ ) After reaching the world of the forefathers ( te kṣīṇa-sukṛtāḥ ) the results of their pious deeds get exhausted. ( sadyaḥ ) Immediately, ( devaiḥ ) due to the divine arrangement, ( vibhraṁśitodayāḥ ) they fall through the various worlds, ( vivaśāḥ ) and helplessly ( punaḥ ) once again ( patanti ) fall down ( imaṁ lokam ) on this earth.**

### **Stanza 22**

*tasmāt tvaṁ sarva-bhāvena  
bhajasva parameṣṭhinam  
tad-guṇāśrayayā bhaktyā  
bhajanīya-padāmbujam*

**( tasmāt tvaṁ ) Therefore, you ( Devahuti ) ( bhajasva ) please worship ( parameṣṭhinam ) that Supreme Almighty ( bhaktyā ) with total devotion ( sarva-bhāvena ) and with total inclination**

**( *tat-guṇāśrayayāḥ* ) towards His qualities ( *bhajanīya-padāmbujam* )  
and His lotus feet which are the most suitable ones for doing  
worship.**

**Note: Now it is being said below that if one sincerely worships that  
Supreme Almighty, one gets automatically the knowledge and the  
attitude of withdrawal from the worldly desires.**

### **Stanza 23**

*vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyam  
jñānam yad brahma-darśanam*

**( *prayojitaḥ* ) By progressively submitting oneself ( *bhakti-yogaḥ* )  
through devotion to ( *bhagavati* ) the Bhagavan ( *vāsudeve* ) Shri  
Vasudeva, ( *janayati* ) it generates ( *āśu* ) very easily ( *vairāgyam* )  
the attitude of withdrawal from the worldly desires and  
develops ( *jñānam yat* ) knowledge which helps in  
( *brahma-darśanam* ) the realization of Brahman from within.**

### **Stanza 24**

*yadāsya cittam artheṣu  
sameṣv indriya-vṛttibhiḥ  
na vigrhṇāti vaiṣamyam  
priyam apriyam ity uta*

### **Stanza 25**

*sa tadaivātmanātmānam  
niḥsaṅgam sama-darśanam  
heyopādeya-rahitam*

*ārūḍhaṁ padam īkṣate*

*( yadā ) When ( asya cittam ) the mind of such a devotee  
( na vigrhṇāti ) does not perceive differently ( vaiṣamyam ) the  
inequalities ( priyam uta apriyam iti ) like “this is dear to me; or  
this is not dear to me” ( indriya-vṛttibhiḥ ) through the activities of  
his sense organs ( artheṣu ) in the sense objects like the sound  
etc.,*

*( sameṣu ) which all are in fact ultimately a single form,*

*( tadā eva ) at that time itself ( saḥ ) that devotee ( niḥsaṅgam )  
becomes devoid of material attachment,*

*( heyopādeya-rahitam ) does not have the preference of either  
rejection or acceptance of anything,*

*( sama-darśanam ) his consciousness gets fully awakened and he  
sees everything with equanimity,*

*( ārūḍhaṁ ) he attains ( padam ) such a firm conviction that he  
himself is blissful,*

*( īkṣate ) and he realizes ( ātmānam ) that Supreme Being ( ātmanā )  
through his own self consciousness.*

**Note:** The principle of the equanimity of vision about the material objects is being explained below.

**Stanza 26**

*jñāna-mātram param brahma  
paramātmēśvaraḥ pumān  
dr̥śy-ādibhiḥ pṛthag bhāvair  
bhagavān eka īyate*

**( jñāna-mātram ) Though He is the Supreme Conscious Knowledge, ( param brahma ) He is also known as Param Brahman, ( paramātmā ) Paramatma, ( īśvaraḥ ) Ishwara ( pumān ) and Purusha. ( bhagavān ) This Supreme Being, ( ekaḥ ) Who is single (indivisible, omnipotent and omnipresent) ( īyate ) is being perceived in different forms ( pṛthag bhāvaiḥ ) because of the processes of understanding ( dr̥śy-ādibhiḥ ) of the seer and the seen.**

**Note: Because of the transformational changes the matters/subjects perceived by the sense organs appear differently. Since they are all the inherent forms of the Supreme Being one should understand that they are all equal.**

**The form of the Self Consciousness is the pure knowledge. This is always natural. However, to perceive this knowledge one should have the required experience, which is being explained through the following stanza.**

### **Stanza 27**

**etāvān eva yogena  
samagreṇa yoginaḥ  
yujyate 'bhimato hy artho  
yad asaṅgas tu kṛtsnaśaḥ**

**( etāvān eva ) The only thing ( yoginaḥ ) the yogi (the pure devotee) ( yujyate hi ) has to attain ( iha ) in this world ( abhimataḥ ) as the desired ( arthaḥ ) result ( samagreṇa ) through his total ( yogena ) devotional practices ( yat ) is that ( asaṅgaḥ tu ) he should develop detachment( kṛtsnaśaḥ ) from all the material objects.**

**Note:** For acquiring the right knowledge (for self realization) the hindrance which stands in the way is the attachment towards the material objects. Though this knowledge is ever permanent one has to remove the curtain of this attachment. Through the devotional service one has to put in the required effort to remove this curtain. The meaning conveyed here is that when this happens, the knowledge becomes effulgent.

If one has to discard the worldly matters for achieving this non attachment towards them how is it possible to disregard this world which is appearing in real terms before us? This is being explained below.

### **Stanza 28**

*jñānam ekaṁ parācīnair  
indriyair brahma nirguṇam  
avabhāty artha-rūpeṇa  
bhrāntyā śabdādi-dharminā*

**( brahma ) The principle of the Supreme Brahman, ( jñānam ) which is the form of conscious knowledge, ( ekaṁ ) which is non dual (single indivisible, omnipotent and omnipresent), ( nirguṇam ) and which is devoid of any characteristics, ( bhrāntyā ) due to the illusions ( indriyaiḥ ) of the sense organs ( parācīnaiḥ ) with different outward perception faculties, ( avabhāti ) appears ( artha-rūpeṇa ) in the forms and shapes of the material nature ( śabdādi-dharminā ) together with its characteristics of sound and other elements.**

### **Stanza 29**

*yathā mahān ahaṁ-rūpas  
tri-vṛt pañca-vidhaḥ svarāt  
ekādaśa-vidhas tasya*

*vapur aṇḍam jagad yataḥ*

**( yataḥ ) The manner in which ( yathā ) from Mahat principle various other characteristics manifest like ( mahān ) Mahat, ( ahaṁ-rūpaḥ ) the Ahamkara principle ( tri-vṛt ) with its three dimensional characteristics (Sattvik, Rajas and Tamas), ( pañca-vidhaḥ ) five material elements, ( ekādaśa-vidhaḥ ) eleven senses, ( svarāt ) and the form of life (the Supreme Consciousness), ( tathā avabhāti ) in the same manner these characteristics manifest in different forms and shapes ( tasya vapuḥ ) in the human body of life, ( aṇḍam ) just like the formation of the universe, ( jagat ) and also in similar manner in all the living and non living beings.**

**Note: When it is only the Supreme Conscious Knowledge which manifests into various material elements, how come that the ordinary human being does not understand about this? This doubt is being cleared through the following stanza.**

### **Stanza 30**

*etat vai śraddhayā bhaktyā  
yogābhyāsenā nityaśaḥ  
samāhitātmā niḥsaṅgo  
viraktyā paripaśyati*

**( etat paripaśyati ) The only one who can understand this ( samāhitātmā ) is the person who has the absolute control of his mind developed ( śraddhayā ) through proper attention, ( bhaktyā ) devotion, ( nityaśaḥ ) permanent ( yogābhyāsenā ) yogic practices, ( viraktyā ) and detachment ( niḥsaṅgaḥ vai ) and who has the mental state of aloofness from the material world.**

**Note: Through the following stanzas the summarised version of the Sankhya principles detailed till now are being mentioned.**

### Stanza 31

*ity etat kathitaṁ gurvi  
jñānaṁ tad brahma-darśanam  
yenānubuddhyate tattvaṁ  
prakṛteḥ puruṣasya ca*

**( gurvi ) Hey the most respectful mother! ( kathitaṁ ) I have explained to you ( iti etat ) in this manner ( tat jñānaṁ ) the philosophy of knowledge (Sankhya principles) ( yena ) through which ( anubuddhyate ) one can understand ( tattvaṁ ) the perception of reality ( prakṛteḥ ) of the Nature ( puruṣasya ca ) and the Purusha which helps one towards ( brahma-darśanam ) the self realization of the Supreme Brahman.**

**Note: The attainment of the Supreme Being is the ultimate result through this exercise of knowledge ( jñāna yoga ) just like the result through the Bhakti yoga. This is being explained below.**

### Stanza 32

*jñāna-yogaś ca man-niṣṭho  
nairguṇyo bhakti-lakṣaṇaḥ  
dvayor apy eka evārtho  
bhagavac-chabda-lakṣaṇaḥ*

**( jñāna-yogaḥ ) The jñāna yoga ( nairguṇyaḥ ) concerning the Brahman, Which has no characteristics, ( bhakti-lakṣaṇaḥ ca ) and also the Bhakti Yoga ( man-niṣṭhaḥ ) which is directed at Me, ( dvayor apy ) both of them ( arthaḥ ) endow the result of attainment of ( ekaḥ eva ) the one and the only one ( bhagavac-chabda-lakṣaṇaḥ ) word expressed as the Bhagavan.**

**Note:** It has been established through the Sastras (the scriptures) that the benefit of jñāna-yogaḥ is for the self realization, whereas the bhakti-yogaḥ is for the attainment of the Bhagavan. How come that both of them can be considered as same? This doubt is being cleared through the following stanza.

### **Stanza 33**

*yathendriyaiḥ prthag-dvārair  
artho bahu-guṇāśrayaḥ  
eko nāneyate tadvat  
bhagavān śāstra-vartmabhiḥ*

**( yatha ) The manner in which ( arthaḥ ) a single material ( bahu-guṇāśrayaḥ ) with various characteristics ( īyate ) is perceived ( nānā ) differently ( indriyaiḥ ) by the different kinds of sense organs ( prthag-dvārair ) through their varied working, ( tadvat ) in the same manner, ( ekaḥ ) the single entity known as ( bhagavān ) the Supreme Being, ( nānā īyate ) is perceived differently ( śāstra-vartmabhiḥ ) through various paths of the Sastras (the scriptures).**

**Note:** A material which has various characteristics like the form and taste (taking for example the milk) is seen as white for the eyes (the sense organ of sight), tastes sweet to the tongue (the sense organ of taste), and feels cold through the touch of skin (the sense organ of touch). In this manner, the single entity known as the Supreme Being, is perceived differently by following different routes. Therefore, the principle of the Supreme Being of Conscious Knowledge without any characteristics through the method of jñāna-yogaḥ and the form and the shape of the Supreme Being (as Bhagavan) perceived through the bhakti-yogaḥ is one and the same. This is the meaning conveyed through the above stanza.

Through the following three stanzas the methods by various Sastras are being explained.

### Stanza 34

*kriyayā kratubhir dānais  
tapaḥ-svādhyāya-marśanaiḥ  
ātmendriya-jayenāpi  
sannyāsenā ca karmaṇām*

### Stanza 35

*yogena vividhāṅgena  
bhakti-yogena caiva hi  
dharmenobhaya-cihnena  
yaḥ pravṛtti-nivṛttimān*

### Stanza 36

*ātma-tattvāvabodhena  
vairāgyeṇa dṛḍhena ca  
īyate bhagavān ebhiḥ  
saguṇo nirguṇaḥ sva-dr̥k*

**( sva-dr̥k ) That Supreme Being, Who is self effulgent, ( bhagavān ) Who is the Controller of everything, ( saguṇaḥ ) Who has all the characteristics (with the Gunas) ( nirguṇaḥ ) at the same time Who does not have any characteristic at all (beyond all the Gunas), ( īyate ) is being perceived/experienced differently by different persons, because of:**

**( kriyayā ) the consequence of their committed actions and deeds;**

**( kratubhiḥ ) their carrying out various kinds of Yajnas;**

**( *dānaiḥ* ) their indulging themselves in conducting appropriate charitable activities;**

**( *tapah-svādhyāya-marśanaiḥ* ) their Tapas, learning capacity of the Vedas and the principles practiced thereby, their inquisitiveness to pursue the principles conveyed through the Vedas etc;**

**( *ātmendriya-jayena api* ) their capacity to win over their minds and the sense organs;**

**( *sannyāsenā ca* ) their discarding the fruitive results arising out of ( *karmanām* ) their deeds and actions;**

**( *yogena* ) their practicing the Yogic exercises ( *vividhāṅgena* ) through the various parts of their bodies;**

**( *bhakti-yogena* ) their total devotion and the devotional service towards that Supreme Being;**

**( *ca eva hi* ) and apart from all these -**

**( *yaḥ pravṛtti-nivṛttimān* ) their pursuance of various such actions enabling them to withdraw themselves from the routine worldly activities, but at the same time encouraging them to indulge constantly in such actions leading to deliverance.**

**( *dharmen* ) their following constantly the righteous activities ( *ubhaya-cihnena* ) of these two combinations (mentioned just above);**

**( *ātma-tattvābodbhena* ) their understanding of the principles of the methods of self realization;**

**( *dr̥ḍhena* ) and their firm commitment and practical action of**

**( vairāgyeṇa ) withdrawing themselves from the worldly matters of desires and material comforts;**

**( ebhiḥ ) and such other methods giving the above results.**

**Note:** After explaining about the Jnana Yoga and about the Bhakti Yogi through the previous chapters, Kapila Bhagavan is concluding through the following stanza by declaration about the Bhakti Yoga.

### **Stanza 37**

*prāvocaṁ bhakti-yogasya  
svarūpaṁ te catur-vidham  
kālasya cāvyakta-gataḥ  
yo 'ntardhāvati jantuṣu*

**( prāvocaṁ ) I have explained ( te ) to you (mother Devahuti)  
( svarūpaṁ ) about ( catur-vidham ) the four aspects  
( bhakti-yogasya ) of the Bhakti Yoga (Sattvik, Rajas, Tamas and  
Nirguna - like this four) ( avyakta-gataḥ ) and also the invisible  
traveller, ( kālasya ) known as the flow of the eternal time factor,  
( yaḥ ) which ( antardhāvati ) goes forward jumping ahead through  
all the life forms.**

### **Stanza 38**

*jīvasya saṁsr̥tīr bahvīr  
avidyā-karma-nirmitāḥ  
yāsv aṅga praviśann ātmā  
na veda gatim ātmanaḥ*

**( aṅga ) My dear mother! ( bahvīḥ ) I have also explained to you  
the various kinds of ( saṁsr̥tīḥ ) the illusions ( jīvasya ) of such life**

**forms ( avidyā-karma-nirmitāḥ ) which have got themselves immersed into in the worldly activities because of the generation of material desires in them due to their ignorance. ( na veda ) Such life forms do not understand ( ātmanah gatim ) about the principle of ( ātmā ) the Supreme Being (Atma) ( yāsu praviśan ) inherent within them.**

**Note:** Now, Kapila Bhagavan is explaining through the following two stanzas about those who are not eligible for the advice He had given.

### **Stanza 39**

**naitat khalāyopadiśen  
nāvinītāya karhicit  
na stabdhāya na bhinnāya  
naiva dharma-dhvajāya ca**

### **Stanza 40**

**na lolupāyopadiśen  
na gr̥hārūḍha-cetase  
nābhaktāya ca me jātu  
na mad-bhakta-dviṣām api**

**( etat ) These advices ( upadiśet ) should not be imparted ( khalāya ) to those who intend creating harm to other living beings, ( karhicit na ) certainly not ( avinītāya ) to those who are not humble, ( stabdhāya na ) not to those who are not matured in their thinking, ( bhinnāya na ) not at all to those who indulge in non righteous activities, ( na eva ca ) not at all to those ( dharma-dhvajāya ) who only pretend to be righteous and take pride about themselves, ( na upadiśet ) not to be imparted ( lolupāya ) to those who are addicted to the worldly material attractions, ( na ) not to be imparted ( gr̥hārūḍha-cetasah ) to those**

**who are totally involved in the matters connected with only household activities, ( jātu ca na ) and not to be imparted at all to those person ( abhaktāya ) who do not have devotion ( me ) towards Me. ( na ) This also should not be imparted ( mad-bhakta-dviṣām api ) to those who work against my devotees.**

**Note:** Now, Kapila Bhagavan is explaining through the following two stanzas about those who are eligible to get these advices.

### **Stanza 41**

*śraddadhānāya bhaktāya  
vinītāyānasūyave  
bhūteṣu kṛta-maitrāya  
śuśrūṣābhiratāya ca*

### **Stanza 42**

*bahir-jāta-virāgāya  
śānta-cittāya dīyatām  
nirmatsarāya śucaye  
yasyāhaṁ preyasām priyaḥ*

**( dīyatām ) These advices can be imparted ( tasmai ca ) to those persons ( śraddadhānāya ) who are faithfully attentive, ( bhaktāya ) who are devoted, ( vinītāya ) who are humble, ( anasūyave ) who are not envious, ( kṛta-maitrāya ) who are compassionate ( bhūteṣu ) to all the living beings, ( śuśrūṣābhiratāya ) who take interest in the service of others, ( jāta-virāgāya ) who have developed detachment ( bahiḥ ) to the outside worldly material affairs, ( śānta-cittāya ) who are at peace with themselves, ( nirmatsarāya ) who do not indulge in competition with others for selfish interests, ( śucaye ) who are pure, ( yasya ahaṁ ) and who consider Me ( priyaḥ ) as the most endearing.**

***Note:*** This chapter is getting concluded with the following stanza with the words of Kapila Bhagavan about the consequential beneficial effect upon oneself by understanding in totality about the advices conveyed by Him as the Sankhya philosophy.

### **Stanza 43**

*ya idaṁ śṛṇuyād amba  
śraddhayā puruṣaḥ sakṛt  
yo vābhidhatte mac-cittaḥ  
sa hy eti padavīm ca me*

***( amba ) Hey mother ! ( yaḥ puruṣaḥ ) The person ( śṛṇuyāt ) who listens ( śraddhayā ) with full attention ( idaṁ ) to these advices ( sakṛt ) even at least once ( mac-cittaḥ ) with his mind totally focussed upon Me, ( vā yaḥ ) or otherwise, the person ( abhidhatte ) who communicates these advices to others, ( saḥ ca ) all of them ( eta hy ) shall definitely attain ( me padavīm ) the deliverance and be one with Me.***

---000---

***This concludes the thirty second Chapter of Volume 3 of Srimad Bhagavatam***

***Hari Om***