

# **SRIMAD BHAGAVATAM**

## **CHAPTER 33, VOLUME 3**

### **THE PRAISES ON BHAGAVAN BY DEVAHUTI, THE DEPARTURE OF SHRI KAPILA BHAGAVAN, THE ATTAINMENT OF MOKSHA BY DEVAHUTI**

#### **PREFACE**

*This chapter is the concluding chapter of Volume 3 (Skandham 3). After listening to the great advices of her son Shri Kapila Bhagavan, Devahuti turns into a saintly personality pursuing the paths shown by Him carrying out the remaining part of her life simply meditating upon the Supreme Being. She turns into a person of extreme calmness, totally detached from the worldly affairs. She continues to live in the hermitage of Kardama till her last constantly devoting her time in the devotional service of the Bhagavan. Her physical and mental conditions are beautifully explained in this chapter.*

*Regarding Kapila Bhagavan, after giving such profound advices to His mother (and in this manner to human beings of the entire world) He takes permission from His mother and goes on travelling to different places towards north eastern direction. Ultimately, He settles down at the banks of the Ganges joining the sea and it is believed that the Lord of the Oceans reverently provides Him a suitable place for His*

meditation and He continues to be in the meditation stage for the benefit of the deliverance of the beings of all the three worlds.

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### Stanza 1

*maitreya uvāca*  
*evam niśamya kapilasya vaco janitrī*  
*sā kardamasya dayitā kila devahūtiḥ*  
*visrasta-moha-paṭalā tam abhipraṇāmya*  
*tuṣṭāva tattva-viṣayāṅkita-siddhi-bhūmim*

( *maitreya uvāca* ) **Shri Maitreya Maharshi said to Vidura :**

( *niśamya kila* ) Upon listening ( *evam* ) to these ( *vach* ) words (the advices of Sankhya philosophy) of Shri Kapila Bhagavan, ( *sā devahūtiḥ* ) that Devahuti ( *dayitā* ) the wife ( *kardamasya* ) of Kardama Prajapati ( *janitrī* ) and the mother ( *kapilasya* ) of Shri Kapila Bhagavan, ( *visrasta-moha-paṭalā* ) could remove the curtain of her ignorance, ( *tattva-viṣayāṅkita-siddhi-bhūmim* ) and she became the fertile ground of understanding analytically the principles of Sankhya philosophy. ( *abhipraṇāmya* ) In that frame of mind, she prostrated ( *tam* ) before Kapila Bhagavan ( *tuṣṭāva* ) and started showering praises on Him.

### Stanza 2

*devahūtir uvāca*  
*athāpy ajo 'ntaḥ-salile śayānaṁ*  
*bhūtendriyārthātma-mayaṁ vapus te*  
*guṇa-pravāhaṁ sad-aśeṣa-bījaṁ*  
*dadhyau svayaṁ yaj-jāṭharābja-jātaḥ*

( *devahūtir uvāca* ) **Devahuti said to Kapila Bhagwan:**

( *atha* ) **Yes, it is right. ( *ajāḥ api* ) Even Lord Brahma,**

**( jatharābja-jātaḥ ) Who originated from the lotus flower sprouted out from Your navel,**

**( śayānam ) when You were lying ( antaḥ-salile ) in the causative factor of water ( aśeṣa-bījam ) as the very source ( guṇa-pravāham ) of foundation for the stream of the characteristics of Sattva etc.,**

**( bhūtendriyārthātma-mayaṁ ) compounded with the elements, senses, the sense objects, the mind etc.,**

**( svayaṁ dadhyau ) could only meditate upon ( te ) Your ( vapuḥ ) form and shape ( sat ) which became very clear within Lord Brahma's mind.**

**Note: Even Lord Brahma, though originated from the Supreme Being directly, could only visualize that Being within His mind and had to meditate upon Him. Since He is beyond all the perceived objects, He does not have a specific form and shape. This is the meaning conveyed in the above stanza.**

### **Stanza 3**

**sa eva viśvasya bhavān vidhatte  
guṇa-pravāheṇa vibhakta-vīryaḥ  
sargādy anīho 'vitathābhisandhir  
ātmeśvaro 'tarkya-sahasra-śaktiḥ**

**( bhavān ) That Personality ( sa eva ) as You are,  
( vibhakta-vīryaḥ ) You do have multitudinal powers  
( guṇa-pravāheṇa ) due to the flow of the characteristics like  
Sattva etc.,**

**( anīhaḥ ) even though You as such have nothing particular to do, ( avitathābhisandhiḥ ) and remain as the unmanifested and unchanged principle,**

**( ātmeśvarḥ ) are the Controller of all the living entities,  
( atarkya-sahasra-śaktiḥ ) and have the unimaginable and unlimited  
powers,**

**( vidhatte ) carry out ( sargādi ) the creation, sustenance and  
dissolution ( viśvasya ) of the universe.**

#### **Stanza 4**

**sa tvam̐ bhr̥to me jaṭhareṇa nātha  
katham̐ nu yasyodara etad āsīt  
viśvam̐ yugānte vaṭa-patra ekaḥ  
śete sma māyā-śiśur aṅghri-pānaḥ**

**( nātha ) Hey the Protector of all! ( yugānte ) At the end of all the  
Yugas (the end of the millennium) You, ( māyā-śiśuḥ ) as a child  
with all Your inherent powers and potencies enveloped with the  
powers of Maya Shakti, ( śete sma ) were lying down ( vaṭa-patre )  
on the leaf of the banyan tree ( ekaḥ ) all alone ( aṅghri-pānaḥ )  
enjoying the sucking of your toe all by yourself.**

**( etat viśvam̐ ) This entire universe ( āsīt ) contained itself ( udare )  
within the belly ( yasya ) of this small baby child.**

**( katham̐ nu ) How come that ( me ) I could ( bhr̥taḥ ) hold and  
contain ( saḥ tvam̐ ) such Supreme Being as Yourself ( jaṭhareṇa )  
within my abdomen?**

**Note: Mother Devahuti puts her question to Kapila Bhagavan saying  
that He had appeared within her pregnancy with the powers of His  
Maya Shakti in the same manner in which He was lying down on the  
leaf of the banyan tree at the time of total dissolution, remaining all  
alone and containing with Him the entire universe. Otherwise, how  
come she could have held Him (the Supreme Almighty) within her**

pregnancy, which is impossible even to think about. She goes on to say further through the following stanza that just like His manifestations of Varaha etc., for the purpose of bestowing blessings to the people of this world, He had manifested in the form of Kapila Bhagavan and His taking birth in this manner through her cannot be equated with that of the birth any other human being.

### Stanza 5

*tvam deha-tantraḥ praśamāya pāpmanām  
nideśa-bhājām ca vibho vibhūtaye  
yathāvatārās tava sūkarādayas  
tathāyam apy ātma-pathopalabdhaye*

**( vibho ) Hey Lord! ( tvam ) You ( deha-tantraḥ ) have assumed this body (as Kapila) ( praśamāya ) in order to contain the sinful deeds**

**( pāpmanām ) of bad people, ( vibhūtaye ca ) and at the same time to ensure progress ( nideśa-bhājām ) for the devoted people who follow Your instructions. ( yathā ) Just as ( tava ) Your ( avatārāḥ ) manifestations ( sūkarādayaḥ ) like Varaha etc., ( tathā ) in the same manner ( ayam api ) this manifestation as Kapila also**

**( ātma-pathopalabdhaye ) is for the purpose of showing the pathway of self realization.**

**Note:** Now Devahuti goes on to explain the spiritual advancement she had inherited because of Kapila Bhagavan being with her.

### Stanza 6

*yan-nāmadheya-śravaṇānukīrtanād  
yat-prahvaṇād yat-smaraṇād api kvacit  
śvādo 'pi sadyaḥ savanāya kalpate  
kutaḥ punas te bhagavan nu darśanāt*

*( bhagavan ) Hey Bhagavan! ( kalpate ) A person becomes eligible ( savanāya ) to perform Vedic rituals ( sadyah ) instantly , ( śvādaḥ api ) even if he belongs to the category of dog eaters, ( yan-nāmadheya-śravaṇānukīrtanāt ) just by listening or praising Your pious names, ( yat-prahvaṇāt ) or paying obeisance to You, ( yat-smaraṇāt api ) or just remembering You ( kvacit ) at any time at least once. ( punaḥ kutaḥ nu ) That being so what I have to say about myself ( te darśanāt ) who has been blessed to see You face to face!*

### Stanza 7

*aho bata śva-paco 'to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma grṇanti ye te*

*( aho bata ) Hey what a wonder! ( ataḥ ) Just for the reason ( vartate ) that a person has ( tubhyam nāma ) Your pious name ( yaj-jihvāgre ) on the tip of his tongue, ( śva-pacaḥ ) even if he is a dog eater, ( garīyān ) he becomes a great achiever.*

*( ye ) Those ( grṇanti ) who recite ( te ) Your ( nāma ) pious name ( te āryāḥ ) are such good persons who are equal to those ( tapaḥ tepuḥ ) who had undertaken penance (Tapas), ( juhuvuḥ ) had offered Vedic ritualistic offerings, ( sasnuḥ ) had taken dip at all the holy waters, ( ānūcuḥ ) and had practiced ( brahma ) the principles of Vedas.*

### Stanza 8

*taṁ tvāṁ ahaṁ brahma paraṁ pumāṁsaṁ  
pratyak-srotasy ātmani saṁvibhāvyam*

*sva-tejasā dhvasta-guṇa-pravāhaṁ  
vande viṣṇuṁ kapilaṁ veda-garbham*

**( ahaṁ vande ) I pay my humble obeisance ( taṁ tvā ) to You;**

**( brahma ) Who is none other than the Supreme Brahman,**

**( param pumānsaṁ ) Who is the very first Being,**

**( saṁvibhāvyam ) Who can be perceived right ( ātmani ) within one's  
heart ( pratyak-srotasi ) by appropriate inward meditational  
processes,**

**( sva-tejasā ) Who is self effulgent because of which  
( dhvasta-guṇa-pravāhaṁ ) He has absolutely no specific  
characteristics and,**

**( veda-garbham ) Who contains all the Vedas within Himself,**

**( kapilaṁ ) Who is Kapila Bhagwan ( viṣṇuṁ ) and Who is also  
Vishnu Bhagwan.**

### **Stanza 9**

*maitreya uvāca  
īḍito bhagavān evaṁ  
kapilākhyah paraḥ pumān  
vācāviklavayety āha  
mātaraṁ mātr-vatsalah*

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

**( mātr-vatsalah ) That Bhagavan, Who was very affectionate  
towards His mother,**

*( kapilākhyah ) Who came to be widely known in the name of  
Kapila,  
( bhagavān ) Who was the epitome of knowledge and good  
qualities,  
( parah pumān ) and the Very First Person that He is,  
( īḍito ) upon being showered praises by His mother Devahuti  
( evaṁ ) like these, ( vācā ) replied through His words ( mātaraṁ ) to  
her ( aviklavayā ) with all seriousness  
( iti āha ) in this manner.*

### **Stanza 10**

*kapila uvāca  
mārgenānena mātā te  
susevyenodītena me  
āsthītena parāṁ kāṣṭhām  
acirāt avarotsyasi*

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

*( mātāḥ ) Hey mother! ( te ) It is possible for you ( susevyena ) to  
follow with pleasure ( me ) My ( udītena ) advices ( āsthītena ) and  
bring about a systematic approach ( anena mārgena ) by following  
these methods ( as advised by Kapila Bhagavan all through the  
previous chapters ) ( avarotsyasi ) which shall enable you to  
achieve ( parāṁ ) that greatest ( kāṣṭhām ) stage of deliverance  
( acirāt ) without delay.*

### **Stanza 11**

*śraddhasvāitan mataṁ mahyaṁ  
juṣṭaṁ yad brahma-vāḍibhiḥ  
yena mām abhavaṁ yāyā  
mr̥tyum ṛcchanty atad-vidah*



*( śraddhasva ) Please concentrate and pursue ( mataṁ yat ) the advices ( mahyaṁ etat ) prescribed by Me ( tat ) which are ( juṣṭaṁ ) devotedly followed by those ( brahma-vāḍibhiḥ ) who have acquired the knowledge about the Brahman. ( yena ) By doing so, ( yāyā ) you shall attain and reach Me ( abhavaṁ ) enabling the deliverance from the worldly miseries. ( atad-vidaḥ ) Those who do not know this path of Mine towards deliverance ( ṛcchanti ) shall attain ( mr̥tyum ) the miseries of this worldly life.*

### **Stanza 12**

*maitreya uvāca  
iti pradarśya bhagavān  
satīm tām ātmano gatim  
sva-mātrā brahma-vāḍinyā  
kapilo 'numato yayau*

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

*( bhagavān ) Shri Vasudeva, ( kapilaḥ ) Who manifested as Kapila Bhagavan, ( pradarśya ) having advised ( iti ) in this manner ( gatim ) the true principles of ( ātmanaḥ ) self realization ( tām satīm ) to the pious woman (mother Devahuti), ( anumataḥ ) took permission ( sva-mātrā ) from His mother, ( brahma-vāḍinyā ) who had become a realized person, ( yayau ) and left from there.*

### **Stanza 13**

*sā cāpi tanayoktena  
yogādeśena yoga-yuk  
tasminn āśrama āpīde  
sarasvatyāḥ samāhitā*

*( sā ca api ) As far as Devahuti was concerned, ( yoga-yuk ) she got herself totally involved in the practice ( yogādeśena ) of the yogic methods prescribed ( tanayoktena ) by her Son (Shri Kapila Bhagavan) ( tasminn āśrame ) and stayed in the same cottage which was ( āpīḍe ) covered with various kinds of flowers ( sarasvatyāḥ ) on the banks of the river Saraswati.*

#### **Stanza 14**

*abhīkṣṇāvagāha-kapiśān  
jaṭilān kuṭilālakān  
ātmānaṁ cogra-tapasā  
bibhratī cīriṇaṁ kṛśam*

*( bibhratī ) She remained in that cottage keeping ( ātmānaṁ ca ) her body, ( kṛśam ) which became very thin ( ugra-tapasā ) because of her intense penance, just fit enough to carry out her activities,  
( cīriṇaṁ ) covering it with the rags of the trees.  
( abhīkṣṇāvagāha-kapiśān ) Because of her taking bath three times a day without fail by dipping herself in the river ( kuṭilālakān ) her hair over her head became curly ( jaṭilān ) and matted.*

#### **Stanza 15**

*prajāpateḥ kardamasya  
tapo-yoga-vijṛmbhitam  
sva-gārhashtyam anaupamyāṁ  
prārthyaṁ vaimānikair api*

#### **Stanza 16**

*payah-phena-nibhāḥ śayyā  
dāntā rukma-paricchadāḥ*

*āsanāni ca haimāni  
susparśāstaraṇāni ca*

**Stanza 17**

*svaccha-sphaṭika-kudyeṣu  
mahā-mārakateṣu ca  
ratna-pradīpā ābhānti  
lalanā ratna-saṁyutāḥ*

**Stanza 18**

*gṛhodyānaṁ kusumitai  
ramyaṁ bahv-amara-drumaiḥ  
kūjad-vihaṅga-mithunaṁ  
gāyan-matta-madhuvratam*

**Stanza 19**

*yatra praviṣṭam ātmānaṁ  
vibudhānucarā jaguḥ  
vāpyām utpala-gandhinyām  
kardamenopalālitaṁ*

**Stanza 20**

*hitvā tad īpsitatamam  
apy ākhaṇḍala-yoṣitām  
kiñcic cakāra vadanam  
putra-viśleṣaṇāturā*

**( *sva-gārhasthyam* ) Devahuti, who enjoyed such a luxurious  
household life -**

**( *tapo-yoga-vijṛmbhitam* ) facilitated so wonderfully in the airplane  
home built through his powers of penance and yoga**

*( kardamasya ) by Kardama ( prajāpateḥ ) Prajapati, ( anaupamyam ) which was unparalleled ( vaimānikair api prārthyam ) and very much appreciated even by those others (demigods) who used to have such airplane homes -*

*( yatra ) in which ( payaḥ-phena-nibhāḥ śayyā ) there were beds so soft and white just like the foam of the milk;*

*( dāntāḥ ca ) cots made of ivory;*

*( rukma-paricchadāḥ ) utensils and other items made of pure gold;*

*( haimāni ) very soft golden ( susparśāstaraṇāni ca ) and comfortable cushions spread out at the seating places;*

*( ratna-pradīpāḥ ) where lamps looking like gems ( lalanā ratna-saṁyutāḥ ) radiated their sparkles of flames of pearls ( ābhānti ) reflected their shine ( svaccha-sphaṭika-kudyeṣu ) on the walls made of pure crystals ( mahā-mārakateṣu ca ) and studded with very precious emeralds;*

*( bahv-amara-drumaiḥ ) where there were plenty of Kalpaka trees ( kusumitaiḥ ) blossomed with flowers ( ramyam ) so beautifully;*

*( gṛhodyānam ) where there were fascinating home gardens ( kūjad-vihaṅga-mithunam ) in which there were pairs of love birds of various varieties singing their songs, ( gāyan-matta-madhuvratam ) apart from the humming bees intoxicated with honey from the flowers;*

*( jaguḥ ) where one could listen to the songs of praise ( ātmānam ) about Devahuti ( vibudhānucarāḥ ) by the celestial singers ( kardamena ) when Kardama ( praviṣṭam ) used to enter ( upalālitaṁ ) and show his affection to her ( vāpyām ) in the pond*

*( utpala-gandhinyām ) full of lotus flowers spreading their  
fragrance;*

*( īpsitatamam ) all of which were looked upon with lot of curiosity  
( ākhaṇḍala-yoṣitām api ) even by the women folk of the world of  
Lord Indra;*

*( tat ) all of which ( hitvā ) were given up by Devahuti  
( putra-viśleṣaṇāturā ) and because of separation from her Son  
(Kapila Bhagavan) she ( kiñcit cakāra ) looked sad ( vadanam ) on  
her face.*

### **Stanza 21**

*vanam pravrajite patyāv  
apatya-virahāturā  
jñāta-tattvāpy abhūn naṣṭe  
vatse gaur iva vatsalā*

*( patyav ) Because of her husband ( pravrajite ) having taken to  
sanyasa way of life and gone to ( vanam ) the forests,  
( apatya-virahāturā ) and also because of the separation of her son  
from her, ( jñāta-tattvā api ) though Devahuti had now attained  
the knowledge of self realization, ( abhūt ) she became ( vatsalā )  
very affectionate ( gauḥ iva ) just like a cow ( naṣṭe ) which had  
been separated from ( vatse ) its calf.*

**Note:** Through the following stanza it is being explained about the  
fruitive result achieved by Devahuti because of her continued  
devotional service of meditation upon the Supreme Being in her own  
home keeping in mind constantly the feeling of separation from her  
son, Kapila Bhagavan.

### **Stanza 22**

*tam eva dhyāyatī devam  
apatyaṁ kapilaṁ harim  
babhūvācirato vatsa  
niḥsprhā tādr̥ṣe gr̥he*

*( vatsa ) Hey my beloved Vidura! ( eva ) By just remembering only ( apatyam ) about her own son ( tam kapilaṁ ) Kapila Saint, ( devam harim ) as Bhagavan Shri Hari Himself, ( tādr̥ṣe gr̥he ) and seated in her own home ( dhyāyatī ) meditating upon Him, ( babhūva ) she turned into a person ( niḥsprhā ) who could liberate herself from the attachment to the deeds and actions, ( acirataḥ ) in due course of time.*

### **Stanza 23**

*dhyāyatī bhagavad-rūpaṁ  
yad āha dhyāna-gocaram  
sutaḥ prasanna-vadanam  
samasta-vyasta-cintayā*

### **Stanza 24**

*bhakti-pravāha-yogena  
vairāgyeṇa balīyasā  
yuktānuṣṭhāna-jātena  
jñānena brahma-hetunā*

### **Stanza 25**

*viśuddhena tadātmānam  
ātmanā viśvato-mukham  
svānubhūtyā tirobhūta-  
māyā-guṇa-viśeṣaṇam  
brahmaṇy avasthita-matir*

*bhagavaty ātma-saṁśraye*

*( dhyāna-gocaram ) Devahuti was continuously meditating ( yat ) only on that ( bhagavad-rūpam ) Supreme Being as a personality ( prasanna-vadanam ) having very enchanting smile and very beautiful face, ( samasta-vyasta-cintayā ) focussing her thoughts individually upon each part of that Form of Supreme Being as well as in totality ( āha ) as described ( sutaḥ ) by her son Shri Kapila Bhagavan;*

*( ātmanā ) thereby turning her mind ( viśuddhena ) into utmost purity ( tadā ) at that time ( bhakti-pravāha-yogena ) getting completely involved into the yogic paths of total devotion,*

*( yuktānuṣṭhāna-jātena ) leading a life of total discipline,*

*( balīyasā ) making herself (because of the above factors) completely ( vairāgyeṇa ) detached from the material desires,*

*( brahma-hetunā ) and acquiring the principles of self realization ( jñānena ) as a complete knowledge.*

*( svānubhūtyā ) Because of her realization of her own true self ( dhyāyatī ) she could meditate continuously upon ( ātmānam ) that Supreme Being, ( viśvato-mukham ) Who is spread out everywhere ( tirobhūta-māyā-guṇa-viśeṣaṇam ) and Who is distinctly unconnected and unaffected by the characteristics of the material nature, ( avasthita-matiḥ ) and remained as such totally focussing her mind ( brahmaṇi ) on that principle of Supreme Brahman, ( ātma-saṁśraye ) Who is the very source of all the life forms ( bhagavati ) and complete knowledge.*

**Stanza 26**

*nivr̥tta-jīvāpattitvāt*

*kṣīṇa-kleśāpta-nirvṛtiḥ*

**Stanza 27**

*nityārūḍha-samādhivāt  
parāvṛtta-guṇa-bhramā  
na sasmāra tadātmānaṁ  
svapne dr̥ṣṭam ivotthitaḥ*

*( tadā ) During this time, ( nirvṛtta-jīvāpattivāt ) even though she virtually did not have her own body consciousness ( kṣīṇa-kleśā ) she was not having any tiredness at all, ( āpta-nirvṛtiḥ ) on the other hand, she had become such a personality who imbibed the greatest bliss, ( nityārūḍha-samādhivāt ) and totally focussed herself into the meditation on the Supreme Being. ( na sasmāra ) Because of these factors, she could just forget ( ātmānaṁ ) about her own body, ( parāvṛtta-guṇa-bhramā ) just like a person who realizes the vanity of the illusions ( dr̥ṣṭam ) experienced by him ( svapne ) during his dream ( utthitaḥ ) once he attains his waking stage.*

**Stanza 28**

*tad-dehaḥ parataḥ poṣya  
'py akr̥śaś cādhy-asambhavāt  
babhau malair avacchannaḥ  
sadhūma iva pāvakaḥ*

*( tad-dehaḥ ) Though Devahuti's body ( poṣyaḥ api ) was supposed to be nourished ( parataḥ ) by others, ( avacchannaḥ ) and was covered ( malaiḥ ) with dirt, ( ādhy-asambhavāt ) because she had no mental disturbances*



**( akṛśaḥ ca ) it was not looking thin, ( babhau ) and her body presented brightness ( pāvakaḥ iva ) just like the fire ( sadhūmaḥ ) along with smoke.**

### **Stanza 29**

**svāṅgaṁ tapo-yogamayam  
mukta-keśam gatāmbaram  
daiva-guptam na bubudhe  
vāsudeva-praviṣṭa-dhīḥ**

**( vāsudeva-praviṣṭa-dhīḥ ) Because Devahuti was totally involved in her thoughts only about Shri Vasudeva, ( tapo-yogamayam ) and had attained total identification of herself with her penance and yogic paths etc., ( daiva-guptam ) her physical body was just capable of carrying out her natural duties and, therefore, ( na bubudhe ) she simply lost her awareness ( svāṅgaṁ ) of her physical body ( mukta-keśam ) even in the condition in which her hair loosened and spread out over her, ( gatāmbaram ) or even when the dress she was wearing got torn and fell down.**

### **Stanza 30**

**evam sā kapiloktena  
mārgeṇācirataḥ param  
ātmānam brahma-nirvāṇam  
bhagavantam avāpa ha**

**( evam ) In this manner, ( mārgeṇa ) by following the paths ( kapiloktena ) as advised by Kapila Bhagavan, ( sā ) Devahuti ( acirataḥ ) very soon ( avāpa ) attained ( bhagavantam ) that Bhagavan ( param ātmānam ) Who is in the position of the Supreme Being, ( brahma ) Who is the Principle of Conscious Brahman, ( nirvāṇam ) and Who is permanently in the position of liberation (from the material world). ( ha ) What a wonder!**

### Stanza 31

*tad vīrāsīt puṇyatamaṁ  
kṣetraṁ trailokya-viśrutam  
nāmnā siddha-padaṁ yatra  
sā saṁsiddhim upeyuṣī*

**( vīra ) Hey the brave Vidura! ( yatra ) The place in which ( sā ) Devahuti ( upeyuṣī ) attained ( saṁsiddhim ) that highest position (Siddhi) ( puṇyatamaṁ ) is sacred and pious ( tad kṣetraṁ ) and that place ( āsīt ) came to be known ( nāmnā ) in the name ( siddha-padaṁ ) as “Siddha Padam” ( trailokya-viśrutam ) very famously in all the three worlds.**

### Stanza 32

*tasyās tad yoga-vidhuta-  
mārtyaṁ martyam abhūt sarit  
srotasāṁ pravarā saumya  
siddhidā siddha-sevitā*

**( saumya ) Hey the peaceful Vidura! ( tasyāḥ ) Devahuti’s ( tat martyam ) mortal body, ( yoga-vidhuta-mārtyaṁ ) which was destroyed by the powers of her own yogic practices, ( abhūt ) took the shape of ( sarit ) a river ( pravarā ) as the foremost ( srotasāṁ ) of all the rivers ( siddhidā ) bestowing the benefits of the knowledge of devotional yogic practices ( siddha-sevitā ) and which was serviced by persons who had attained such yogic heights.**

**Note:** Now, after describing the activities of Kapila Bhagavan through the following stanzas, this part of the discourse is getting closed.

### Stanza 33

*kapilo 'pi mahā-yogī  
bhagavān pitur āśramāt  
mātaram samanujñāpya  
prāg-udīcīm diśam yayau*

**( kapilah ) As far as Kapila Bhagavan, ( mahā-yogī ) the greatest yogi ( bhagavān ) and the Supreme Being Himself, ( api ) was concerned, ( samanujñāpya ) after having had due permission ( mātaram ) from His mother Devahuti, ( āśramāt ) left the hermitage ( pituh ) of His father, ( yayau ) and travelled ( prāg-udīcīm ) towards the northeast ( diśam ) direction.**

### Stanza 34

*siddha-cāraṇa-gandharvair  
munibhiś cāpsaro-gaṇaiḥ  
stūyamānaḥ samudreṇa  
dattārhaṇa-niketaṇaḥ*

### Stanza 35

*āste yogaṁ samādhāya  
sāṅkhyācāryair abhiṣṭutaḥ  
trayāṇām api lokānām  
upaśāntyai samāhitaḥ*

**As Kapila Bhagavan was travelling in this manner, ( stūyamānaḥ ) He was praised ( siddha-cāraṇa-gandharvaiḥ ) by Siddhas, Charanas, Gandharvas etc., ( munibhiḥ ) and also by the greatest saints, ( apsarogaṇaiḥ ca ) and the group of celestial beings. ( āste ) Kapila Bhagavan is staying ( samāhitaḥ ) in His intense meditation ( dattārhaṇa-niketaṇaḥ ) at the place offered to**

**Him with due respect for this purpose ( *samudreṇa* ) by the King of the Oceans, ( *abhiṣṭutaḥ* ) and He is being praised ( *sāṅkhyācāryaiḥ* ) by the learned men of the Sankhya philosophy, ( *yogaṁ samādhāya* ) and continuing the path of meditation ( *upaśāntyai* ) for the deliverance ( *trayāṇām lokānām api* ) of all the beings of the three worlds.**

### **Stanza 36**

*etan nigaditam tāta  
yat pṛṣṭo 'haṁ tavānagha  
kapilasya ca saṁvādo  
devahūtyāś ca pāvanah*

**( *tāta* ) Hey my son Vidura! ( *anagha* ) Hey the pious soul! ( *nigaditam* ) I have explained ( *tava* ) to you ( *pāvanah* ) this most sacred ( *etat saṁvādaḥ* ) discourse ( *kapilasya* ) about Shri Kapila Bhagavan ( *devahūtyāḥ ca* ) and Devahuti ( *ahaṁ* ) as I have been ( *pṛṣṭah* ) asked ( *yat* ) by you to do so.**

### **Stanza 37**

*ya idam anuśṛṇoti yo 'bhidhatte  
kapila-muner matam ātma-yoga-guhyam  
bhagavati kṛta-dhīḥ suparṇa-ketāv  
upalabhate bhagavat-padāravindam*

**( *yaḥ* ) A person ( *anuśṛṇoti* ) who listens very carefully ( *idam matam* ) to these instructions ( *kapila-muneḥ* ) of Shri Kapila Bhagavan, ( *ātma-yoga-guhyam* ) which contain the inherent principles leading to selfrealization, ( *yaḥ* ) or else ( *abhidhatte* ) who reads them, ( *sah* ) that person ( *kṛta-dhīḥ* ) achieves the utmost devotion ( *bhagavati* ) towards Shri Bhagavan ( *suparṇa-ketau* ) Who is seated on the shoulders of Garuda,**

*( upalabhate ) and attains ( bhagavat-padāravindam ) the pious lotus feet of the Bhagavan.*

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

***THIS IS ALSO THE END OF THE VOLUME 3 (SKANDHAM 3)***

*Hari Om*