Sri Kapila Gita

Integrated Practice of Karma, Bhakti, Yoga, Jnana and Sankhya

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Sankhya Darshan

Purusha and Prakriti

Brahman

Ashtanga Yoga

Concentration and Inner Purity

Paramatman

By Indiaspirituality Blog (Amrut)

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Sri Kapila Gita, Srimad Bhagavat Purana, Skanda 3, Chapters 23-33 FULL Sanskrit – English

Published on Auspicious day of Guru Purnima (13-07-2022)

Preface

(The author Amrut, a Smarta-Vedantin, prefers to write as a third person then use the word 'I' as it emphasis the importance of Kshetragya, a witness.)

Namaste,

Srimad Bhagavat Purana is the most popular and highly revered Purana of 18 Puranas especially by Vaishnavas. It contains many gems, the spiritual instructions which are capable of giving us moksha and Ishvara darshan. Some dialogs are classified as Gita. One such dialog is known as Sri Kapila Gita which occurs in Skanda 3 (Canto 3).

The entire Purana is translated in many languages. It is available online in English and Hindi as pdf published by Gita Press. Since it is highly revered by Gaudiya Vaishnavas, Srila Prabhupada (Shri Bhakti Vedanta Swami, Disciple if Shri Bhakti Siddhanta Swami) has translated this Purana from view point of Achintya-bheda-abheda siddhānta focussing more in Devotional Service to Supreme Personality of Godhead Bhagavan Krishna. However, such interpretation, though very useful for devotional purposes, the ISKCON way, is not an honest translation. It conveniently ignores Jnana part of it. Even the English translation published by Gita Press does not match properly with its Hindi translation. Hindi and Gujarati being similar languages, the translation in these languages is almost similar. Gita Press's Hindi translations are considered to be authentic, meaning free of typing error and free from sectarian bias. The English translation, with due respect to the translator, is a mix between Gita Press and Srila Prabhupada's lucid translation. Though it mentions Jnana, it is more titled towards bhakti. There is one more English translation done by Shri Ganesh Vasudeo Tagare Published by N.P. Jain for Motilal Banarsidas. This translation is an apt translation of slokas. Amrut has studied translations by all three Publishers

Issue with Western Translators of British Raj Era and those who followed their style (18th – 20th Century)

Translators of 18 - 20th century and the translators of early 21st century have followed British, German or Western translators who were raised in Western Abrahamic Christian background. They have used biblical words like spirit, soul, etc or combined two words like Supreme Spirit, Lord, God, etc which

are technically not real equivalents of Sanskrit words like Brahman, Atman, Maya, Guru, Bhagavan, Jiva, etc. An attempt is made to use original Sanskrit words atleast with their English counterparts.

Sanskrit words with no English equivalent and spelling issues

Sanskrit word Brahma (ब्रह्म) when written in English is 'Brahma'. Another similar sounding Sanskrit word Brahmaa (Brahmā, ब्रह्मा), which points to the creator Bhagavan Brahmaa ji or Brahmadev (ब्रह्मदेव) is also spelled as 'Brahma'. So both words Brahma (ब्रह्म) and Brahmā (ब्रह्मा) without diacritical marks would spell as 'Brahma'. Translators have not added an extra 'a' to spell 'Brahmaa'. Hence there is confusion. In order to distinguish both words, some translators spell 'Brahma' as 'Brahman' 'ब्रह्मन्' adding an extra 'n' for half 'n' 'न्' which is not wrong (and quite popular) thereby separating it from the creator of the universe Brahmā.

Same is the case with the word 'Atma' (आत्मा, आत्मन्). Without diacritical mark it would be spelled 'Atma' as no one spells it as 'Aatmaa'. Like Brahman, it is also spelled as 'Atman' which is not incorrect. However correct spelling would be 'Ātmā'. In itrans system, we use capital letters instead of diacritical marks. So it would be 'AtmA'. Ātmā' and 'AtmA' are both correct spellings from the point of view of phonetics.

Also many times, the message is not correctly conveyed in English substitutes used for words having no sanskrit equivalent.

The English translator of Bhagavat Purana published by Gita Press has also followed the same pattern of using words like Soul, Spiritual, etc, though he has used diacritical marks to identify 'Brahma' i.e. Brahman (Brahma) from Bhagavan Brahmaa ji (Brahmā).

Use of Old English style and Vocabulary which is now not is use

Older generation of Western and Indian translators used old English style and vocabulary which we do not use it is day to day communication like using the word 'Thou', etc. Hence such words are not pleasing to eye, they break the reading rhythm and the grace, the enjoyment of reading is lost. The use of words and Shakespeare kinda English is now redundant. An attempt is made to use simple English. Diacritical marks are avoided in Translations however they are used in Notes.

Purpose of Undertaking this Project

The author, Amrut, feels that the time has come to use or retain Hindi / Sanskrit words in translations, commentaries and notes for retaining essence and for correct phonetic pronunciation.

This project is undertaken from dual view point of retaining original Sanskrit words and being unbiased and presenting both bhakti and Jnana view point wherever necessary. Amrut values all paths, Jnana, Bhakti and Yoga. He also values the path of karma and various paths of tantra and respects various siddhāntas and matas within Sanatana Dharma.

He also has deep respects for all the translators as it requires high level of dedication and commitment to clearly understand any shastra in order to translate it in any language keeping in line with the view of the Upanishads and other Darshan Shastras like Sankhya Darshan, which is one of the six main Darshans (philosophies) in Sanatana Dharma. It is not possible to just read Bhagavat Purana and start translating it. Translators also study various available commentaries on shastra that they are undertaking for translation. They also study commentaries by traditional acharyas on Prasthatrayi (Brahmasutras, Upanishads and Gita) like Adi Sankara, Ramanuja, et al. Sridhara Swamin has written a commentary on Srimad Bhagavata Purana) which is revered by all Vaishnavas and Advaitins.

With deep reverence to all the Saints, Acharyas, Yogis, Siddhas and Jnanis of all traditions Amrut has taken a dual task of Self Study and translating Sri Kapila Gita in English.

A Note about Gita Press – Respect and Gratitude

Gita Press is truly a non-profit organisation established and nourished by Self Realised Householders Shri Jayadayal Goenka ji and Shri Hanuman Prasad Poddar ji, who both had divine darshan of Bhagavan Sri Rama. Shraddheya Swami Ramsukhdas ji Maharaj, a renunciate who lived for more than 100 years like both the householder saints had divine vision of Maryada Purushottam Rama and also experienced Advaitic Non-dual Samadhi. Gita Press, highly revered by all saints including all four Shankaracharyas, is always running in loss and yet does not accept any donations. The press and its staff is paid for the dedication and hard work by the profit earned by Gita Bhavan, a saree shop. If there are other sources of funds, Amrut is not aware of them.

Gita Press sells books at very cheap price. For example, Ninth reprint of 'Ishadi Nau Upanishads with Sankara Bhashya' i.e. 'Isha et al Nine Upanishads with Commentary of Adi Sankara' which is a 1337+ pages is sold at the price of INR 125.00

Amrut has heard that Gita Press barely covers paper and printing cost. They do not cover binding, cover page and back page paper cost, cover and back page designing and printing cost. Gita Press does not pay any royalty to the translators. Gita Press does not print photo of any saints or their founders or those of translators either on Cover Page or as a separate page inside book.

Such dedication and devotion of Gita Press which is still upholding the original purpose of the founders of Gita Press, which is preservation of spreading of Sanatan Dharma, is worthy of respect and gratitude.

Format of this Book

Gita Press publishes Puranas and other shastras in a 2 column format. Left side has Sanskrit and right side has the translation. Such a format is very useful while reading a big broad book. Reader can simply read the right side continuously and when in doubt can refer to sanskrit slokas on left. Gita Press English translation follows single column format. Following it, this book uses Single Column format. Sanskrit slokas are presented in one line rather in traditional two or four lines as it is not expected to be memorised. They are there for reference and expected to be used for cross verification when one is in doubt. Reader does not need to go to other source for Sanskrit Slokas. Page size is A4.

This book is intended to be read on Desktop PC, though one is free to take printout, however, it advised for reader to take a sample printout and see whether coloured text is visible in b/w printout.

Writing Style

iTrans (ITX encoding) e,g, rAma, IAST (having diacritical marks) e.g. Rāma is avoided in Translation. At times it is used in notes for proper pronunciation. Some words are autocorrected and may go unnoticed or are simply left with diacritical marks are the reason why the reader may find rare diacritical marks in translation. In notes, they are used purposefully as explained earlier.

At times, Sanskrit words in English and Devanagri Lipi are also provided for better clarity and understanding

For any typing error, please contact indiaspirituality [at] gmail.com

Version Numbering and Revisions

vX.Y.Z – Z is small typos. Y is addition of new section of little changes like adding para. X is major Change like addition of Major heading or complete editing of a Chapter. (v = Version Number)

v1.1.0 – Changed Introduction and added Chapter 23 to Chapters explained in Brief (Chapter wise)
v1.0.0 – Published on Guru Purnima 13-Jul-2022.

Sources

Sanskrit: https://sa.wikisource.org/wiki/श्रीमद्भागवतपुराणम्/स्कन्धः_३

Hindi (link contains both volumes 1 and 2), English and Gujarati Translation published by Gita Press were reviewed. Gita Press's translations has 'bhava'.

Bhagavat Purana translated by Shri Ganesh Vasudeo Tagare Published by N.P. Jain for Motilal Banarsidas was also reviewed. Online copy is available at getwisdom.in. This translation is very apt rather then those published by Gita Press.

The translation provided here is English translation published by Gita Press. However, there are too many edits in translation. Amrut has added, removed or changed certain words or sentences to the original English Gita Press's translation.

Srila Prabhupada's translation uploaded at Vedabase was also referred when required. Hard work done by Team Vedabase especially providing Anvaya (splitting of words of sanskrit slokas) and translating each and every word of sloka is appreciation.

Prayer

My Humble Naman to my Guru, the Supreme Self, Sri Ramakrishna and Sri Ramana Maharshi

All that you find good is my Guru's grace. All errors are mine.

May holy thoughts flow from all directions. May we all benefit from this holy instructions of Kapila Muni. May this work trigger interest in spirituality and may we take up the study of shastras, always referring to the primary, original source rather than relying on random articles, youtube videos, social media, newspaper articles and just believing on hearsay.

With the blessings and grace of Guru and Ishvara, Gurus, Acharyas, Saints, Jnanis, Bhaktas and Yogis of all traditions, Amrut, who is not a natural gifted writer, with his very limited knowledge and experience, has humbly attempted translation of Sri Kapila Gita with dual intention of presenting unbiased, non-sectarian view and retaining the true meaning of shastras by retaining original sanskrit words for the benefit of all.

Hari OM

Introduction

Namaste,

Kapila Gita occurs within Skanda 3 of Srimad Bhagavat Purana as Chapters 23 – 33. Chapter 21 is about Rishi Kardama's intense tapasya (meditation). Chapter 22 is about marriage of Devi Devahuti's marriage to Rishi Kardama. These two chapters are not included as a part of 'Kapila Gita'; hence they are omitted. Chapter 23 builds a cause for the birth of Bhagavan Kapila from Rishi Kardama and Devi Devahuti. It talks about Kardama's wish to undertake Sanyasa. This disturbs Devahuti and she wishes to beget a son prior to him taking Sanyasa. Kardama Muni fulfils her wish and stays with her in lavish Palace like hermitage. Time passes. One day she realises that she should have put forward such a demand and regrets it. She thinks she was mesmerised under the influence of Maya. As a result she develops dispassion is worldly matters (vairagya). Thus ends chapter 23. This chapter is given as the last chapter. Last few slokas 51-57 i.e. BP 3.23.51-57 describe vairagya and need to be studied in this chapter 23.

Though Devahuti has developed dispassion due to guilty feeling and after realising her mistake to serve her husband unconditionally, Kardama ji recalled Bhagavan Vishnu has given him boon that he (Bhagavan Vishnu's part) will be born as his and Devahuti's son. Since it was pre-decided that Bhagavan Vishnu will incarnate as Bhagavan Kapila Muni through Devahuti, her husband advised her to undergo purification by practising intense sadhana. Finally, Lord Kapila is born and he informs the purpose of his birth. Chapter 24 (Adhyaya 24) describes the birth of Bhagavan Kapila or descend of Avatar, Bhagavan Kapila. In this chapter, his father Kardama Muni attains moksha and roams around the world as a Jivan Mukta. After Kardama Muni left his hermitage, Devahuti ji asks spiritual questions to Kapila Muni. Kapila Muni imparts her instructions which runs for 9 chapters from Chapter 25-33. In chapter 33 Devahuti attains mukti by practising all the disciplines in a synchronised manner. Kapila Gita explains and integrates Bhakti, Yoga and Jnana. It also emphasis on Nishkama Seva i.e. following one's dharma without the expectation of fruits, thus explaining Karma too. Sri Kapila Gita is unique in her way and describes Sankhya Philosophy and connects it with Vedanta. It also explains Ashtanga Yoga of Maharshi Patanjali and also gives passing remarks on mediation on Chakras indicating meditation on activating and arising Kundalini.

This discourse is popularly known as 'Kapila-ākhyāna' or 'Kāpileyopākhyāna' or 'Lord Kapila's Spiritual instructions' or simply 'Sri Kapila Gita' (श्री कपिल गीता). It is narrated by Self Realised Maitreya ji to Vidur ji.

Kapila Gita in Brief (Chapter wise)

Traditionally the Name 'Kāpileyopākhyāna' occurs at the end of Chapter 23 indicating Chapter 23 being the first chapter of Sri Kapila Gita. **Chapter 23** describes about the wish of a devoted wife

Devahuti to bear a Son and she expresses it to her husband Kardama Muni, who was a Prajapati (one who is given the task of multiplying human race). Kardama Muni obliges and out of yogic power builds a palace like hermitage. They both enjoy their stay together. One day Devahuti realises her mistake of requesting her husband for carnal pleasure and soon develops dispassion. Thus ends chapter 23. This chapter signifies, Dharma, Artha and Kama. Devahuti dedicated herself in serving her husband as enjoined in shastras for a long time before expressing her wish to bear a son. Thus she lived a life of Dharma. Building a palace means fulfilling Artha ad Kama is her desire to bear a son. After fulfilment of Dharma, Artha and Kama, she now fills dispassion from the samsara, thus paving way for fourth purushartha, Moksha.

Instructions of Sri Kapila Gita begins with **Chapter 24** which describes birth of Bhagavan Kapila. This chapter continues from Chapter 23 and Devahuti displays her dispassion and regrets her decision. Kardama Muni recalls that Sri Vishnu will be incarnating through Devahuti and so it is predetermined for her to be his earthly mother and consoles her. In this chapter itself, his father Kardama Muni attains moksha as he was already spiritually matured and had highly pure spiritual mind. He is one of the Prajapatis entrusted by Bhagavan Brahma ji for multiplication of Human race. Being a Divine being, he had many Yogis powers. He also had knowledge of shastras and so he didn't needed any instructions from Bhagavan Kapila. He immediately identified his son as Bhagavan Vishnu and experienced his true nature which is formless. Kardama Muni proclaims that as a Prajapati he had to beget a Son, and now by the Grace of Vishnu he is freed from debt of Brahma ji. Kardama Muni asks for permission from Bhagavan Kapila Muni to live as a renunciate and roam around the world freely i.e. live as a Jivan Mukta in the state of Self Realisation. Kapila Muni gives permission and Kardama Muni leaves hermitage. He does intense penance and abides in his own Self and experiences everything is Brahman, his own Atman, and is filled with peace like Ocean without waves. Abiding in his true Self, Kardama Muni roams the world freely like a renunciate.

In **Chapter 25**, upon request from mother Devahuti, Bhagavan Kapila begins imparting instructions to her. In Chapter 25, Kapila Muni explains that mind is the reason for bondage and freedom. He further explains the glories of one-pointed continuous devotions towards Him (as Sarvātmā). Upon developing dispassion for worldly matters and objects and developing devotion towards Bhagavan, one can know one's True nature. It also explains karmic mukti i.e. liberation of devotees who do not wish for moksha and wish to worship divine form of Bhagvan. Ishvara affectionately talks to his devotees in their desired form. Such devotees ascend to the highest adobe. Though unintended, they do get Mukti as result of grace of Ishvara.

In **Chapter 26**, Kapila Muni expounds Sankhya Darshan. He explains 24 tattvas and their evolution, how Purusha came under the influence of Prakriti and assumed Jivahood, which the Purusha assumed out of his own will. Purusha and Prakriti are the two main concepts of Sankhya Darshan. Purusha, though technically not a tattva is categorised as 25th Tattva. It also personifies tattvas into deities by assigning a presiding devi-devatā over each tattva. Creation of Human being is described. Various devatās are incapable to make the body alive including devata of Prana, however, Kshetrajna (Kshetragya), presiding deity over Chitta could lift the Purusha, indicating making the body alive. Thus it is the Kshetrajna that is worthy of worship.

In **Chapter 27**, Kapila Muni describes a way to attain moksha through differentiation of Purusha and Prakriti. It is only by the way of detachment that one can know the Purusha. The Purusha attached to Mind, Body and senses and ego is known Jiva. Jiva assumes the doership (kartābhāva) for karma done by mind-body-ego complex and so becomes kartā. It is by detaching from kartābhāva (sense of doership) that a person can become witness and knower of kshetra (the field of objects). He becomes Kshetrajna and is thus liberated, free from sense of doership.

In **Chapter 28**, Kapila Muni explains Ashatanga Yoga of Maharshi Patanjali. The eight limbs of Yoga are explained and their importance is described. Yoga helps in increasing concentration of mind and helps to control the mind. There is a passing indirect remark on Kundalini by giving information about focusing on Muladhara Chakra. Bhagvan then explains the way of Sakara Bhakti. It is not about worshipping an idol. It is all about imagination and visualisation. Bhagavan explains who one should imagine the form of Bhagvan and how should a devotee focus on different body parts to make the mental imprint stronger so recalling the image becomes easy. As a result of such meditation, a devotee gets absorbed in his Ishta Devata (Chosen form of Ishvara) and finally realises his own true Self.

In **Chapter 29**, Kapila Muni explains the true meaning of devotion and the glory of Kāla (Time) which is none other than Bhagavan Himself. Entire creation and all created beings are under the sway of Kāla (Time). Bhagvan explains Saguṇa and Nirguṇa Bhakti. Bhagavan explains Tamasika, Rajasika and Sattvika Bhakti. He explains different type of Muktis like Salokya, Sarupya, etc but are inferior to Nirguṇa Bhakti. Bhagavan goes on to explain how it is important for a devotee to perform one's duties as enjoined by Shastras, but to perform that with a sense of detachment, which result into purification of mind thereby making way to Bhakti and Moksha. This non-violent Kriya Yoga is to be practised by devotees. It also explains that merely sticking to Idol worship is not beneficial in later stages of Sādhanā and one should worship Ishvara as non different from Self. Same Ishvara is experienced as Self and abiding in all beings. This chapter moves on to explain the evolution of various species of Jiva like plants, four-legged animals, two-legged ones (Human Beings), etc. He explains the superiority of a Devotee who worships Him (Bhagavan) as not different from one's own Self. It also explains non-difference between Brahman, Paramatman and Bhagavan.

In **Chapter 30**, Kapila Muni impresses upon mind the futility of being attached to worldly objects and enjoying sense pleasures as they do not free one from cycle of birth and death. He explains what happens to men of immoral character after death and how they are punished for their sins. He concludes that after enjoying the fruits of his karma in either narka or swarga, one returns back to earth in order to complete the spiritual journey and keeps returning until one realises non-difference between Self and Brahman.

In **Chapter 31**, Kapila Muni, with the intention of developing dispassion for rebirth explains the stages of growth of Human Embryo. This is explained that it is a pain for a Jiva to remain trapped in the womb for nine months. Jiva within the womb glances through his past karmas of last hundred births and gets saddened. It knows itself to be a part (Ansha) of Bhagavan. But upon painful stay in the womb and after manifestation of physical body into the world forgets its last lives and starts

indulging in sense pleasures. Bhagavan Kapila advises to avoid company of men inclined to sense pleasure and live life of morality, control over speech, etc. Kapila Muni emphasises on Vairagya (dispassion). Chapter ends with advice ot practice the Yoga of mind control.

In **Chapter 32**, Kapila Muni explains Jiva's Destiny after death of physical body. He explains two paths, 'The Path of Sun' and 'The Path of Moon'. Jiva travels by the 'Path of Moon' after doing karmas with expectations of fruits and travels 'The Path of Sun' by doing karma without expectation of fruits. They do not have the notion of ''I and 'Mine' Yogis who have controlled their breath and mind merge in Supreme Brahman. He explains the importance of Bhakti and says that devotion to Bhagavan Vasudeva cultivates into Vairagya and Jnana which leads to advaita state (Non-dual state) and moksha. Advaita State is explained in later slokas. Bhagavan proclaims that the path of Bhakti and path of Jnana, both lead one to rise beyond Gunas and realizes one's true Self. In other words, the goal of Jnana and Bhakti is the same – The Supreme Brahman, which is pure consciousness and is Nirguṇa. Bhagvan is both formless and endowed with form. Kapila Muni later explains to whom this divine knowledge is to be given and to whom it should not be given. It can be given to people who are guileless, free from ego, are of good character and are devoted towards me etc. This knowledge should not be given to those who are egoists, filled with arrogance, are men of bad character, unfaithful, etc.

In **Chapter 33**, the Final Chapter, Devahuti renounces the palace like hermitage and undergoes intense tapas combining all the paths – Yoga, Bhakti and Jnana. She finally realises her own Self and gets Mukti. Thus ends the glorious Kapila Gita.

Conclusion

Kapila Muni glorifies Bhakti as a means to attain Moksha. Kapila Muni gives importance to Nishkarma Karma (Karma done with no expectations of their fruits leads to inner Purity), Bhakti, Yoga and Jnana and explains them for the good of all. Kapila Muni also expounded Sankhya Darshan, their 24 tattvas and connected them to Vedanta. He finally declared that Ishvara of Karma Kandin, Bhagvan of a devotee, Purusha of Sankhya, Paramatman of Yogi and Brahman of the Jnani (Advaitin) are one and the same. He is also referred to as 'Kshetrajna'. Bhagvan Kapila explains how to meditate on any form of Ishvara using visualisation. There is no Murti (Archa-Vigrah) on physical plane. Beautiful form of Bhagavan is imagined. He explains taking example of Sriman Narayana or Bhagavan Vishnu. This is Bhakti of Saguna-Sakara-Brahman. Bhakti of Saguna-Nirakara-Brahman and Nirguna-Nirakara-Brahman is also explained. Nirguna-Nirakara-Brahman can be directly attained through discrimination of 24 tattvas of Sankhya or via Sakara Bhakti and Nirakara Bhakti. This is the ultimate state of Self Realisation as one experiences Atman, the Self, everywhere and this Atman is none other than Brahman. The ultimate goal of all forms of Sadhana, all paths (Yoga, Bhakti and Jnana) is the same. It is Brahman also known as Bhagavan, Ishvara, Paramatman or Purusha which is beyond three guṇas of Prakriti (Sattva, Rajasa and Tamasa) and so is termed as Nirguṇa. Path of karma is helpful in gaining inner purification.

After attaining sufficient inner purity one may choose any paths as per one's liking and temperament. However, one must also practice other paths, which complement the main path. An integrated

approach is considered as the best approach. The essence is given as Notes on Slokas BP 3.28.1-7. Only in final stages of sādhanā does one focus exclusively on any one path as other paths have already served their purpose as the required qualities have already cultivated inside an advanced seeker of truth.

Sri Kapila Gita is an excellent companion to the Bhagavad Gita. It compliments Bhagavad Gita by inducing karma, bhakti Jnana and Yoga. It specialises in expounding Sakhya Darshan and combining it with Bhakti and Jnana of Vedanta. It encourages one to practice Nishkama Karma (Selfless Service) and also explains in detail Maharshi Patanjali Ashtanga Yoga by specifying all eight limbs of Yoga. Sri Kapila Gita is unique in this aspect. Teachings of Bhagavad Gita's Chapter 6, Atmasayyam Yoga meaning 'Yoga of Self Control' and Ashtanga Yoga for mind control and attaining inner purity complement each other.

Though there is little difference between 24 tattvas as mentioned in original Sankhya Karika of Ishvara Krishna and Vedanta, such differences are negligible as compared to an attempt is made to combine the goodness of Sankhya Darshan with Vedanta. Genuine seekers of truth are encouraged to study Kapila Gita.

May we all follow the teachings of Bhagvāna Kapila, the expounder of Sankhya Darshan, who gave us Brahma-vidyā, the knowledge of Self Realisation and attain the final goal of our life thereby fulfilling the purpose of taking the birth in human body.

Kapilopadesha-Sara Selected Slokas from Kapila Gita

Swami Tejomayananda of Chinmaya Mission has also translated Kapila Gita into English and commented on the relevant slokas. However, he has not translated entire Kapila Gita, but only the essence of slokas and has categorized them in three chapters. Though the book is titled 'Kapila Gita', in the introduction Swami ji has mentioned that it is 'Kapilopadesha-Sara' (Kapilopadeśa – sāraḥ, कपिलोपदेश - सरम्) meaning 'Essence of Kapila Gita'.

This translation and commentary on selected slokas is worth reading.

Let us study the Kapila Gita which is extracted from Gita Press Sanskrit-English Translation.

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Sri Kapila Gita

24 - Descent of Lord Kapila

Adhyaya 24, Discourse XXIV - Descent of Lord Kapila

मैत्रेय उवाच –

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः । दयालुः शालिनीमाह शुक्लाभिव्याहृतं स्मरन् ॥ १ ॥

Maitreya resumed : When Devahuti (the daughter of Swayambhuva Manu), who was worthy of all praise, spoke such words, full of dispassion, the merciful sage recalled the words of Lord Visnu and replied (as follows). (1)

ऋषिरुवाच –

मा खिदो राजपुत्रीत्थं आत्मानं प्रत्यनिन्दिते । भगवान् तेऽक्षरो गर्भं अदूरात्सम्प्रपत्स्यते ॥ २ ॥

धृतव्रतासि भद्रं ते दमेन नियमेन च । तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज ॥ ३ ॥

स त्वयाऽऽराधितः शुक्लो वितन्वन् मामकं यशः । छेत्ता ते हृदयग्रन्थिं औदर्यो ब्रह्मभावनः ॥ ४ ॥

The Rishi Kardama said : Worry not about yourself, O princess of irreproachable (sinless) conduct. The immortal Bhagavan will soon enter your womb. (2) You have undertaken sacred vows, may Ishvara bless you. Hence [from now on] adore Bhagavan [Vishnu] with reverence through control of the senses and religious observances as well as through austere penance and charitable gifts of money. (3) Propitiated by you, Lord Madhusudan (Slayer of Demon Madhu, Lord Visnu) will be born as a son to you, thereby spreading my renown too, and will cut the knot of ignorance (in the form of self-identification with the material sheaths), existing in your heart (hridaya-granthi), by instructing you in the knowledge of Brahman. (4)

मैत्रेय उवाच -

देवहूत्यपि सन्देशं गौरवेण प्रजापतेः । सम्यक् श्रद्धाय पुरुषं कूटस्थं अभजद्गुरुम् ॥ ५ ॥

तस्यां बहुतिथे काले भगवान् मधुसूदनः । कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥ ६ ॥

अवादयन् तदा व्योम्नि वादित्राणि घनाघनाः । गायन्ति तं स्म गन्धर्वा नृत्यन्ति अप्सरसो मुदा ॥ ७ ॥

पेतुः सुमनसो दिव्याः खेचरैः अपवर्जिताः । प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च ॥ ८ ॥

तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम् । स्वयम्भूः साकं ऋषिभिः मरीच्यादिभिरभ्ययात् ॥ ९ ॥

भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन् । तत्त्वसङ्ख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट् ॥ १० ॥

सभाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम् । प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥ ११ ॥

Maitreya went on : O Vidur ji, Reposing full faith in the message of the Kardama, a Prajapati, progenitor of human race (the one who multiples and expands the human race), out of great regard for him, Devahuti too betook herself to the worship of the immutable (unchangeable) Jagadguru Bhagavan [Vishnu]. (5) After a pretty long time Lord Madhusudan (killer of demon Madhu, Lord Vishnu) manifested Himself first through the generative fluid of Kardama and then through Devahuti, even as fire appears through firewood. (6) At the time of His descent on earth gods in the form of raining clouds sounded musical instruments (in the shape of thunder-claps) in the sky; the Gandharvas (celestial musicians) sang praises to Him; while Apsaras (celestial nymphs) danced through joy. (7) Heavenly flowers rained by the gods flying in the air dropped (from the heavens); and all the quarters as well as the waters (of lakes, rivers etc.) and the minds of the people too became clear. (8) Brahma ji (the self-born) went along with Marici and the other sages to that (celebrated) hermitage of Kardama surrounded by the river Saraswati. (9) Brahma ji, who is naturally possessed of true wisdom, already knew that Bhagavan, who is no other than the supreme Brahman (Parabrahman), had descended through pure Sattva for imparting the knowledge of the Samkhya system of philosophy (which determines the nature of the fundamental principles), O vanquisher of foes. (10) Welcoming with a guileless mind, knowing the intention of the descent of Bhagavan, with all his senses greatly delighted, the creator Brahma ji spoke thus to Kardama and Devahuti. (11)

ब्रह्मोवाच -

त्वया मेऽपचितिस्तात कल्पिता निर्व्यलीकतः । यन्मे सञ्जगृहे वाक्यं भवान्मानद मानयन् ॥ १२ ॥

एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः । बाढं इति अनुमन्येत गौरवेण गुरोर्वचः ॥ १३ ॥

इमा दुहितरः सभ्य तव वत्स सुमध्यमाः । सर्गमेतं प्रभावैः स्वैः बृंहयिष्यन्ति अनेकधा ॥ १४ ॥

अतस्त्वं ऋषिमुख्येभ्यो यथाशीलं यथारुचि । आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि ॥ १५ ॥

वेदाहमाद्यं पुरुषं अवतीर्णं स्वमायया । भूतानां शेवधिं देहं बिभ्राणं कपिलं मुने ॥ १६ ॥

ज्ञानविज्ञानयोगेन कर्मणां उद्धरन्जटाः । हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः ॥ १७ ॥

एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः । अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति ॥ १८ ॥

अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः । लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥ १९ ॥

Brahma ji said : You have truly worshipped me, dear son, in that you reverently carried out my behest, O respecter (of elders)! (12) This is the service that ought to be rendered by the sons to their father, viz., that they should bow to the command of their father with due deference, saying "Very well!" (13) These slender-waisted daughters of yours, my worthy child, will multiply this creation manifold through their descendants. (14) Therefore, give away your daughters this very day to the foremost of the sages with due regard to the girls' temperament and liking, and thereby spread your fame all over the globe. (15) O Kardama, I know the Adi Purusha (Lord Narayana, Vishnu), the bestower of all boons on living beings, has descended through His own Maya (wonderful creative energy) as Kapila. (16) (Turning to Devahuti, he said,) O daughter of Swayambhu Manu, with golden hair, lotus-like eyes and lotus-feet, whose soles bear the mark of a lotus, it is Lord Visnu (the Slayer of the demon Kaitabha) who has been in your womb, to tear up the roots of Karma (in the form of latent desires) through Jnana-Vigyana i.e. Sastriya knowledge (Scriptural knowledge) and [through his own Self] realization. Having cut the knot of ignorance and misapprehension, He will roam about the

earth. (17-18) He will be the Lord of the Siddhas, held in great esteem by the teachers of the Samkhya system of philosophy. He will be known all over the world by the name of Kapila and will spread your fame. (19)

मैत्रेय उवाच -

तौ आवाश्वास्य जगत्स्रष्टा कुमारैः सहनारदः । हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥ २० ॥

गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः ।यथोदितं स्वदुहितॄः प्रादाद्विश्वसृजां ततः ॥ २१ ॥

मरीचये कलां प्रादाद् अनसूयां अथात्रये । श्रद्धां अङ्गिरसेऽयच्छत् पुलस्त्याय हविर्भुवम् ॥ २२ ॥

पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् । ख्यातिं च भृगवेऽयच्छद् वसिष्ठायाप्यरुन्धतीम् ॥ २३ ॥

अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते । विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् ॥ २४ ॥

ततस्त ऋषयः क्षत्तः कृतदारा निमन्त्र्य तम् । प्रातिष्ठन् नन्दिमापन्नाः स्वं स्वमाश्रम मण्डलम् ॥ २५ ॥

Maitreya continued : Having thus reassured the couple, Brahma ji, the creator of the universe, rode on his mount, the swan, and returned to Satyaloka (the highest of the spheres stretching beyond the three worlds) along with Sanaka and his three brothers and accompanied by Narada (who are all lifelong celibates, leaving behind the other sages, Marici and the rest, so as to enable them to espouse the hand of Kardama's nine daughters). (20) After the departure of Brahma, O Vidura, the sage Kardama immediately gave away his daughters to the lords of created beings (Marici and others), as directed by the creator, according to the injunctions of the Sastras. (21) He gave (the hand of) Kala to Marici and Anasuya to Atri; Sraddha he gave away to Arigira, and Havirbhu to Pulastya. (22) He further gave Gati, who was worthy of Pulaha, to the latter and the virtuous Kriya to Kratu, Khyati to Bhrigu and even so Arundhati to Vasistha. (23) And to Atharva he gave (the hand of) Santi, through whom a sacrifice is successfully accomplished. When they were duly married, Kardama propitiated these foremost sages as well as their wives (with kind attentions). (24) Being thus married, the sages thereupon took leave of Kardama and departed, full of joy, each for his own hermitage. (25)

Kardama has first darshan of Bhagavan Kapila and recognises him as Formless Brahman, asks permission to leave hermitage and undergo penance

स चावतीर्णं त्रियुगं आज्ञाय विबुधर्षभम् । विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥ २६ ॥

अहो पापच्यमानानां निरये स्वैरमङ्गलैः । कालेन भूयसा नूनं प्रसीदन्तीह देवताः ॥ २७ ॥

बहुजन्मविपक्वेन सम्यग् योगसमाधिना । द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥ २८ ॥

स एव भगवानद्य हेलनं न गणय्य नः । गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥ २९ ॥

स्वीयं वाक्यमृतं कर्तुमं अतीर्णोऽसि मे गृहे । चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः ॥ ३० ॥

तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव । यानि यानि च रोचन्ते स्वजनानां अरूपिणः ॥ ३१ ॥

त्वां सूरिभिस्तत्त्वबुभुत्सयाद्धा सदाभिवादार्हणपादपीठम् । ऐश्वर्यवैराग्ययशोऽवबोध वीर्यश्रिया पूर्तमहं प्रपद्ये ॥ ३२ ॥

परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम् । आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥ ३३ ॥

आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णर्ण उताप्तकामः । परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युञ्जन् विशोकः ॥ ३४ ॥

Having come to know that it was Lord Visnu Himself, the foremost of the gods, who had been born (as a son to him), the sage approached Him when He was all alone, and, bowing to Him, said: (26) "Alas! on those who are burning in this hell of transmigration as a result of their own evil deeds, the gods shower their grace after a long time. (27) But those truth striving pious yogis, free from likes and dislikes, seek to realize the Lord as their very own Self in lonely places through concentrated practice of meditation matured through many lives, and who promotes the cause of His devotees, the compassionate Lord has this time appeared in the house of sensual men like us, not minding the ignominy incident to such a birth. (28-29) Intent on enhancing the dignity of His devotees, You have been born into my house just to redeem Your pledge and to establish the Sankhya system (which leads to true Knowledge). (30) **O Lord, your true nature is formless (ruparahita); even so the human semblances [like caturbhuja, form having 4 hands, etc] that appeal to Your own devotees are as well liked by You (31)** I take refuge in You, whose holy Paada-Pitha i.e. Padukas (wooden sandals) are always worthy to be revered and worshipped by sages who are keen to know the Truth, and you, the Lord, is perfectly in possession and control of six qualities (upadhis) – (ऐश्वर्य, वैराग्य, यश, बोध, वीर्य, श्री) i.e. Aishvarya (power, glory, overlordship), vairagya (dispassion), yash (fame), Jnana (Knowledge), Virya (Shakti, energy), Shri (wealth) *[1]* (32) O Parabrahman, all powers are under your control; it is only you who appear as Prakriti (Maya), Purusha (Brahman, the 25th tattva as per Sankhya Philosophy), Mahat Tattva (Buddhi, Cosmic intelligence of Prakriti), Kala (time), threefold Ego (Sattvika, Rajasika, and Tamasika), and the various spheres (Lokas) as well as their guardians, and then reabsorbs all these phenomena into Himself by virtue of His energy in the form of Consciousness and who is the all-witnessing Seer. (33) By your grace, I am free from the 3 debts (depth to Pitrs (ancestors), Rishis, Devatas (Gods)), which includes the depth I owed to my father (Brahma ji, who had commanded me to marry and beget children), and having gained all my desires through You, I now take leave of You, **Treading the path of recluses, I would roam (at will), free from sorrow, contemplating on You in my heart."** *[2]* (34)

[1] The one who has six qualities (upadhis) is known 'Bhagavan' – Aishvarya (Overlordship), Vairagya (dispassion), Yash (fame), Jnana (Atma bodh, Knowledge), Virya (shakti, Power), Shri (riches)

Other variations of six qualities of Bhagavan are –

- *Overlordship, power, fame, riches, knowledge and freedom from being wanting (dispassion)*
- *Undepleting wealth, power, fame, Beauty, Jnana, Vairagya*

[2] Indicates Jivan Mukti – living in the state of Self Realisation while still in physical body.

श्रीभगवानुवाच -

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके । अथाजनि मया तुभ्यं यदवोचमृतं मुने ॥ ३५ ॥

एतन्मे जन्म लोकेऽस्मिन् मुमुक्षूणां दुराशयात् । प्रसङ्ख्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥ ३६ ॥

एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा । तं प्रवर्तयितुं देहं इमं विद्धि मया भृतम् ॥ ३७ ॥

गच्छ कामं मयाऽऽपृष्टो मयि सन्न्यस्तकर्मणा । जित्वा सुदुर्जयं मृत्युं अमृतत्वाय मां भज ॥ ३८ ॥

मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् । आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि ॥ ३९ ॥

मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् । वितरिष्ये यया चासौ भयं चातितरिष्यति ॥ ४० ॥

The Lord [Kapila] replied : O Muni, Consider my words as an authority (pramana) in the worldly as well as vedic matters. Therefore, it is only to redeem what I said to you (vide verse 32 of Discourse XXI, above) that I have been born as your son, O sage. (35) My present birth in this world is meant only for expounding the true nature of the [24] tattvas likes prakriti, etc so helpful in Self-Realization to those seeking release from their subtle body. (36) This subtle path of Self Realisation is long lost since ages. Know this that I have taken birth to revive this path. (37) O Muni (Kardama), I order you – go wherever you like and, conquering death, which is exceedingly difficult to conquer, through actions dedicated to Me, adore Me with a view to attaining immortality. (38) Beholding Me—the supreme self-effulgent Paramatma dwelling in the heart of all beings—in your own heart through your Antahkarana (intellect, chitta), you will be freed from all sorrow and attain the fearless state (viz. moksha) (39) To My mother (Devahuti) as well I shall impart that spiritual Knowledge, which frees one from the bondage of all karmas and by virtue of which she will get over the fear of transmigration and attain supreme joy. (40)

मैत्रेय उवाच -

एवं समुदितस्तेन कपिलेन प्रजापतिः । दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ॥ ४१ ॥

Maitreya continued : Thus addressed by the celebrated Kapila, Prajapati Kardama [*] went round the Lord (as a mark of respect) and straightaway withdrew to the forest, full of joy. (41)

[*] Prajapati is the one who is tasked to propitiate, expand human race by Lord Brahma ji

व्रतं स आस्थितो मौनं आत्मैकशरणो मुनिः । **निःसङ्गो** व्यचरत् क्षोणीं अनग्निरनिकेतनः ॥ ४२ ॥

मनो ब्रह्मणि युञ्जानो यत्तत् सदसतः परम् । **गुणावभासे विगुण** एकभक्त्यानुभाविते ॥ ४३ ॥

निरहङ्कृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् । **प्रत्यक्प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः** ॥ ४४ ॥

वासुदेवे भगवति सर्वज्ञे **प्रत्यगात्मनि** । परेण भक्तिभावेन लब्धात्मा **मुक्तबन्धनः** ॥ ४५ ॥

आत्मानं सर्वभूतेषु भगवन्तं अवस्थितम् । अपश्यत्सर्वभूतानि **भगवत्यपि चात्मनि** ॥ ४६ ॥

इच्छाद्वेषविहीनेन सर्वत्र समचेतसा । भगवद्भक्तियुक्तेन प्राप्ता **भागवती गतिः** ॥ ४७ ॥

Observing a vow of non-violence, practised by hermits, and exclusively depending on Sri Hari (Vishnu as his own Self), the sage renounced the sacrificial fire as well as a permanent dwelling and roamed about the globe, free from attachment. (42) He (Kardama Muni) fixed his mind on Brahman (the Infinite), who though appearing as having gunas, is beyond both cause and effect, and is nirguna i.e. devoid of the three Gunas (modes of Prakrti), yet brings them to light, and who had been realized through exclusive Devotion. (43) Free from egotism and the sense of mine-ness, indifferent to pairs of opposites (such as heat and cold, pleasure and pain, joy and sorrow, etc., etc.), and viewing all with the same eye, Kardama perceived his own self everywhere. His mind

had turned inward and was peaceful, and the sage with steady mind looked like a peaceful ocean without waves. (44) His mind being fixed through supreme Devotion on the all-knowing, omnipresent Lord Vasudeva as his own Self, he saw (realised) the Self (Antaratma, Pratyagatma *[1]*, Vasudeva) in all beings, [he was now free (mukta) from the bondage of ignorance (bandhan)]. (45) He perceived the Lord, his own Self, as present in all living beings, and all living beings in the Lord, His own Self. *[2]* (46) In this way Kardama, who had no desire and was free from malice, who was even-minded towards all, and who had developed Devotion to the Lord, attained Paramgati (union with Him). (47)

[1] Pratyagaatmaa (Pratyagātmā, प्रत्यागात्मा): Adi Sankara in Katha Upanishad Bhashya Ka.Up. 1.1.1 explains the meaning of Pratyagatma as 'That which knows all [Vishayas i.e. objects of senses] and is also Atman is known as Pratyagatma. (Page 256 (last para), Gita Press, Hindi Translation of Ishadi Nau Upanishads Sankara Bhashya)

[2] Ishavashya Upanishad also says the same time very clearly in Mantra 6

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

6. Who sees everything in his Atman and his Atman in everything, [acquires the vision of oneness] and as a result he feels no disgust [for anyone]. (Page 15, Gita Press, Hindi Translation of Ishadi Nau Upanishads Sankara Bhashya)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे चतुर्विंशोऽध्यायः ॥ २४ ॥

Thus ends the twenty-fourth discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

25 - Lord Kapila teaches glory of Devotion

Adhyaya 25, Discourse XXV - Lord Kapila expatiates on the glory of Devotion in response to the query of mother Devahuti

शौनक उवाच ।

कपिलस्तत्त्वसङ्ख्याता भगवान् आत्ममायया । जातः स्वयमजः साक्षाद् आत्मप्रज्ञप्तये नृणाम् ॥ १ ॥

न ह्यस्य वर्ष्मणः पुंसां वरिम्णः सर्वयोगिनाम् । विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ २ ॥

यद् यद् विधत्ते भगवान् स्वच्छन्दात्मात्ममायया । तानि मे श्रद्दधानस्य कीर्तन्यान्यनुकीर्तय ॥ ३ ॥

Shaunaka said : Kapila, who expounded the true nature of the fundamental principles (24 tattvas), was none other than the birthless Bhagavan [Narayana], descended of his own free will and through His own Maya in order to teach humanity the true nature of the Self. (1) Although I (Shaunaka) have often heard the stories of the Bhagavan, my senses are not sated with hearing the glory of Bhagvan

Kapila, the best of all men and the foremost of all Yogis. (2) Having assumed by His own Maya a personality conforming to the will of His devotees, whatever Bhagavan does is all worth singing. Therefore, kindly narrate all those doings to me, full of reverence as I am. (3)

सूत उवाच -

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा । प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ ४ ॥

Suta said : Urged in this way to expound the true nature of the fundamental principles, the worshipful Maitreya, a friend of the sage Dwaipayana, (Vedavyasa) addressed Vidura as follows according to the spirit of his enquiry. (4)

मैत्रेय उवाच -

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया । तस्मिन् बिन्दुसरेऽवात्सीत् भगवान् कपिलः किल ॥ ५ ॥

तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् । स्वसुतं देवहूत्याह धातुः संस्मरती वचः ॥ ६ ॥

Maitreya said : When Kardama (Bhagavan Kapila's father) had left for the forest, Kapila Muni stayed (in the latter's hermitage) on the strand of the same Bindusarovara in order to please His mother (Devahuti). (5) (One day) when Kapila (Devahuti's son), who was capable of showing to her the culmination of the fundamental principles, sat at leisure, Devahuti recalled the words of Brahma ji (vide verse 17-18 of the preceding discourse 24.17-18) and spoke to Him [as follows]. (6)

देवहूतिरुवाच ।

निर्विण्णा नितरां भूमन् असत् इन्द्रियतर्षणात् । येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ ७ ॥

तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् । सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ ८ ॥

य आद्यो भगवान् पुंसां ईश्वरो वै भवान्किल । लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ ९ ॥

अथ मे देव सम्मोहं अपाक्रष्टुं त्वमर्हसि । योऽवग्रहोऽहं मम इति इति एतस्मिन् योजितस्त्वया ॥ १० ॥

तं त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम् । जिज्ञासयाहं प्रकृतेः पूरुषस्य नमामि सद्धर्मविदां वरिष्ठम् ॥ ११ ॥

Devahuti said : I am awfully sick of the craving (for enjoyment) of my wicked senses, O Perfect One! It is because of my unremitting efforts to gratify this craving that I have fallen into the deep abyss of ignorance, O Bhagavan. (7) In this present birth, which (I am sure) is going to be the last of a long series, I have now, by Your grace, secured in You an excellent eye to enable me to see through this thick veil of darkness, which is so difficult to penetrate. (8) You are no other than Ishvara, the most ancient Person and the Ruler of all embodied souls, who has appeared, like the sun, as an eye to the world blinded by ignorance. (9) Now be pleased, my lord, to dispel my great delusion; for the feeling of I-ness with reference to the body and that of mine-ness in respect of all that is connected with it have been inspired by You. (10) For ascertaining the true nature of Prakrti and Purusha I have sought refuge in You, the compassionate one, who protects all those who come to your refuge out of

compassion and are like an axe [to cut down and end] the tree of samsara of Your devotees. I bow to You, the foremost amongst the knowers of [Bhagavat]-dharma *[1]*. (11)

[1] Bhagavat (Bhāgavata) is the one who with purified mind has devoted himself / herself to the Lord, as his Atma-svarupa (his own Self) and sees no difference between Hari and Hara i.e. Vishnu and Shiva meaning does not differentiate between different forms of God. He attains sama-drishti meaning seeing (experiencing) same divinity in all beings. Such a devotee is the best amongst Bhagavatas. His dharma is to stay devoted to this antaryami Sriman Narayana, who is omnipresent but especially resides in the heart of all beings.

Advaita Bhakti and purity of Mind

मैत्रेय उवाच -

इति स्वमातुर्निरवद्यमीप्सितं निशम्य पुंसां अपवर्गवर्धनम् । धियाभिनन्द्यात्मवतां सतां गतिः बभाष ईषत् स्मितशोभिताननः ॥ १२ ॥

Maitreya continued : In this way, mother Devahuti expressed her desire born out of highly purified mind, and this [enquiry] was would result into generating interest for attaining moksha in people who have purified their mind; hearing this [enquiry related to moksha] Bhagavan Kapila praised her mentally; and replied with a gentle smile [expressing his appreciation for such a good enquiry and displaying happiness in answering this query] – (12)

श्रीभगवानुवाच -

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे । अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥ १३ ॥

तमिमं ते प्रवक्ष्यामि यं अवोचं पुरानघे । ऋषीणां श्रोतुकामानां योगं सर्वाङ्गनैपुणम् ॥ १४ ॥

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् । गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥ १५ ॥

अहं ममाभिमानोत्थैः कामलोभादिभिर्मलैः । वीतं यदा मनः शुद्धं अदुःखं असुखं समम् ॥ १६ ॥

तदा पुरुष आत्मानं केवलं प्रकृतेः परम् । निरन्तरं स्वयंज्योतिः अणिमानं अखण्डितम् ॥ १७ ॥

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना । परिपश्यति उदासीनं प्रकृतिं च हतौजसम् ॥ १८ ॥

न युज्यमानया भक्त्या भगवति अखिलात्मनि । सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥ १९ ॥

प्रसङ्गमजरं पाशं आत्मनः कवयो विदुः । स एव साधुषु कृतो मोक्षद्वारं अपावृतम् ॥ २० ॥

Bhagavan [Kapila] said : Yoga, which leads to the realisation of Self (Atman), is, for men, the path to Liberation (Moksha), which is characterized by absolute cessation of both joy and sorrow. (13) I shall now explain to you that very Yoga, which is perfect in every limb, and which I taught of yore to sages (like Narada), who were keen to hear of it, O virtuous lady. (14) **Mind alone is held responsible for the bondage and moksha of the Jiva. Attached to the objects of senses, it leads to bondage; when, however, it develops affinity towards the Paramatman, it brings liberation to the Jiva.** (15) When the mind is purged of its impurities in the form of lust, greed etc.—which have their root in the sense

of I-ness and mine-ness—and becomes pure, it grows indifferent to pleasure and pain and gets equipoised. (16) With a mind equipped with true knowledge and dispassion as well as with Devotion in heart, the Jiva (incarnated soul) then perceives the Self in his own heart as one (without a second), beyond Prakrti (Matter), undifferentiated, self-effulgent, subtle, indivisible, unattached and, experiences Prakrti as powerless. (17-18) For Yogis there is no path as auspicious to Self-Realization like Devotion directed towards Bhagavan, who is sarvatma (Atman of all beings / substratum of the entire universe). (19) The wise consider attachment as the root cause of bondage, however when one is in company of saints and other great men [who are constantly engrossed in contemplation on Atman], this attachment towards such great saints, **opens the door to liberation (Moksha)**. (20)

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् । अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥ २१ ॥

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् । मत्कृते त्यक्तकर्माणः त्यक्तस्वजनबान्धवाः ॥ २२ ॥

मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च । तपन्ति विविधास्तापा नैतान् मद्गतचेतसः ॥ २३ ॥

ते एते साधवः साध्वि सर्वसङ्गविवर्जिताः । सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥ २४ ॥

सतां प्रसङ्गान् मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः । तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ २५ ॥

भक्त्या पुमान्जातविराग ऐन्द्रियाद् दृष्टश्रुतान् मद्रचनानुचिन्तया । चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गैः ॥ २६ ॥

Saints are forbearing, compassionate and composed; they are friendly to all living beings and inimical to none and follow the injunctions of the Sastras. Their good disposition itself serves as their ornament. (21) Those who are constantly devoted to Me (ananya-bhakti); and for My sake they abandon even their obligatory duties and forsake their kinsmen and relatives. (22) They listen to and narrate delightful stories relating to Me, and sing my glories, their mind ever set on Me. Afflictions of various kinds, therefore, never torment such people. (23) Such are holy men, free from all attachment, O virtuous lady, one should stay attached to (associated with) such holy men; for their presence itself removes worldly afflictions. (24) **Through the fellowship of saints one gets to hear My stories, which is pleasing to the heart as well as to the ear, leading to a correct and full knowledge of My glory and By hearing such lilas (divine past times) one is sure to develop one after another reverence and fondness for divine qualities like faith in the path leading to moksha, divine love for God and Devotion to the Lord** (25) Developing distaste for the pleasures of sense, belonging to this world as well as to the next, through Devotion engendered by contemplation on My lilas connected with the creation, preservation and dissolution of the universe, the man who enjoys the fellowship of saints will diligently and devoutly strive to subdue his mind through easy processes of Yoga of Devotion. (26)

असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन । योगेन मय्यर्पितया च भक्त्या मां **प्रत्यगात्मान**मिहावरुन्धे ॥ २७ ॥

Through renunciation of the material objects of sense, through wisdom supplemented by dispassion, through the knowledge of Yoga (concentration of mind) and through Devotion directed towards Me, man attains to Me, as his own Atman (Pratyagatman, प्रत्यगात्मान, i.e. Antaratman) *[1]*, **in that very life. (27)**

[1] Pratyagātmā is explained by Ādi Śankara in Kathopanishad Bhāshya as 'That which knows all Vishayas (objects of senses) and that which is also Ātman is known as Pratyagātmā' Ka.Up.1.2.1 (Page 256, Gita Press, Hindi Translation)

Ka.Up.1.2.1 – Paramātman has harmed Indriyas (senses) by making them extrovert. Hence, Jiva experiences external objects, not Antarātman. The one, who wishes for immortality, has controlled his senses, such a person is only worthy of knowing Pratyagātmā (Pratyagātman)

देवहूतिरुवाच -

काचित् त्वय्युचिता भक्तिः कीदृशी मम गोचरा । यया पदं ते निर्वाणं अञ्जसा अन्वाश्नवै अहम् ॥ २८ ॥

यो योगो भगवद्बाणो निर्वाणात्मंस्त्वयोदितः । कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥ २९ ॥

तद् एतन्मे विजानीहि यथाहं मन्दधीर्हरे । सुखं बुद्ध्येय दुर्बोधं योषा भवदनुग्रहात् ॥ ३० ॥

Devahuti said : What kind of Devotion is worth developing towards You, and what is the type fit to be practised by me, through which I may easily and immediately attain to Your Being, the Nirvana-pada? (28) What is the character of the Yoga (discipline) referred to by You, O Embodiment of supreme bliss, as a direct means to God-Perception (like an arrow which goes straight to its target) as well as to the realization of Truth; and how many are the processes supplementary to the same? (29) Kindly explain all this to me in such a way that I, a dull-witted woman, O Hari, may understand the difficult process with ease by Your grace. (30)

मैत्रेय उवाच -

विदित्वार्थं कपिलो मातुरित्थं जातस्नेहो यत्र तन्वाभिजातः । तत्त्वाम्नायं यत्प्रवदन्ति साङ्ख्यं प्रोवाच वै भक्तिवितानयोगम् ॥ ३१ ॥

Maitreya continued : [To Vidur] Having thus learnt the objective of His mother (Devahuti) through whom He had appeared in a human form, Bhagavan Kapila was filled with affection for her and expounded the system of philosophy which teaches the fundamental principles (tattvas) (such as Prakriti, Purusha and so on) and which they call Sankhya, as well as the elaborate course of Devotion and Yoga (Maharshi Patajnali's Ashtanga Yoga and the other methods of mind-control). (31)

श्रीभगवानुवाच -

देवानां गुणलिङ्गानां आनुश्रविककर्मणाम् । सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥ ३२ ॥

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी । जरयत्याशु या कोशं निगीर्णमनलो यथा ॥ ३३ ॥

नैकात्मतां मे स्पृहयन्ति केचिन् मत्पादसेवाभिरता मदीहाः । येऽन्योन्यतो **भागवताः** प्रसज्य सभाजयन्ते मम पौरुषाणि ॥ ३४ ॥

पश्यन्ति ते मे रुचिराण्यम्ब सन्तः प्रसन्नवक्त्रारुणलोचनानि । रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति ॥ ३५ ॥

तैर्दर्शनीयावयवैरुदार विलासहासेक्षितवामसूक्तैः । हृतात्मनो हृतप्राणांश्च भक्तिः अनिच्छतो मे गतिमण्वीं प्रयुङ्क्ते ॥ ३६ ॥

अथो विभूतिं मम मायाविनस्तां ऐश्वर्यमष्टाङ्गमनुप्रवृत्तम् । श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे तेऽश्नुवते तु लोके ॥ ३७ ॥

न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः । येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ॥ ३८ ॥

Bhagavan Kapila said : Senses, both Jnanendriyas and Karmendriyas *[1]*, each have their ruling demi-gods. My nature both senses are said to be extrovert and not following the injunctions of the vedas *[2]*. O mother! Those whose mind [and senses] are under control, whose purified mind is focused on devotion to Sri Hari (Bhagavan) without any selfish motive know this type of devotion as **ahetuki bhakti (अहेतुकी-भक्ति) or animitta Bhakti** *[3]*, the best type devotion. **Such devotion is superior to siddhi (सिद्धि) (wilful control of mind via Yogic processes like Pranayama, etc)** itself in that it speedily dissolves the subtle body (lingasharira, लिंगशरीर) just like the gastric fire digests the food that is devoured. *[4]* (32-33) Some **Bhagavata (pure devotees)** do not desire one-ness with Me (Sayujya Mukti, absorbed in Me). They are delighted in serving (worshipping) my feet and are happily engaged in activities for my sake. With deep interest and affection, the devotees of the Bhagavan, enjoy in describing my exploits to one another. (34) The aforesaid saints, O mother, behold My charming and divine forms possessed of a smiling face and ruddy eyes—forms which confer boons on them—and have talks with them, which are the envy even of the greatest sages. (35) **Even though the devotees do not covet it, their Bhakti takes them to my Abode (Param Gati i.e. Mukti)** with their minds and senses fascinated by those forms with attractive limbs, captivating playful gestures, glances accompanied with a smile and delightful speech. (36) [After destruction of avidya due to their association with Bhagavan], they no longer crave for the wealth and enjoyments of Satyaloka (the highest heaven) and the other spheres falling within My jurisdiction as the Lord of Maya, nor for the eight kinds of supernatural powers (Siddhis like Anima, etc) that come to them of their own accord as a sequel to Devotion, nor even for the wealth and splendour of the Lord's own realm (Vaikuntha), which are full in every respect; yet they do enjoy these in that Abode of the Supreme. *[5]* (37) [O mother of perfectly serene mind!] in Vaikuntha, my devotees are never ruined. My weapon, Kala (time) which never winks (rests even for a second), as I am their beloved Atman, their very Self, I am like their Son, Friend, preceptor, relative and their beloved Ishvara. (38)

Notes on slokas BP3.25.32-38: Senses, Devotion, Siddhi and Yoga

[1] Jnanendriyas – Five Organs of Knowledge / Perception – Eyes, ears, nose, tongue and skin.

Karmendriyas – Five Organs of Action (karma) – 2 Hands, 2 Legs, mouth, genital organ, anus

Five tanmatras are – sound, touch (feeling), form, taste, smell

[2] If one acts according to vedic injunctions, one attains inner purification. With sufficient inner purification, mind can focus easily on Ishvara, and one moves towards vedanta renouncing the very vedic karma-kanda (rites, rituals, yajnas, etc and living according to injunctions as laid in shruta and smarta shastras) one focuses on contemplation on Self. Kardama Muni also wished to life a life of a renunciate as he realised that his mind was sufficiently purified to contemplate on Brahman who is by nature without form (refer BP 3.24.31,42-47).

Complete unconditional surrender towards Ishvara results into merging of mind in Ishta devata thus resulting into mukti. Mukti (moksha) is the result or immortal fruit of bhakti. Such a person is known as Jnani or Jivan Mukta, Self-realised while still living in his physical body. Such a holy Saint, a Yogi, Jnani is Bhagavan Krishna's Atman says Krishna in Bhagavat Gita BG 7.16. Self Realised Yogi is known to have attained 'Atma-siddhi'. The word siddhi used is not used to refer 'Atma-siddhi', hence the word 'siddhi' should not be interpreted as 'mukti' which some translators have done. The interpretation of the word 'siddhi' in sloka 33 (BP 3.25.33) is explained in #4. In the next Adhyaya (Chapter), Bhagavan Kapila will expound 24 Tattva of Sankhya Darshan. In Sankhya

Philosophy, it is on Purusha and Prakriti. The Purusha is equivalent of Brahman of the Upanishad. There is no God with form. Purusha is inert. It is the prakriti which under the presence of Purusha, creates 23 tattvas, 24th is the Prakriti herself. 25th Tattva is the Purusha, though he is considered as beyond these 24 tattvas i.e. is tattva-tita. Without the Jnana (of Purusha), which is our inner Self and is non-different from 'I' there is no mukti.

Kardama Muni understood this fact and so asked for permission from Bhagavan. Due to his clarity and finishing off whit ask of being a Prajapati, Progenitor of human race, he was fit to live like a Monk. This is testified in last chapter (BP 3.24.31) when he realised the true nature of Bhagavan Kapila. Kapila out of compassion also informed him the purpose of avatar. Thus satisfied, and is permission from Bhagavan, he left his home and lived like a hermit. He contemplated on Nirguna Brahman and attained the vision of oneness. He identified himself as supreme Brahman and became mukta 'free'.

[3] Ahetuki-Bhakti (अहेतुकी-भक्ति) – Devotion to Ishvara without any selfish desire i.e. to surrender to Ishvara just for the sake of love for Ishta Devata, to be always in company of his divine presence, and / or with intention to merge in him and no other purpose is known as ahetuki bhakti and is the best form of devotion.

[4] Siddhi (सिद्धि) here can be taken as 'Atma-siddhi' meaning Jnana or 'Accomplishment'. Siddhi in Yoga means to have complete control over mind & senses, all five bodies, and intellect. ***In simple words, Siddhi can be said to be 'complete control over mind'.*** *In the above context, it has to be taken as 'control over mind via yogic processes like Pranayama'.* ***The point here is the devotional surrender to Ishvara is much much easier way to achieve control over one's mind and purify it then to control it via any Yogic Kriyas. Initially a person's mind is naturally extrovert and is driven externally by senses. Hence during initial days of Sadhana it is advised to do pranayama and practise asanas focusing on increasing concentration*** *like ek-pada-asana (standing on one foot), tratak (gazing on a black dot or tip of candle flame, etc) – all to be done under the guidance of a Guru. Some Yogis advice to focus on Tip of nose, or be aware of Ajna (āgyā chakra आज्ञा चक्र) or Anahat chakra (anāhat chakra, अनाहत चक्र) – again not to be practised without the guidance of an accomplished Yogi. However, seekers upon getting initial success begin to depend upon them. They focus more on the concentration techniques rather than focusing on increasing devotion to Ishvara and practising viveka and vairagya.* ***Bhagavan Kapila says, unconditional surrender to Bhagavan naturally turns senses inward and mind gets naturally focussed on Bhagavan without much special effort unlike relatively tough path of practising breathing techniques to clear mind of worldly thoughts, and increasing one's focus, etc.***

Pranayamas are Yogic kriyas which involve control and purification of mind via various breathing patterns, both physical and energy breathing. Traditonal Brahmins also practise them while practising Sandhya Vandana. Outer purification (saucha सौच, purification of physical gross body) is achieved by deep bathing breathing, prolonged exhalation, etc removing stale breath in lungs Inner purification, i.e. purification of subtle bodies is done with the help of various types of Pranayamas, bandhas like mula bandha, etc, practising various mudras like kechari, etc, controlling and directing prana (energy), purifying nadis and chakras by will, activating kundalini by will, of course under the guidance of an accomplished yogi, controlling five bodies known as koshas one after another (as one becomes aware of them), etc is practised by those who follow the path of Yoga. Breathing exercises like deep breathing, kunbhaka (retention of breath after inhalation) and rechaka (holding one after exhaling breathing, help one clear the constant mental chatter.

There are various paths of Yoga, both traditional and non-traditional.

Traditional paths of Yoga are –

1. *Hatha yoga which focuses on asanas, pranayams and bandhas. Books related to this are Hath Yoga Pradipika, Gheranda Samhita, Siva Samhita, Yoga Yajnavalkya (which focuses more on pranayama then mula bandha, etc)*
2. *Patanjali's Yoga (focuses on control over mind and guides one to the eight stages of mind control and meditation. These eight stages also represent the purification of consciousness or simply they represent various states of consciousness. Classical books are Patanjali's Yoga Sutras, Dattatraya Yoga Sutras, Thurimandiram (devoted to Bhagavad Shiva), etc*
3. *Natha Yoga as propagated by Mahayogi Guru Gorakshanath. Classical books are the literature available amongst Nath Yogas which are mostly kept in private circulation within Nath Yogis. One important book authored by Maha Siddha Yogi Gorakshanath is 'Siddha Siddhanta Paddhati'. It explains that there are more than seven chakras. Thera are also 16 'aadharas' known as energy centers which are different then chakras.*
4. *Kriya Yoga whose modern revivalist and fountain head is the great immortal Siddha Yogi 'Mahavatar Babaji'. Mahavatar Babaji taught this secret Kriyas and advanced meditation techniques to Lahiri Mahashaya, who then passed on to various disciples both house holders and renunciates like Sri Yukteshwar ji, Sri Bhupendranath Sanyal ji, Paramhansa Yogananda ji, et al. These disciples then passed on the knowledge to Paramhansa Hariharananda who then passed on to Paramahamsa Prajnanananda (Paramhansa Pragyananda, परमहंस प्रज्ञानन्द)*
5. *Tantra Sadhanas which involves purification of chakras, nadis and five bodies. Tantra sadhana also includes Kundalini activation. Most of them are based on Agamic tradition and amongst Shaivas.*
6. *Sri Abhinavgupta Bhagavadpada revived Kashmir Shaivism, a non-dualist siddhānta (philosophy). Swami Lakshmana Joo (Laxman joo) was the last of his lineage who became popular in our age i.e. 20th century.*

Some Modern Non-traditional Yogic practises are –

1. *Theosophical Society establish by Madame Blavatsky and propagated by famous clairvoyant C. W. Leadbeater, Dr. Annie Basant and their disciples.*
2. *Reiki. An energy based healing and meditation technique developed by Mikao Usui of Japanese descent*
3. *Pranic Healing – Yoga Vidya Pranic healing, developed by Grand Master Choa Kok Sui, a Chinese born in Philippines, is also an energy based healing and meditation technique.*

[5] The word Vaikuntha does not appear in the original slokas. However, it is assumed as the devotees mentioned are doing dvaita-bhakti of Saguna Sakara Brahman, who has a form and a definite personality. Hence they ascend up to the adobe of Sri Hari which is Vaikuntha. Such devotees are free from any attachment towards and worldly objects or person and are completely devoted to Sri Hari. Such devotees are also known as 'Bhāgavata'. They are protected by Ishvara and do not die and finally get mukti even though they do not wish for it and wish to keep serving and adorning their beloved Ishvara. Here, it has to be understood that their physical body dies. But their subtle body rises to Vaikuntha, the adobe of Vishnu. This subtle body consisting of mind (manomaya kosha and higher) is protected by Ishvara. With the help of subtle bodies they enjoy the company of Bhagavan until they get mukti.

Bhagavatas (Pure Devotees) attain Mukti

इमं लोकं तथैव अमुं आत्मानं उभयायिनम् । आत्मानं अनु ये चेह ये रायः पशवो गृहाः ॥ ३९ ॥
विसृज्य सर्वान् अन्यांश्च मामेवं विश्वतोमुखम् । भजन्ति अनन्यया भक्त्या तान्मृत्योरतिपारये ॥ ४० ॥
नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् । आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥ ४१ ॥
मद्भयाद् वाति वातोऽयं सूर्यस्तपति मद्भयात् । वर्षतीन्द्रो दहत्यग्निः मृत्युश्चरति मद्भयात् ॥ ४२ ॥
ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः । क्षेमाय पादमूलं मे प्रविशन्ति अकुतोभयम् ॥ ४३ ॥
एतावान् एव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः । तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥ ४४ ॥

I take them once for all to the other side of death (the ocean of birth and death, grants Mukti, Moksha), who worship Me with exclusive devotion in the aforesaid manner, realizing My presence in every quarter and renouncing this world and the next, even their own conditioned self (in the shape of their subtle body and mind), which wanders through both, and all those who are connected with the same here (viz., one's near and dear ones) as well as (one's possessions such as) wealth, cattle and houses and everything else. (39-40) The terrible fear of birth and death can never be got rid of by resorting to anyone other than Myself, the almighty Lord, the Ruler of both Prakriti and Purusha, the Self of all living beings. (41) It is through fear of Me that the wind blows; it is through fear of Me that the sun shines; it is through fear of Me that Indra (the god of rain) sends forth showers, fire burns and death goes about (taking its toll). *[1]* (42) For lasting happiness the Yogis (striving souls) betake themselves through the practice of Devotion, accompanied by spiritual Knowledge and Dispassion, to My feet, which are free from fear (of every kind). (43) A mind fixed on Me through the intense practice of Devotion and steadied thereby-that is the only means for men in this world to attain final beatitude. (44)

[1] Similar sloka appears in Ka.Up.2.3.3 'Out of fear [of Parameshvara], Fire heats, Sun shines, Indra, Vayu (Air) and the fifth Death do their respective work'. In other words like Indra holding his weapon Vajra (thunderbolt), acts like their controller says Ādi Śankara in his Bhāshya (Page 297-298)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे पञ्चविंशोऽध्यायः ॥ २५ ॥
Thus ends the twenty-fifth discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

26 - Evolution of the Mahat-tattva, etc 24 tattvas

Adhyaya 26, Discourse XXVI - The process of evolution of the Mahat-tattva and other fundamental principles

श्रीभगवानुवाच -
अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् । यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥ १ ॥

ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम् । यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम् ॥ २ ॥
अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यग्धामा स्वयंज्योतिः विश्वं येन समन्वितम् ॥ ३ ॥
स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः । यदृच्छयैवोपगतां अभ्यपद्यत लीलया ॥ ४ ॥
गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः । विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥ ५ ॥
एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् । कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥ ६ ॥
तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् । भवति अकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥ ७ ॥
कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः । भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥ ८ ॥

Bhagavan Kapila continued: Now I shall tell you, one by one, various tattvas like prakriti etc, knowing them a man is freed (detached) from Gunas (qualities) of Prakriti. (1) Wise say, Self Realisation is the cause of moksha and it is also the cause of destruction of hridaya-granthi (heart-knot) i.e. Ego (2) The Purusa is no other than the Atman, which pervades the entire universe, who is beginningless, devoid of attributes, existing beyond Prakrti, revealed in the heart (of all beings) and self-effulgent. (3) This all-pervading Purusa accepted of his own free will the unmanifest divine Prakriti, consisting of the three Gunas, that sought him in her playful mood.(4) (Already) abiding in Prakriti, the Purusa fell a prey to her charms, under the influence of that obscure shakti (avarana shakti, veiling power), and forgot himself the moment he saw her evolving through her Gunas (Sattva, Rajas and Tamas) progeny of various kinds with forms conforming to either of the three Gunas. (5) By identifying himself with Prakriti, who is other than himself, the Purusa attributes the doership of karma which are being performed by the Gunas of Prakriti to himself. (6) It is this feeling of doership which binds him to actions, although (really speaking) he is a mere witness and therefore a non-doer. And it is this bondage through action which makes him helpless (in the matter of pleasurable and painful experiences), although he is independent (in reality), and subjects him to repeated births and deaths even though he is blissful by nature. (7) The knowers of Truth recognize Prakriti as responsible for the identification of the Purusha [1] with body, with the senses and mind as well as with the deities presiding over the senses etc.). As for the experience of pleasure and pain they hold the Purusa (identifying himself with Prakriti) to be responsible, although (as a matter of fact) he is beyond Prakriti. *[1]* (8)

[1] Such Purusha who attaches itself with the Gunas of Maya, with mind, body, and senses becomes trapped in the samsara and enters into the infinite cycle of birth and death. Such a identified Purusha is known as Jiva as, due to attachment with body, senses and mind assumes itself to the kartā (doer of karma), thus giving rise to ego. So Jiva is Purusha itself attached to body, senses, mind and ego. It considers itself as the doer (kartā) and with this sense of doership performs various karmas thereby generating its fruits (meritorious or sinful in nature). In order to experience these fruits of own karma, one takes rebirth in another body, performs various karmas and generates its fruits, thereby trapping itself to infinite cycle of birth and death.

The root cause of such transmigration and staying trapped is Ajnana (Ignorance) of one's true nature. Hence by disassociating with the veiling power of Prakriti (Maya) and disassociating with body, senses, mind and ego, the Jiva can free itself from this transmigratory cycle of birth and death. But in

order to be able to achieve this detachment, one has to first know the different tattvas. Hence Kapila Muni now proceeds to give knowledge about 24 tattvas, prakriti being one of them.

देवहूतिरुवाच -

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम । ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥ ९ ॥

Devahuti said: Kindly also tell me, O Purushottam (Uttama-Purusha), the characteristics of Prakriti and Purusa, the two causes of this universe, which in its gross and subtle forms is nothing but a manifestation of these two. (9)

श्रीभगवानुवाच -

यत्तत् त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्राहुः अविशेषं विशेषवत् ॥ १० ॥

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतत् चतुर्विंशतिकं गणं प्राधानिकं विदुः ॥ ११ ॥

महाभूतानि पञ्चैव भूरापोऽग्निर्मरुन्नभः । तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे ॥ १२ ॥

इन्द्रियाणि दश श्रोत्रं त्वग् दृक् रसननासिकाः । वाक्करौ चरणौ मेढ्रं पायुर्दशम उच्यते ॥ १३ ॥

मनो बुद्धिरहङ्कारः चित्तमित्यन्तरात्मकम् । चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥ १४ ॥

एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह । सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥ १५ ॥

प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् । अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥ १६ ॥

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि । चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥ १७ ॥

अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वेत्येष सत्त्वानां **भगवान् आत्ममायया** ॥ १८ ॥

Bhagavan Kapila continued : The wise speak of Pradhana (Pradhāna, Primordial Matter) as Prakriti—the Pradhana, which consists of the three Gunas (Sattva, Rajas and Tamas), nay, which is unmanifest and eternal and exists both as cause and effect and which, though undifferentiated (in its causal state) is the source of distinct categories (such as Mahat-tattva and so on). (10) The aggregate of twenty-four categories-viz., Panch-Mahabhuta (the five gross elements), Five Tanmatras (the five subtle elements), Four Antahkarana (the four internal senses), Ten Indriyas (senses), i.e. Five Jnanendriyas (the five senses of perception) and Five Karmendriyas (the five organs of action)—is known to be an evolute of the Pradhana [prakriti]. (11) Panch-Mahabhutas (The gross elements) are only five, viz., earth, water, fire, air and ether. The number of the Tanmatras (subtle elements) too is in My opinion just the same: they are smell, taste, colour, touch and sound. (12) The Indriyas both Jnanendriyas and Karmendriyas (the senses of perception and the organs of action) are ten in number, viz., Jnanendriyas - Eyes, ears, nose, tongue, skin, the organ of speech; [karmendriyas-] hands, feet, mouth, organ of generation and anus, which is said to be the tenth. *[1]* (13) Antahkarana is seen to have four aspects in the shape of mana (mind), buddhi (intellect), ahamkara (ego) and chitta (retention power, memory). Their distinction lies in their functions which represent their characteristics. *[2]* (14) The disposition of the Saguna Brahman *[3]* (Brahma manifested through the Gunas of Prakrti) has been recognized (by the knowers of Truth) as consisting of the twenty-four principles just enumerated by Me and no other, Kala (Time) being the twenty-fifth. (15) Some people speak of Kala as a potency (destructive power) of the Purusa (Saguna Brahman), which causes fear to

the doer (Jiva) who has come to associate himself with Prakriti and is deluded by egotism (arising out of self-identification with body etc.). (16) As a matter of fact, O daughter of Swayambhuva Manu, the Lord Himself, who activates Prakriti—which is only another name for the equilibrium of the three Gunas (Sattva, Rajas and Tamas), and which (in that state) admits of no particular name or form—is designated as Kala (Time). (17) In this way, we can infer that **Bhagavan** Himself, who by His own Maya **(Atma-Mayayaa)** exits within all living beings as Jiva *[4]* and outside of them as Kala [is the twenty-fifth tattva, 25th tattva] *[5]*. (18)

Notes on 24 tattvas

[1] *Five Jñānendriyas with their functions or vishayas and presiding deities (aḍhishṭhāna devatās) are*

(ref : Tatva Bodha by Swami Tadrupanand in Gujarati, Page 91)

Jñānendriyas (senses)	***Viṣayas (functions)***	***Devatā (Associated Gods)***
Shrotrendtiya (Ears)	*Śabda grahaṇa (To hear)*	*Dik or dishā (God of Directions)*
Sparshendriya (Skin)	*Sparśa grahaṇa (Touch)*	*Vāyu (God of Air)*
Chakshuindriya (Eyes)	*Rūpa grahaṇa (see forms, vision)*	*Sūrya (Sun God)*
Rasanendriya (Tongue)	*Rasa grahaṇa (To taste)*	*Varuṇa (God of Ocean)*
Ghraṇendriya (Nose)	*Gandha grahaṇa (To Smell)*	*Ashvinikumāras (Twin Gods of Medicine)*

- *ears – to hear – evata is dik or disha (god of directions)*
- *skin – touch – vAyu (god of air)*
- *eyes – rUpa – form i.e. see forms – sUrya (sun god),*
- *tongue – to taste – varuNa (God of ocean) and*
- *nose – to smell – ashvinikumaras (Twin Gods of medicine)*

Karmendriyas (senses)	***Viṣayas (functions)***	***Devatā (Associated Gods)***
Vāṇī / Vāk (Mouth)	*Bhāṣhaṇa (speech)*	*Agni (God of Fire)*
Pāṇī (Hands)	*Grahaṇa (to hold)*	*Īndra*
Pādaḥ (Legs)	*Gamana (to move)*	*Viṣṇu*
Pāyu i.e. Gūdā (Anus)	*Maḷatyāga (extretion)*	*Mṛityu (God of Death)*
Upastha , linga jananendriya (Genital Organ, शिश्न (Shishna). *(male organ),* धारका (Dhārakā), प्रजनु (Prajanu), सम्बाध (Sambādha), योनी (Yonī) is name of female genital organ*)*	*Ānanda (Enjoyment)*	*Prajāpati*

Note: Notice the difference between Yoni (योनि) and Yonī (योनी), the 'e' 'इ' is rasva (small) in Yoni (योनि) – shakti and dirgha (bigger) 'ई' in Yonī (योनी) – vagina.

शिश्न *(Shishna) is male organ*

धारका *(Dhārakā),* प्रजनु *(Prajanu), सम्बाध (Sambādha),* योनी *(Yonī) is name of female genital organ*

2. *Five karmendriyas with their functions or vishayas are – (ref : Tatva Bodha by Swami Tadrupanand in Gujarati, Page 97)*
    - *speech – bhashaNa – to speak – agni deva (God of Fire)*
    - *hands – grahaNa – to hold – Indra deva*
    - *legs – gaman – to move – viShNu*
    - *pAyu i.e. gudA (anus) – maLatyAga – excretion – mRityu (God of death) and*
    - *upasthAni i.e. linga jananendriya (genital organ) – Ananda – enjoyment – prajApati deva*

2. *Five Tanmatras are – shabda, sparsha, rupa, rasa and gandha (sound, touch, form, taste and smell)*

Shabda (sound), sparsha (touch), rupa (form), rasa (taste) and gandha (smell)

24 Tattvas originating from Prakriti (Pradhan Prakriti) as per Bhagavat Purana	**No**
Five Panchmaābhutas (earth, water, fire, wind and Akash)	5
Five Jñānendriyas (Ears, Skin, Eyes, Tongue and Nose)	5
Five Karmendriyas (Mouth, Hands, Legs, Genital Organ and Anus)	5
Five Tanmātrās (sound, touch, form, taste and smell)	5
Four Antahkaraṇa (mind, intellect, ego, chitta (retention power or memory)	4
Total	**24**
Purusha (is uncreated but still considered as tattva)	**1**
Total	**25**

24 Tattvas as per Sankhya Darshan Chapter 3	**No**
Prakriti (Pradhāna Prakriti)	1
Mahat (Mahāna, Buddhi) cosmic intelligence originated from Prakriti	1
Ahamkāra (Ego – Individual Identity) from Mahat tattva	1
Manas (mana, Mind) from Ahamkāra	1
Five Panchmaābhutas (earth, water, fire, wind and Akash)	5
Five Jñānendriyas (Ears, Skin, Eyes, Tongue and Nose)	5
Five Karmendriyas (Mouth, Hands, Legs, Genital Organ and Anus)	5
Five Tanmātrās (sound, touch, form, taste and smell)	5
Total	**24**
Purusha (is uncreated but still considered as tattva)	**1**
Total	**25**

Note: Here Prakriti is said to be one of the tattvas. From Pradhāna Prakriti originated Mahat, from Mahat came Ahamkāra, from Ahamkāra came Manas (mind). These totals to five. Then other tattvas originated from them from modified or unmodified (raw) tattvas. Antahkarana too is formed from Ahamkara.

Bhagavad Gita 13.6 gives 24 tattvas of Sankhya which are similar to Sankhya Karikaa of Ishvara Krishna. Please refer to commentaries by Adi Sankara, Ramanuja and modern commentators like Sivananada of Divine Life Society. Though all tattvas are not spelled out separately, they are interpreted as per Sankhya Darshan

13.6 The great elements, egoism, intellect and the Unmanifest itself; the ten organs and the one, and the five objects of the senses;

24 Tattvas as per Bhagavad Gita 13.6, Sankara Bhashya, Ramanuja Bh, Sivananda	**No**
The great elements (5- Panch-mahabhutas)	5
intellect (Buddhi – Mahat-Tattva) and the	1
egoism (Ahamkara – Ego),	1
Unmanifest itself (Pradhan Prakriti);	1
the ten organs (10 senses, indriyas – 5 – Jnanendriyas, 5-karmendriyas) and	10
the one (manas, mind), and	1
the five objects of the senses (5-tanmatras or objects of Jnanendriyas;	1
Total	**24**

Source:
https://www.gitasupersite.iitk.ac.in/srimad?language=dv&field_chapter_value=13&field_nsutra_value=6&htrskd=1&httyn=1&htshg=1&scsh=1&ecsiva=1&etsiva=1&etgb=1&setgb=1&etassa=1&etradi=1&choose=1

Commentary of Vyasa on Patanjali Yoga Sutra 2.19 and Gloss by Vachaspati Mishra (Translated by Rama Prasada) also talks about 24 tattvas. (Page 146). It would become too complicated to give an extract of commentary. It is better that those who wish to understand these tattvas study Sankhya Karika, various commentaries on Bhagavad Gita 13.6 and also study Vyasa Bhashya along with Gloss of Vachaspati Mishra on Patanjali Yoga Sutra. Putting as an infographic or as a flowchart would be better in understanding.

[2] *Distinctions functions of four internal categories of antahkarana are –*

Mana (mind) – samkalpa-vikalpa (thinking – selecting / accepting and rejecting anything)

Buddhi (intellect) – nischaya (decision making power)

Ahamkara (Ego) – ahamkara (I-ness, individuality identity or individuality)

Chitta (retention power) – Chitta (Memory)

[3] *There are three types of Brahman – Saguṇa Sākāra, Saguṇa Nirākāra and Nirguṇa Nirākāra. With reference to Śiva / Vishnu, we are understand them as -*

Saguṇa Sākāra *is the Bhagāvāna Śankara (Shankara) who holds Trishul (Trident) and Damru i.e. he is Trishula Dhārī. As Vishnu as chatur-bhuja Vishnu holding conch, Sudarshan chakra, etc or Bansidhara Krishna.*

Saguṇa Nirākāra *Brahman is omnipresent formless Īshvara from which the whole world is created. Śiva Linga is the representation of Saguṇa Nirākāra Brahman. Vishnu tatva as Vyapaka (omnipresent tattva).*

Nirguṇa Nirākāra *is the Śiva, which is the formless Brahman or Ātmā / Ātman which is untouched by creation. It is Sat-Chit-Ānanda, none without a second. Mahāviṣṇu or sometimes referred as Sriman Nārāyaṇa when eulogized as creator, preserver and destroyer and the cause of all. Refer to article Vishnu and Chaturbhuja Vishnu for more details.*

[4] *Purusha attached to mind-body-ego complex and believes itself as doer is known as Jīva. Antaryāmī is the Ātman, the real 'I' which is untouched by mind-body-ego complex and is a witness and not doer i.e. it is Jnātā and not kartā.*

Gita Press Hindi translation uses the word Jiva and not Purusha or Antaryāmī or Ātman. Using the word Jīva is correct w.r.t sloka in context as, in earlier slokas it was explained how Purusha, under the influence of veiling power of Maya, became Jiva by being attached to Mind-Body-Ego complex and assuming itself as the doer (kartā).

However, use of the word Antaryāmī or Paramatma or Atman is fine as per advaita, as there this Ātman is Brahman and we are not Jīva. It is false identification with Non-Self (anātmā) that causes bondage and so Jiva-hood. Remove this wrong identification by detachment and remove the veil of ignorance by knowledge of the Self (Ātman), then one realises that one is beyond Māyā, and is untouched by the Māyā. This is none other then Purusha or Brahman of the Upanishads.

[5] Sloka also confirms that Kāla (Time), Jīva and Purusha are one and the same as per Sānkhya Darshana (philosophy), as all three are considered as one by considering them as one tattva. Kāla represents Saguṇa Brahman. *We know Bhagavāna Shiva as Mahākāla.*

Thus Sānkhya Darshana, like advaita also considers Jīva and Brahman as one and the same. The only difference is the false attachment under the influence of Māyā. Remove the attachment and Jīva, as pure tattva is Purusha (Brahman). Similarly, ***Kāla (time) here represents as Saguṇa Nirākāra Brahman wilfully accepting the māyā, but is not controlled by it.*** *So, it is working out of free will. Just like Bhagavāna or Ishvara is the Svāmī (Lord) of Māyā and so is known as Māyā-patī (patī means*

svāmī i.e.- master). Remove this upādhi of control i.e. svāmītva from kāla, what remains as pure tattva is none other than Purusha or Nirguṇa Nirākāra Brahman.

Brahman becomes Jiva by associating with avidyā Māyā, while he becomes Bhagavāna or Ishvara or Kāla by associating with vidyā Māyā.

Jīva = Brahman + avidyā Maya

Ishvara / Purusha = Brahman + vidyā Maya

Just dis-associate Māyā (both avidyā and vidyā) from both Jīva and Ishvara. What remains is Brahman.

This type of accepting a part (Brahman) and rejecting another part (māyā) is known ***as Bhāga – tyāga Lakshaṇa or Jahad – Ajahad Lakshaṇa****, which advaita accepts. In this way Jiva is not different from brahman after adopting Bhāga – Tyāga Lakshaṇa*

Notes on 24 tattvas end, further explanation of tattvas begin

दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् । आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयम् ॥ १९ ॥
विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः । स्वतेजसापिबत् तीव्रं आत्मप्रस्वापनं तमः ॥ २० ॥

When the Supreme Person placed His energy (in the form of Cit-Sakti or the power of intelligence) in His own Maya, the source of all created beings, the equilibrium of whose Gunas had been disturbed by the destiny of the various Jivas, the Maya gave birth to the Mahat-tattva (the principle of cosmic intelligence), which is full of light. (19) The Mahat-tattva, which knew no languor or distraction etc., and represented the shoot of the tree of the universe, drank off by its own effulgence the thick gloom (prevailing at the time of universal dissolution)—which had once swallowed the Mahat-tattva—in order to manifest the universe, which lay in it in a subtle form. (20)

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् ॥ २१ ॥
स्वच्छत्वं अविकारित्वं शान्तत्वमिति चेतसः । वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा ॥ २२ ॥
महत्तत्त्वाद् विकुर्वाणाद् भगवद्वीर्यसम्भवात् । क्रियाशक्तिः अहङ्कारः त्रिविधः समपद्यत ॥ २३ ॥
वैकारिकस्तैजसश्च तामसश्च यतो भवः । मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥ २४ ॥
सहस्रशिरसं साक्षाद् यं अनन्तं प्रचक्षते । सङ्कर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥ २५ ॥
कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् । शान्तघोरविमूढत्वं इति वा स्यादहङ्कृतेः ॥ २६ ॥
वैकारिकाद् विकुर्वाणात् मनस्तत्त्वमजायत । यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥ २७ ॥
यद् विदुर्ह्यनिरुद्धाख्यं हृषीकाणां अधीश्वरम् । शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः ॥ २८ ॥

तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति । द्रव्यस्फुरणविज्ञानं इन्द्रियाणामनुग्रहः ॥ २९ ॥
संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च । स्वाप इत्युच्यते बुद्धेः लक्षणं वृत्तितः पृथक् ॥ ३० ॥
तैजसानि इन्द्रियाण्येव क्रियाज्ञानविभागशः । प्राणस्य हि क्रियाशक्तिः बुद्धेर्विज्ञानशक्तिता ॥ ३१ ॥

Citta (the faculty of reason)—which abounds in the quality of Sattva, is pure and free from passion and is the place where one can realize God—is spoken of as the Mahat-tattva and is also called by the name of Vasudeva (because it is through the cosmic Citta that they worship Vasudeva, the foremost of the Lord's four forms). (21) Just as water in its natural state (when it is free from foam and ripples etc.), before its coming in contact with earth etc., is clear (as crystal), sweet and unruffled, even so transparency, freedom from languor and distraction etc., and serenity are predicated of Citta (reason) as its characteristic traits.(22) From the Mahat-tattva, evolved from the Lord's own energy (in the form of Cit-Sakti or the power of intelligence), as it underwent transformation, sprang up Ahankara (the Ego), which is predominantly endowed with active power and is of three kinds—Sattvika, Rajasika and Tamasika. From these three types of Ahankara were severally evolved the mind, the Indriyas (the senses of perception as well as the organs of action) and the gross elements. (23-24) This (threefold) Ahankara—the source of the gross elements, the Indriyas and the mind, and hence identical with them (because it is the cause which reproduces itself as the effect)—is the same as (symbolic of) the Purusa called Sankarsana (the second of the four forms of the Lord), whom the Vaisnavas speak of as no other than Lord Ananta with a thousand heads.(25) The Ahankara is characterized as a doer (when conceived in the form of deities presiding over the Indriyas and the mind), an instrument (in the form of the indriyas) and an effect (in the form of the gross elements). It is further characterized as serene, active or dull (according as it is Sattvika, Rajasika or Tamasika). (26) From the Vaikarika (Sattvika) type of Ahankara, as it underwent transformation, was evolved the mind, whose thoughts and reflections give rise to desire. (27) It is mind which is known by the name (recognized as a symbol) of Lord Aniruddha (the fourth of the four forms of the Lord), the supreme Ruler of the Indriyas, who is possessed of a form swarthy as the blue lotus growing in autumn, and who is slowly realised by the Yogis. (28) From Tejasa, the Rajasika ego, as it underwent transformation sprang up the principle of Buddhi (understanding), O virtuous lady. Ascertaining the nature of objects on their-coming to view and helping the senses (in their work of perceiving objects)—these are the functions of Buddhi (known by the name of Pradyumna, the third form of the Lord). (29) Doubt, misapprehension, correct apprehension, memory and sleep are said to be the distinct characteristics of Buddhi as determined by their functions*. (30) The senses of perception as well as the organs of action—both the types of Indriyas too are evolutes of the Taijasa (Rajasika) ego alone, since the power of action belongs to Prana (the vital air) and the power of perception inheres in Buddhi (and both these-Prana and Buddhi— are evolutes of the Taijasa ego). (31)

**** Maharshi Patanjali too attributes the same functions to Buddhi in his ' Patanjali's Yoga Sutra':—***

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः ॥१.६॥

Notes on Slokas 26-31 – Tattvas represented as Gods

Mahat Tattva (Cosmic Intelligence, undifferentiated Buddhi) = Vāsudeva, वासुदेव

Ahamkara (Ego) = Sankarṣaṇa, संकर्षण

Indriyas and Mana (Mind) = Aniruddha, अनिरुद्ध

Buddhi (Intellect) = Pradyumna, प्रद्युम्न

Footnote from Gita Press, Hindi Translation Page 614 for above slokas BP 3.26.26-31 -

That which is known as Chitta in Ādhyātma is known as Mattatva in Ādibhuta

Presiding deity of Chitta is Kshetrajna (Knower, witness) and Deity of worship is Vāsudeva

Presiding deity of Ahamkara is Rudra and Deity of worship is sankarṣaṇa

Presiding deity of Buddhi is Brahmā ji and Deity of worship is Pradyumna.

Evolution of Tattvas

In Sankhya Darshan, there is no concept of Ishvara and various devi-devatās (demi-gods). There is just Purusha and Prakriti. Everything evolves from Prakriti, also known as Pradhāna Prakriti. From it the Mahat Tattva, the Undifferentiated Buddhi, which is the bīja (seed) of universe, is born.

There are specialized, unspecialized and undifferentiated – three types of tattvas.

Mahat tattva is undifferentiated tattva (1 tattva).

Panch Mahābhutas (Five great Elements – earth, water, etc) are known as specialised modifications of unmodified Tanmatras (taste, smell, etc). Qualified tattvas born out of unqualified Ego are 11 – (10 senses and mind). They do not evolve any further. There are in total 16 qualified or specialised tattvas (5 Mahabhutas, 10 Indriyas, 1 mind = 16 tattvas).

5 tanmatras (taste, smell, etc) and Pure Ego are unspecialized tattvas. Thus there are 6 unspecialized tattvas (5 + 1 = 6 tattvas).

Total Tattvas = 1 + 16 + 6 = 23 Tattvas + 1 is Prakriti herself = 24 tattvas

Panch Mahabhutas and their qualities

These 5 tanmatras are modifications of Mahat Tattva or Mahan Atma. They have one, two, three, four and five qualities.

Akash (Space) – Shabda (Sound) = 1 quality

Vayu (Air) – Shabda (Sound), Sparsha (touch, feeling) = 2 qualities

Agni (Fire) – Shabda (Sound), Sparsha (touch, feeling), Rupa (seeing, vision) = 3 qualities

Jala (Water) – Shabda (Sound), Sparsha (touch, feeling), Rupa (seeing, vision), Rasa (taste) = 4 qualities

Pruthvi (Earth) – Shabda (Sound), Sparsha (touch, feeling), Rupa (seeing, vision), Rasa (taste), Gandha (smell) = 5 qualities

Earth or Akash is the most subtle element, each element in turn is used to create the next element, each less subtle than the next. The basest element earth can be perceived by all five senses sight, hearing, smell, taste and touch. The next higher element water has no smell but can be heard, felt, seen and tasted. Next comes fire which can be heard, felt and seen. After that comes air which can be heard and felt. Last comes Akash which can only be heard.

Involution of tattvas – merging back in their source

Earlier evolution was explained. Now, involution i.e. reverse merging of tattvas is mentioned by Vachaspati Mishra. The specialised tattvas merge in unspecialized tattvas, which inturn merge in undifferentiated Mahat tattva, which inturn merges in Be-Ness or Atma (Self). This unmanifested tattva in which everything is merged back is known as Alinga as there is nothing beyond it. There is neither 'IS' or 'Not IS'. It is beyond comprehension, beyond senses, beyond mind. In other words it is the Atman or Brahman of the Upanishads. This merging back is explained later by quting Katha Upanishad.

For further details about Sankhya Darshan, please refer Patanjali Yoga Sutras with Vyasa Bhashya and Gloss by Vachaspati Mishra, Pages 145-149

Also refer Panchikaranam Prakriya

Tattvas and their personification as devatas

In Puranas, these Tattvas are associated with Gods, and they are said to be their presiding deities. ***The pictorial depiction of these tattvas having various presiding deities having arms etc is not present in the original slokas nor is found in the Sankhya Karika. They are imagined for the devotional purpose in Puranas. The true meditation is to be the witness of these tattvas and not to focus on the forms of Gods having personality like having four arms, or thousand arms. Advaita teaches one to be detached from these tattvas and their functions, thereby rising beyond them and finally rising beyond Prakriti herself, all by her grace, and by the grace of Bhagavan Kapila Muni, whose true nature is formless. Other types of meditations like focusing on a form of God like Pradyumna, etc is for increasing concentration and reaching to a particular state of consciousness. Finally, everything merges in Vasudeva, who is formless, undifferentiated intelligence, the Mahat Tattva. Finally one rises above the Mahat tattva and merges in the shanta Atma i.e. Peaceful Atman. This is reiterated in Katha Upanishad In Katha Upanishad Adhyāya 1, Valli 3 slokas 3-5.*
Entire Valli 3 talks about the Ratha-rupaka or Chariot Analogy which is very popular. We can see it as a cover page of Bhagavad Gita.

Notes: The Chariot Analogy from Katha Upanishad and the 24 tattvas

The analogy describes Chariot -

Ātmā (Jīva) is the Rathī (owner),

Ratha (Chariot) is the Body

Sārathi (charioteer, driver of car) is the Buddhi (Intellect)

Pragah (reins) – rope used to control horses) is the Mana (mind)

Horses represent Indriyas (5 senses)

If we imagine horses as senses, then their viṣhayas (subject matter) is the road. The road represents the path (of 5 senses) i.e. path which 5 senses drag the mind

And Ātman associated with body, 5 senses and mind is the bhoktā enjoyer (of subject matter).

आत्मानः रथिनं विदि शरीरः रथमेव तु। बुद्धि तु सारथिं विचि मनः प्रग्रहमेव च।॥१.३.३॥

Ka.Up. 1-III-3. Know the Self to be the master of the chariot, and the body to be the chariot. Know the intellect to be the charioteer, and the mind to be the reins.

इन्द्रियाणि हयानाहूर्विषयाःस्तेषु गोचरान् । आत्सेन्दरियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ १.३.४॥

Ka.Up. 1-III-4. The wise when symbolize senses as horses, symbolize the path as their Viṣaya (objects which attract senses). When Ātmā is attached to mind and senses, the wise call it as bhoktā, the enjoyer of fruit i.e. Jīva.

Helplessness of Ignorant Person with mind control

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा । तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ १.३.५॥

Ka.Up. 1-III-5. But whoso is devoid of discrimination and is possessed of an uncontrolled and unfocused mind – his senses are uncontrollable like the vicious horses of a driver.

Self Dependency of a Wise Person with mind control

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा। तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ १.३.६॥

1-III-6. But whosoever is discriminative and possessed of a mind ever under control [and focused on goal] – his senses are controllable like the good horses of a charioteer.

Evolution of Tattvas continue – Akash Tattva and Sound

तामसाच्च विकुर्वाणाद् भगवद्वीर्यचोदितात् । शब्दमात्रं अभूत् तस्मात् नभः श्रोत्रं तु शब्दगम् ॥ ३२ ॥

अर्थाश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च । तन्मात्रत्वं च नभसो लक्षणं कवयो विदुः ॥ ३३ ॥

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च । प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥ ३४ ॥

From the Tamasika ego, as it underwent transformation, impelled by the Lord's energy (Cit-Sakti), sprang up the principle of sound; and from the latter was evolved space (akash tattva) and the auditory sense too, which catches sound. (32) The knowers of truth define sound as that which conveys the idea of an object (not within sight), indicates the presence of a speaker screened from view and constitutes the subtle form of space. (33) Even so ether is characterized as that which affords room to living beings, gives rise to the notions of inside and outside and is the abode of Prana (the vital air), the Indriyas and the mind. (34)

Air Tattva and Touch

नभसः शब्दतन्मात्रात् कालगत्या विकुर्वतः । स्पर्शोऽभवत्ततो वायुः त्वक् स्पर्शस्य च सङ्ग्रहः ॥ ३५ ॥
मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च । एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः ॥ ३६ ॥
चालनं व्यूहनं प्राप्तिः नेतृत्वं द्रव्यशब्दयोः । सर्वेन्द्रियाणां आत्मत्वं वायोः कर्माभिलक्षणम् ॥ ३७ ॥

From space, which is an evolute of the principle of sound, as it underwent transformation under the impulse of Time, sprang up the principle of touch and thence the air as well as the tactile sense, by which we perceive touch. (35) Softness and hardness, and even so cold and heat are the distinguishing attributes of touch and it is further characterized as the subtle form of air. (36) Even so shaking (the boughs of trees etc.), bringing together (straws lying apart), having access everywhere, bearing particles of substances containing smell etc., to the olfactory (sense organs of smell) and other senses, and sound to the auditory sense, and giving strength and vitality to all the Indriyas—these are the characteristic functions of air. (37)

Fire Tattva and Sight

वायोश्च स्पर्शतन्मात्राद् रूपं दैवेरितादभूत् । समुत्थितं ततस्तेजः चक्षू रूपोपलम्भनम् ॥ ३८ ॥
द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च । तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥ ३९ ॥
द्योतनं पचनं पानं अदनं हिममर्दनम् । तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च ॥ ४० ॥

From air—which is a product of the principle of touch—impelled by the destiny of the various Jivas, was evolved the principle of colour and thence fire as well as the sense of sight, which enables us to perceive colour.(38) To appear in the same form as the material substance (in which it inheres), to depend (for its existence) on the substance, to have the same spatial relation as the substance and to constitute the essential nature of fire—these, O virtuous lady, are the functions of the principle of colour. (39) To give light, to cook and digest food, to destroy cold, to dry (moisture etc.), to give rise to hunger and thirst and to drink and eat through them—these are the functions of fire. (40)

Water Tattva and Taste

रूपमात्राद् विकुर्वाणात् तेजसो दैवचोदितात् । रसमात्रं अभूत् तस्मात् अम्भो जिह्वा रसग्रहः ॥ ४१ ॥
कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा । भौतिकानां विकारेण रस एको विभिद्यते ॥ ४२ ॥
क्लेदनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् । तापापनोदो भूयस्त्वं अम्भसो वृत्तयस्त्विमाः ॥ ४३ ॥

From fire—which is an evolute of the principle of colour—impelled by the destiny of the various Jivas, proceeded the principle of taste and thence water as well as the sense of taste, which enables us to perceive taste. (41) Taste, though one (sweet only), becomes manifold as astringent, sweet, bitter, pungent, sour and salt, due to contact with other substances. (42) Even so to wet substances, to bring about cohesion, to cause satisfaction, to maintain life*, to refresh by slaking thirst, to soften things, to drive away heat and to be in a state of incessant supply (in wells etc.)-these are the functions of water. (43)

** Shruti too says - आपोमेयः प्राणः | 'Life depends upon water'*

Earth Tattva and Smell

रसमात्राद् विकुर्वाणात् अम्भसो दैवचोदितात् । गन्धमात्रं अभूत् तस्मात् पृथ्वी घ्राणस्तु गन्धगः ॥ ४४ ॥
करम्भपूतिसौरभ्य शान्तोग्राम्लादिभिः पृथक् । द्रव्यावयववैषम्याद् गन्ध एको विभिद्यते ॥ ४५ ॥
भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् । सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥ ४६ ॥

From water-which is an evolute of the principle of taste- impelled by the destiny of the various Jivas, proceeded the-principle of smell and thence earth as well as the olfactory sense, which enables us to perceive odour alone. (44) Smell, though one, becomes many—as mixed, offensive, fragrant, mild, strong, acid and so on, according to the proportion of connected substances. (45) **Even so to give form (through images etc.) to the concept of [formless] Brahman (the Infinite);** to remain in position (without any support other than water etc., which are its causes); to hold (water and other substances); to limit (the unlimited space through walls of houses etc.) and to manifest the bodies as well as the distinctive qualities (sex etc.) of all living beings—these are the characteristic functions of earth. (46)

Creation of various Indriyas and their Presiding deities

नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते । वायोर्गुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ॥ ४७ ॥
तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते । अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।
भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ॥ ४८ ॥
परस्य दृश्यते धर्मो हि, अपरस्मिन् समन्वयात् । अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥ ४९ ॥
एतान्यसंहत्य यदा महदादीनि सप्त वै । कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥ ५० ॥
ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डं अचेतनम् । उत्थितं पुरुषो यस्मात् उदतिष्ठदसौ विराट् ॥ ५१ ॥

एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः । तोयादिभिः परिवृतं प्रधानेनावृतैर्बहिः ।
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥ ५२ ॥
हिरण्मयाद् अण्डकोशाद् उत्थाय सलिलेशयात् । तमाविश्य महादेवो बहुधा निर्बिभेद खम् ॥ ५३ ॥
निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् । वाण्या वह्निरथो नासे प्राणोऽतो घ्राण एतयोः ॥ ५४ ॥
घ्राणात् वायुरभिद्येतां अक्षिणी चक्षुरेतयोः । तस्मात्सूर्यो न्यभिद्येतां कर्णौ श्रोत्रं ततो दिशः ॥ ५५ ॥
निर्बिभेद विराजस्त्वग् रोमश्मश्र्वादयस्ततः । तत ओषधयश्चासन् शिश्नं निर्बिभिदे ततः ॥ ५६ ॥
रेतस्तस्मादाप आसन् निरभिद्यत वै गुदम् । गुदादपानोऽपानाच्च मृत्युर्लोकभयङ्करः ॥ ५७ ॥
हस्तौ च निरभिद्येतां बलं ताभ्यां ततः स्वराट् । पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः ॥ ५८ ॥
नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम् । नद्यस्ततः समभवन् उदरं निरभिद्यत ॥ ५९ ॥
क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् । अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् ॥ ६० ॥
मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः । अहङ्कारस्ततो रुद्रः चित्तं चैत्यस्ततोऽभवत् ॥ ६१ ॥

The sense whose object of perception is sound (the distinctive characteristic of ether), is called the auditory sense. And that whose object of perception is touch (the distinctive characteristic of air) is known as the tactile sense (touch. feel). (47) Even so the sense whose object of perception is colour (the distinctive characteristic of fire) is spoken of as the sense of sight. Again, that whose object of perception is taste (the distinctive characteristic of water) is known as the sense of taste. And (finally) that whose object of perception is odour (the distinctive characteristic of earth) is called the olfactory sense [of smell]. (48) Since a cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements are found (to exist) in earth alone. *[1]* (49) When the Mahat-tattva, the ego and the five gross elements—these seven stood disunited, Lord Narayana (the Cause of the universe) entered them taking with Him Time, the destiny of the various Jivas and the Gunas (modes of Prakrti). (50) From these seven principles, roused into activity and united by the presence of the Lord, arose an unintelligent egg, from which appeared the well-known Cosmic Being. (51) This egg, which is known by the name of Vishesa, is enveloped on all sides by belts of water, fire, air, ether, the ego and the Mahat-tattva, each ten times larger than that which it encloses, and these six being enveloped by the outermost belt of Pradhana [Prakriti]. All the fourteen worlds, which are a manifestation of Sri Hari Himself, are spread within this egg. (52) Shaking off an attitude of indifference to that shining egg, which lay on the causal waters, the Cosmic Being (now) presided over it and manifested the seats of the various Indriyas out of it. (53) First of all appeared in Him a mouth and thence came forth the organ of speech and along with it the god of fire (the deity presiding over the organ of speech). Then appeared a pair of nostrils and in them the olfactory sense [of smell] along with Prana (the vital air). (54) In the wake of the olfactory sense [of smell] came the wind-god (the god presiding over that sense)* and thereafter appeared (in Him) a pair of eyes and in them the sense of sight. In the wake of this sense came the sun-god (the god presiding over the same) and next appeared (in Him) a pair of ears and in them the auditory sense and in the wake of it the Digdevatas (the deities presiding over the latter). (55) Then appeared in the Cosmic Being the skin and thereon the hair (on the body as well as on the head), a pair of moustaches and a beard. In the wake of these came the herbs and annual plants (the deities presiding over the hair, which represent the sense abiding in the skin), and then appeared in Him an organ of generation. (56) In the latter appeared the faculty of procreation and thereafter the god presiding over the waters. Next appeared in Him an anus and in the wake of it the organ of defecation and thereafter came the god of death, the terror of the world. (57) Then sprouted forth in

Him a pair of hands and in them the capacity of grasping and dropping things and thereafter came the god Indra (the deity presiding over the hands). Next shot forth in Him a pair of feet and in them appeared the power of locomotion and thereafter appeared Lord Visnu (the deity presiding over that power). (58) Next appeared in Him the blood vessels and thereafter came forth blood (the power of circulation). In the wake of it came the rivers (the deities presiding over the blood vessels) and then appeared an abdomen. (59) Next grew therein a feeling of hunger and thirst and in their wake came the ocean (the deity presiding over the abdomen). Then appeared in Him a heart and in the wake of the heart a mind. (60) After the mind appeared the moon (the deity presiding over the mind) as well as Buddhi (the faculty of understanding); and in the wake of Buddhi came Brahma ji, the creator (the lord of speech and the deity presiding over Buddhi). Next appeared in Him the ego and thereafter Lord Rudra (the deity presiding over the ego); and last of all appeared in Him a Citta (reason, memory, retention power) and then the Ksetrajna (the Inner Controller, the deity presiding over reason). (61)

**** In Brahma's creation it is the twin-gods Aswinikumaras who preside over the olfactory sense [of smell]. In the body of the Cosmic Being, however, it is the wind-god who is mentioned as presiding over this sense.***

Notes:

[1] In earlier slokas, it was commented that Earth has all five tanmatras, akash has only one tanmatra - sound

Akash is the most subtle element, each element in turn is used to create the next element, each less subtle than the next.

1. *The grossest element earth can be perceived by all five senses sight, hearing, smell, taste and touch.*
2. *The next higher element water has no smell but can be heard, felt, seen and tasted.*
3. *Next comes fire which can be heard, felt and seen.*
4. *After that comes air which can be heard and felt.*
5. *Last comes Akash which can only be heard.*

Source: https://www.hinduscriptures.com/vedic-culture/beginners-guide/five-elements/1813/

Creation of various organs, their functions and then their Presiding deities

From SB 3.26.54-61

Following where created in order -

1. *Mouth - speech - Agni deva (God of Fire)*
2. *Nostrils - smell - Vayu deva (God of Air)*
3. *Eyes - sight - Dig devata (dig or dik means disha means directions i.e. God of directions)*

4. *Skin - hair - Aushadhiya, etc meaning herbs and food products / Ashvinikumars Gods of medicines*
5. *Generative organ - Semen - Aapa dev (jala deva, God of water)*
6. *Anus - apaana Vayu - Yama deva, God of death*
7. *Hands - strength, grasping - Indra deva (King of Demi-Gods)*
8. *Feet - Gati (power of movement) - Vishnu deva*
9. *Nerves - Blood - Various River Goddess*
10. *Stomach - feeling of thirst, hunger - samudra devata (God of Ocean)*
11. *Heart - mind - Chandra deva / Soma deva (Moon God)*
12. *Heart - intellect - Brahma deva (Brahma ji the creator)*
13. *Ego - Rudra deva*
14. *Chitta (memory, retention power) - Kshetrajna (knower, as witness)*

Note: Both mind and intellect are born out of Heart. After Ego Rudra deva was created. After Chitta, Kshetrajna was created as these three do not have any special organs of functions or Tanmatras.

Presiding deities were created after creation of Indriyas and their functions. Gods exists both inside us and outside us. i.e. they have both microcosmic and macrocosmic presence (Pindanda and Brahmanda). Within body, they are present as energy points in subtle bodies.

एते हि अभ्युत्थिता देवा नैवास्योत्थापनेऽशकन् । पुनराविविशुः खानि तमुत्थापयितुं क्रमात् ॥ ६२ ॥
वह्निर्वाचा मुखं भेजे नोदतिष्ठत् तदा विराट् । घ्राणेन नासिके वायुः नोदतिष्ठत् तदा विराट् ॥ ६३ ॥
अक्षिणी चक्षुषादित्यो नोदतिष्ठत् तदा विराट् । श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत् तदा विराट् ॥ ६४ ॥
त्वचं रोमभिरोषध्यो नोदतिष्ठत् तदा विराट् । रेतसा शिश्नमापस्तु नोदतिष्ठत् तदा विराट् ॥ ६५ ॥
गुदं मृत्युरपानेन नोदतिष्ठत् तदा विराट् । हस्ताविन्द्रो बलेनैव नोदतिष्ठत् तदा विराट् ॥ ६६ ॥
विष्णुर्गत्यैव चरणौ नोदतिष्ठत् तदा विराट् । नाडीर्नद्यो लोहितेन नोदतिष्ठत् तदा विराट् ॥ ६७ ॥
क्षुत्तृड्भ्यां उदरं सिन्धुः नोदतिष्ठत् तदा विराट् । हृदयं मनसा चन्द्रो नोदतिष्ठत् तदा विराट् ॥ ६८ ॥
बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत् तदा विराट् । रुद्रोऽभिमत्या हृदयं नोदतिष्ठत् तदा विराट् ॥ ६९ ॥
चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा । विराट्तदैव पुरुषः सलिलाद् उदतिष्ठत ॥ ७० ॥
यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः । प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥ ७१ ॥
तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया । भक्त्या विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत् ॥ ७२ ॥

When all the aforesaid deities (with the exception of the Inner Controller, Kshetrajna), though active, were unable to rouse the Cosmic Being (Virat Purusha) into activity, they re-entered in their source [from which they originated] in order to rouse Him one by one. (62) The god of fire entered His mouth along with the organ of speech; but the Cosmic Being could not be roused even then. The wind-god entered His nostrils along with the olfactory sense [smell]; but the Cosmic Being refused to wake up even then. (63) The sun-god entered His eyes along with the sense of sight; but the Cosmic Being failed to get up even then. The Digdevatas entered His ears along with the auditory sense; but the Cosmic Being could not be stirred into activity even then. (64) The herbs and annual plants (the

deities presiding over the skin) entered the skin along with the hair on the body; but the Cosmic Being refused to get up even then. The god presiding over the waters entered His organ of generation along with the faculty of procreation; but the Cosmic Being would not rise even then. (65) The god of death entered His anus along with the organ of defecation; but the Cosmic Being could not be spurred into activity even then. The god Indra entered the hands along with their power (of grasping and dropping things); but the Cosmic Being would not get up even then. (66) Lord Visnu entered His feet along with the faculty of locomotion; but the Cosmic Being refused to stand up even then. The rivers entered His blood vessels along with blood (the power of circulation); but the Cosmic Being could not be made to stir even then. (67) The ocean entered His abdomen along with hunger and thirst; but the Cosmic Being refused to rise even then. The moon-god entered the heart along with the mind; but the Cosmic Being would not be roused yet. (68) Brahma ji too entered the heart along with reason (Buddhi); but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered the heart along with the ego; but even then the Cosmic Being could not be made to rise. (69) When, however, the Inner Controller, Kshetrajna, the deity presiding over Citta (memory), entered the heart along with memory, that very moment the Cosmic Being (Virat Purusha) rose from the causal waters. (70) Even as Prana (the vital air), the Indriyas (the senses of perception as well as the organs of action) and even the mind, by their own power, are unable to awaken the body, without the presence of the presiding deity of citta Kshetrajna, similarly they could not do so in the case of the Cosmic Being (Virat Purusha). (71) Therefore, through Devotion, dispassion and spiritual wisdom acquired through a concentrated mind one should contemplate on that Antaratma Kshetrajna, as present in this very body, though apart from it. (72)

Note: Slokas BP 3.26.62-72 explain the creation of Human being. The essence of these slokas is that without the Kshetrajna, who is Antaryami, the inner controller, the presiding deity of Chitta, the body is simply dead. It is not possible to live without this Antaryami. Prana, senses, and even mind cannot become active without the presence of this Antaryami, the Inner Controller. Hence one must worship this inner controller and not focus on any other deity. This Antrayami or Antaratma is none other then the Purusha. This reiterates the fact that there is no difference between Jiva and Brahman.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे षड्विंशोऽध्यायः ॥ २६ ॥

Thus ends the twenty-sixth discourse, forming part of the teaching of Lord Kapila on the nature of the fundamental principles, in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

27 - Attain Moksha through the differentiation of Prakriti-Purusha?

Adhyaya 27, Discourse XXVII - How to attain Moksha through the differentiation of Prakriti-Purusha?

श्रीभगवानुवाच -

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः । अविकारात् अकर्तृत्वात् निर्गुणत्वाज्जलार्कवत् ॥ १ ॥

स एष यर्हि प्रकृतेः गुणेष्वभिविषज्जते । अहङ्क्रियाविमूढात्मा कर्तास्मीति अभिमन्यते ॥ २ ॥

तेन संसारपदवीं अवशोऽभ्येत्यनिर्वृतः । प्रासङ्गिकैः कर्मदोषैः सदसन् मिश्रयोनिषु ॥ ३ ॥

अर्थे हि अविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ४ ॥

अत एव शनैश्चित्तं प्रसक्तं असतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥ ५ ॥

यमादिभिः योगपथैः अभ्यसन् श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च ॥ ६ ॥

सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः । ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा ॥ ७ ॥

यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ् मुनिः । विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥ ८ ॥

सानुबन्धे च देहेऽस्मिन् अकुर्वन् असदाग्रहम् । ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥ ९ ॥

निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः । उपलभ्यात्मनात्मानं चक्षुषेवार्कमात्मदृक् ॥ १० ॥

मुक्तलिङ्गं सदाभासं असति प्रतिपद्यते । सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् ॥ ११ ॥

Bhagavan Kapila continued : **Just as the sun, though seen reflected in water, remains unaffected by the attributes of water (such as coolness, unsteadiness and so on), so the Purusha, though abiding in a material body, remains unaffected by its pleasurable and painful experiences, being devoid of attributes (Gunas) and doership (Kartutva Bhava) and, therefore, free from change. (1) When, however, he gets attached to the Gunas (modes) of Prakriti, he begins to look upon himself as a doer (Karta), being completely deluded by egotism.** ***[1]*** (2) Due to this sense of Karta Bhava (doership) he loses his peace of mind through evils attaching to action (in the shape of virtue and sin) and brought about by association with Prakriti and, is helplessly thrown into wombs of good, evil and mixed types [of yonis - race], has to undergo repeated births and deaths i.e., falls into the trap of samsara-chakra. (3) Just as a dreaming man experiences sorrow-even though there is no real cause for it - (because, while dreaming, he takes the things seen in the dream to be real), even so for the man who dwells on the objects of senses, the cycle of births and deaths does not cease, even though those objects do not exist in reality. (4) Therefore, through concentrated practice of Devotion as well as through dispassion (Vairagya *[2]*) one should gradually bring under control one's mind with is addicted to the pursuit of sense-objects. (5) Practising concentration of mind through Yama, etc (self-control in the form of non-violence etc.) parts of [Patanjali's] Yoga with reverence, he who has realized the Self (distinct from Prakriti) by means of sincere devotion to Me, and by listening to My stories, by even-mindedness towards all beings and absence of enmity or attachment to any, by practising continence and observing a vow of silence, and by devotion to one's own duty in a spirit of dedication to God; who remains contented with whatever is got by chance (as a dispensation of Providence, Prarabhdha) and takes food in a measured quantity, is ever given to contemplation, lives in seclusion, and is calm and composed, friendly (to all), compassionate and self-possessed; nay, by virtue of wisdom acquired through the perception of reality of both Prakriti and Purusha, he who ceases to identify himself with his body and to regard those connected with it as his own, who transcends the three states of consciousness (waking, dream and deep sleep), and therefore no longer sees anything else than God—such a man is able to perceive his true Self with his purified intellect even as one sees the sun with his eyes, and (forthwith) attains to that Brahman who is one without a second, who is free from all adjuncts (such as body), who shines as the only reality through the false ego, who is the foundation of Prakriti, (the material cause of the universe), nay, who reveals the Mahat-tattva and other evolutes and interpenetrates everything—both cause and effect. (6—11)

[1] Purusha attached with and under the influence of guṇas, gets deluded and considers itself as kartā (doer) and begins to own the fruits of karma due to ego. This kartā bhāva is the reason of bondage. Such an embodied Purusha under the influence of guṇas, who has assumed kartā bhāva for karma done by body and mind [by associating itself with them] is known as Jīva (Incarnated Soul).

[2] Vairāgya is the absence of desires in mind.

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते । स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥ १२ ॥

एवं त्रिवृद् अहङ्कारो भूतेन्द्रियमनोमयैः । स्वाभासैः लक्षितोऽनेन सदाभासेन सत्यदृक् ॥ १३ ॥

भूतसूक्ष्मेन्द्रियमनो बुद्ध्यादिष्विह निद्रया । लीनेष्वसति यस्तत्र विनिद्रो निरहङ्क्रियः ॥ १४ ॥

मन्यमानस्तदात्मानं अनष्टो नष्टवन्मृषा । नष्टेऽहङ्करणे द्रष्टा नष्टवित्त इवातुरः ॥ १५ ॥

एवं प्रत्यवमृश्यासौ आत्मानं प्रतिपद्यते । साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः ॥ १६ ॥

Just as a reflection of the sun in water (existing in a pot in a corner of some house) is discovered (by the inmates of the house) with the help of a reflection of that reflection on a wall of the house, and the sun situated [in the space] can be seen with the help of its own reflection in water, even so the threefold (Sattvika, Rajasika and Tamasika) ego (which reflects the Purusha) is revealed through its reflections on the body, the Indriyas and the mind; and through the ego, which contains a reflection of the Purusha, is experience as Self. Purusha, who is possessed of true wisdom, is absolutely free from egotism and keeps awake even when the subtle elements (in the shape of sound etc.), the Indriyas, the mind and the intellect etc., get merged in the Unmanifest (Pradhana Prakriti) on account of sleep (during the state of deep slumber). (12—14) Although (in waking life) the existence of the Self can be vividly felt as the seer (of objects of perception such as sound etc.), he falsely takes himself as lost, though not lost, because of the disappearance of the ego (which forms its adjunct) during the state of deep sleep, just as a man who has lost his fortune feels distressed and takes himself as lost. (15) Pondering thus, a man of understanding realizes his own Self, who is the substratum and revealer of all fundamental principles including the ego. (16)

देवहूतिरुवाच -

पुरुषं प्रकृतिर्ब्रह्मन् न विमुञ्चति कर्हिचित् । अन्योन्यापाश्रयत्वाच्च नित्यत्वाद् अनयोः प्रभो ॥ १७ ॥

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः । अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥ १८ ॥

अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः । गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥ १९ ॥

क्वचित् तत्त्वावमर्शेन निवृत्तं भयमुल्बणम् । अनिवृत्तनिमित्तत्वात् पुनः प्रत्यवतिष्ठते ॥ २० ॥

Devahuti said : Prakriti, O divine sage, can never leave the Purusha, the two being interdependent and co-eternal. (17) O Personified Brahman, Just as odour and earth and (similarly) taste and water can never exist apart, so can Mahat Tattva i.e. (cosmic intelligence, which is an evolute of Prakriti) and the Spirit never remain dissociated from each other. (18) Hence, due to association with the Gunas of Prakriti, the akarta Purusha (Non-doer Purusha), is trapped in karma-bandhan (bondage of karma i.e. trapped in cycle of birth and rebirth, due to assuming itself as karta, the doer), [and becomes Jiva]. How can this embodied Purusha (Jiva), in presence of Gunas can attain Kaivalya pada

(Non-dual state where only Purusha exist without Prakriti)? (19) Even if the great fear of such bondage [of karma-bandhan) is averted through an enquiry into (the nature of) the tattvas *[1]* in any particular case, the same may appear again, since the cause of it (in the shape of the aforesaid Gunas) has not ceased. (20)

[1] Enquiry here means ātma-vichāra i.e. Self Enquiry. This is the same as 'Neti-Neti' in Br.Up. 2.3.6, the method of negation. This is done by negating what is not 'I' or Self from Non-Self or objects of perception. Everything within Prakriti comes under Object of perception known as Kshetra. The knower, i.e. the witness, of kshetra is known as khetrajna. Hence in earlier slokas too it is advised to contemplate devoutly to kshetrajna, the presiding deity of Chitta, which is non other than Purusha or Brahman of the Upanishads.

श्रीभगवानुवाच -

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना । तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ॥ २१ ॥

ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा । तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥ २२ ॥

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् । तिरोभवित्री शनकैः अग्नेर्योनिरिवारणिः ॥ २३ ॥

भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः । नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च ॥ २४ ॥

यथा हि अप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् । स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥ २५ ॥

एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् । युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥ २६ ॥

यदैवमध्यात्मरतः कालेन बहुजन्मना । सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः ॥ २७ ॥

मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा । निःश्रेयसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम् ॥ २८ ॥

प्राप्नोतीहाञ्जसा धीरः स्वदृशा च्छिन्नसंशयः । यद्गत्वा न निवर्तेत योगी लिङ्गाद् विनिर्गमे ॥ २९ ॥

यदा न योगोपचितासु चेतो मायासु सिद्धस्य विषज्जतेऽङ्ग । अनन्यहेतुष्वथ मे गतिः स्याद् आत्यन्तिकी यत्र न मृत्युहासः ॥ ३० ॥

Bhagavad Kapila replied : Just like Arani (wooden fire stick) [used in Yajna, or for warmth, etc], from which the fire originates, gets burned to ashes by that same fire, similarly, by doing karmas as enjoined by shastras [not attaching to their fruits], antahkarana (mind, chitta and buddhi), gets purified. With this purified antahkarana, listening to my glories, contemplating on them, with intense devotion to Me, the Purusha for a long time, by studying shastras which teach knowledge of Self, by intense vairagya (dispassion), by practising vows and practising strict discipline, by practising dhyana (meditation that increases concentration) [1] and abhyasa (Self Study), by intense concentration, [of mind], the bonding between Purusha (Jiva) and Prakriti gets loosened day and night and finally the bonding gets completely destroyed [thus liberating Purusha from the bondage of Prakriti through her gunas]. (21-23) Thus by recognising the Dosha (defects i.e. three gunas of Prakriti - Sattva, Rajasa and Tamasa), which one enjoyed for a long time, the Purusha (as Jiva), detaches from them thereby detaches from Prakriti, abides in one's own Self and becomes free from bondage, becomes independent; Prakriti can do no harm to the Purusha [who is now detached and free from her bondage via her gunas] (24) Just as the dream of a sleeping man is fraught with many evils, but the same does not conduce to his infatuation once he is awake, so Prakriti can never do any harm to him who, having realized the truth, ever keeps his mind fixed on Me and who (consequently) delights in his own Self. (25-26) When a man who is deeply engaged in contemplation remains absorbed (as

aforesaid) in one's own Self for a period extending over many births, he develops a distaste for everything as far as (the enjoyments of Brahmaloka (the highest heaven, the abode of Brahma ji). (27) Having realized the Self by My abundant grace, that strong-minded devotee of Mine has all his doubts resolved by Self-Realisation (Atma-Darshan) and, when freed (detached) from his subtle body (Linga deha) [i.e. his jiva bhava gets destroyed], easily attains in that very life the supremely blissful state known by the name of final beatitude, which is his essential character and rests on Me, and having attained which a Yogi never returns to (the cycle of) birth and death. (28-29). If the mind of the accomplished Yogi, O beloved mother, does not get attached to the (eight kinds of) superhuman powers (such as Anima, the faculty of reducing one's body to the size of an atom and so on, which are products of Maya), developed through Yoga, which is the only means of acquiring them, he is sure to attain My immortal state, where death has no power. (30)

Note: With proper study of shastras and following their injunctions, living a disciplined life, a person gains merits and purifies his / her mind. With the intense practise of Yoga, vairagya, unconditional surrender to Brahman, one gets detached from the influence of Prakriti and gets established in his own true Self, the ever free Purusha. By constant abiding in this ever free Self, Jiva-bhava gets destroyed and so do all the desires and attachments, all by the grace of Ishvara, who is none other than the Self, the Purusha or the Brahman. Such a Yogi is free from cycle of birth and death and ever abides in his own true Self, the immortal Purusha in this life itself, while still living in physical body.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे सप्तविंशोऽध्यायः ॥ २७ ॥

Thus ends the twenty-seventh discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

28 - The process of the eightfold Yoga

Adhyaya 28, Discourse XXVIII - The process of the eightfold Yoga

This chapter describes one of the most important spiritual instructions for sincere spiritual seekers of truth. They also break the myth of replying on only one way.

Most Important Spiritual Instructions for serious Seekers of truth

श्रीभगवानुवाच -

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे । मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥ १ ॥

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् । दैवाल्लब्धेन सन्तोष आत्मवित् चरणार्चनम् ॥ २ ॥

ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा । मितमेध्यादनं शश्वद् विविक्तक्षेमसेवनम् ॥ ३ ॥

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः । ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ ४ ॥

मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः । प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ ५ ॥
स्वधिष्ण्यानां एकदेशे मनसा प्राणधारणम् । वैकुण्ठलीलाभिध्यानं समाधानं तथात्मनः ॥ ६ ॥
एतैः अन्यैश्च पथिभिः मनो दुष्टमसत्पथम् । बुद्ध्या युञ्जीत शनकैः जितप्राणो ह्यतन्द्रितः ॥ ७ ॥

Bhagavan Kapila continued : (Now) I shall tell you, O mother, the nature of Sabija Yoga. Sa-bija Yoga means Yoga done by taking support of an external object which is an object of dhyana (concentration, meditation). By practising this type of Yoga,—and in no other way—the mind gets purified and turns inwards, towards Paramatma (God). (1) To do karma as enjoined by the shastras to the best of one's ability and to renounce the karma not enjoined by the shastras; to remain contented with whatever is got as our Prarabhdha (predetermined destiny), to worship [i.e. to give high respect to] the feet of Self Realised Yogis; (2) to stay away from the karmas that increase or retain the attachment towards worldly objects, to take delight in karmas that take away one's mind from worldly attachments (like devotion towards God, etc), to eat pure [sattvika] food in limited quantity* [i.e. not eating excessively out of greed], and to stay in isolated place which is free from fear [i.e. does not have deadly wild animals like lions etc]; (3) to not harass anyone either mentally, physically or verbally, to speak truth, to not steal [and not to take credit for some else's work], not collecting and storing things beyond one's day-to-day needs* [i.e. having limited food for the day not worrying about future], to practise Brahmacharya (celibacy), to do tapasya (practice intense austerities i.e. stay engrossed in intense strive for Self Realisation by practicing various Yogic disciplines), to be inwardly and outwardly pure, to study shastras and to worship God (as one's own Self) (4), to be maun (i.e. verbal and mental silence), to practice best asanas (Yogic postures that supports one to stay in meditation for long hours), to achieve control over one's breath (both physical and breath of energy, prana breathing), to withdraw one's senses from their objects and direct them towards the heart (source of all creation, not physical heart) with the help of the mind, to control prana by focusing on Muladhara chakra, etc, to contemplate day and night on the divine Lilas of Bhagavan Vishnu [and his avatars] and thereby to remain steadfast [on Vishnu, the goal of our life]—by these and other such methods. (e.g., observing fasts, dana (donations) and so on) one should diligently control one's breath and then gradually curb one's wicked mind, addicted to evil ways [by remaining extrovert], with the help of logical reasoning i.e. by using discrimination, one must apply the mind to contemplate on God. (5—7)

Comment by Original translator -

**** The quantity of food one should take has been indicated in the following Smrti-text, quoted by Sridhara Swami:—***

"One should fill two quarters of one's belly with articles of food and one quarter with water. The fourth quarter should be kept empty for the free passage of air."

Notes on Slokas BP 3.28.1-7

High respect to Jnanis, the Self Realised Yogis: Self Realised Saint represent Ishvara. They are the living embodiment of Vedanta who have achieved the final destination Mukti, as proclaimed by Vedanta. Their presence helps one easily calm mind. Japa happens spontaneously and mind turns

inwards without much effort on the part of sadhaka (meditator). They give practical advice to tackle a situation and give way to come out of it. They clarify and explain the correct meaning of shastras. They have vibrations that help one detach mind from worldly objects. Purification happens in their presence. A Yogi can lift another beginner sadhaka to the level he has reached. Jnani has attained final level that a consciousness can attain, it is Advaita Sthiti (non-dual state). Hence they are capable of taking a sincere devotee to that level. They work according to the divine plan. Hence, they are to be highly revered.

However in today's time, there are many fake Gurus. Guru Gita warns u against these Gurus. Such gurus intend to exploit the devotee in various ways like gaining money from them. Such Gurus are not worthy of worship. There are very few such Self Realised Saints in whose presence, one feel peaceful and the guru is not having any vested interest in devotees.

Importance of Isolation: Mind is extrovert by nature. It gets dragged by senses. It tries to find pleasure and happiness from material objects. There are nothing wrong in trying to find happiness. What is wrong is to search it outside, while it is inside says Sri Ramana Maharshi. Isolation helps one to cut off from all the worldly issues. One gets opportunity to know one's mind, reflect on its strengths and weakness and take decisions accordingly. If there are issues in front of us, then our mind is tempted to solve these issues and finish the task. For example if one has diabetes, but has affinity towards sweets, then it is better not to keep sweet dishes in front of him. After mind becomes strong and develops vairagya, then one can have control over mind and can remove importance of any issues that mind used to give importance to them earlier. Until not achieves vairgya, it is advisable to be in isolation for some period of time to strengthen our sadhana.

Speaking Truth and on honesty: There are some who would not do justice to Sanatana Dharma by denigrating the status of other forms of Ishvara. They are doing great dis-service to the Ishvara. Such a person who distinguishes between Shiva and Vishnu goes to hell proclaim Puranas. Shastras teach us to look everyone with an impartial eye (refer Is.Up. 6) A Jnani is the best amongst all bhaktas and a Jnani sees and experiences oneness in all living beings. There is no disgust or hatred for any one, then what to say about the various forms of Ishvara. People who do so are not Bhagavatas. A True Bhagavata is humble and free from envy and hatred. Therea are various sampradayas in Sanatana Dharma. They propagate the teachings of their own sampradaya by writing commentaries on Prasthantrayi, especially Gita. It is fine to project one's views in commentary and to claim the supreme status of their beloved Ishta devata. However, denigrating status of other forms of Ishvara like Shiva, Devi, etc, misquoting scriptures, translating words in a wrong way like purposefully mistranslating Buddhi Yoga as Bhakti Yoga in Gita, and Translating Bhakti Yoga as Krishna-bhavanamrit, mistranslating Siddhi as Mukti in Kapila Gita to convince readers bhakti is supreme than Mukti (Jnana), accusing other acharyas and misquoting them to denigrate them, misrepresenting acharyas position and then debunking it, etc is condemnable. Elsewhere in commentary indirectly appealing for donations by stating that donations are exempted under such and such clause, etc is moral, intellectual and spiritual dishonesty. Writing commentary in such a way that the readers get attracted to the cult thinking that whatever is said in Gita is being practised 'As it is' in such and such cult and so one must too join this cult is definitely not spirituality. Guru Gita warns us against such gurus and acharyas. Gita has to be interpreted in context with Upanishads, as

it is an essence of Upanishads and not other way around. Upanishads use the word 'Atman' at many places that one should surrender. Krishna no doubt is Bhagavan but di Krishna taught hatred in Gita?

OM occurs in most major upanishads implying its great importance. OM is definitely formless in nature and so it results in Non-dual Self Realisation. One does not have darshan of Krishna or Rama as a result of chanting OM. Vaishnava acharyas never initiate anyone with mantra OM. While Bhakti highly prescribed as per shastras. Such a dishonest behavour has to be noticed by readers and to be avoided as it is a biggest obstacle to moksha and great dis-service to the Supreme Personality of Godhead.

Acharya, in whom many laymen believe, must be honest, as without honesty, one cannot get success on spiritual path.

Food Habits: In addition to the quotes provided by the venerable Acharya Sridhara Swamin, Sattvika food includes strict following vegetarianism or say Lacto-vagetarianism (as milk and milk products like tea, etc are allowed by most mathas whereas some even avoid tea and coffee). As one progresses on the spiritual path, food intake generally reduces. Sri Ramana Maharshi used to eat rice of the quantity equal to that which fills his palm. This is because, physical work is reduced, there is no stress eating as mind is serene, life becomes simple and less demanding.

Maun (Silence): Maun is the absence of thoughts in mind. It is steadiness of emotions. At an advanced stage, maun is absence of desires (in one's mind) i.e. staying contended. This is to indicate that no new desires or wishes related to worldly objects and pleasures are generated by mind. Still further maun is absence of dis-satisfied desires in our chitta. This means that the vasanas (dis-satisfied desires) collected over past lives are uprooted and the mind is still. This results in the maun that is complete silence by complete detachment from Non-Self and being established in one's own Atman (the Purusha). This divine state of Atman, which is beyond senses, beyond mind, beyond gunas of prakriti, the nirguna-nirakara state is the real maun. Atman is the real maun. Maun is the only expression capable of expressing Atman which is beyond speech and other senses.

Pranayama: Pranayama, the fourth amongst eight parts of Yoga. It is an important Yogic kriya which is very helpful to the beginners. Breath, mind, heart and nerves are all connected with each other. In the beginning stages of Sadhana, it is difficult to directly control mind. Hence breath is used to control the flow of thoughts and the speed of thoughts. Breath control is mind control says Paramhamsa Hariharananda of Kriya Yoga. Various breathing patterns are formulated by Yogis to help gain control over mind. Later, mind is directly controlled. Breath and heart beat both are available from birth till death. However feeling and controlling heart beat is very difficult and not recommended. Hence regulated breathing patterns are the best way to control one's mind.

Yoga of Breath Control: There are two breaths - Physical and Energy Breath. Physical breath is our regular breathing which is already discussed earlier. Next come energy breath. Hence the energy

comes down from Sahasrara chakra. Then this energy is directed as taught by an accomplished Yogi. There is energy breathing from both nostrils which has Ida and Pingala nadis in Pranamaya kosha. Sushumna nadi begins with sahasrara and ends in kundalini. Chakras also absorb and release energy. It is an advanced science of Yogic breath which advanced Yogis practise and purify their mind and all five koshas.

Advaita meditation and meaning of devotion to 'Me', the Supreme Godhead from advaita sense: When any form of God is eulogised as Supreme creator, preserver and destroyer, then it is the glory of the Supreme Brahman which is formless and attributesless. Hence the words like 'Me', 'Antaratma', 'Sutratma', 'Antaryami', etc means Atman or Brahman which is formless in nature. It is the way of saying 'Surrender to Me'. Here, me is nothing but Atma-tattva.

For more details, please visit Vishnu and Caturbhuja Vishnu. For alternate meaning of Dhama, pada, gati, etc which is naturally assumed as Vaikuntha, please visit Musings, different side of coin. They are in reality states of consciousness. This is not to say there is no Vaikuntha. Later in this notes section we will understand the purpose behind both meanings.

Eight parts or stages of Yoga (4 + 4 stages):

1. Yama – Restraints, moral disciplines or moral vows
2. Niyama – Positive duties or observances, living a disciplined life
3. Asana – Various physical postures and bandhas
4. Pranayama – Breathing Techniques to control flow of thoughts
5. Pratyahara – Sense withdrawal, detachment
6. Dharana – Focused Concentration. To hold on to an object of meditation for prolonged period of time.
7. Dhyan – Meditative Absorption in the object of meditation
8. Samadhi – Bliss or Enlightenment. Merging of Atman and Paramatman. Samadhi is complete absorption. There are different types of Samadhis like Sabija, Nirbija, etc. Each one of them represent various states of consciousness.

First four are preparatory, next four are of meditative nature.

Importance of Patanjali's Yoga and integrating it in our path, be it bhakti or Jnana Yoga or even Karma Yoga: Patanjali's Yoga Sutra. Sutra means to convey meaning in clear, precise, and concise way. These are the basic guidelines that one must follow. It teaches from beginning to the end, right from right conduct to Samadhi. If one integrates Yogic practise with their Bhakti and Jnana, then one's spiritual progress is accelerated. It helps balance mind, remove laziness, cultivate disciple, keeps body healthy and helps in preventing diseases. Jnana, Bhakti and Yoga go hand in hand. They are not contradictory, but complimentary. Later when one achieves high inner purity, then one can focus exclusively on either of the three, but for most of the seekers of truth, all three has to be integrated for overall holistic progress.

Kundalini and chakras: Muladhara chakra is the first chakra to be purified by focusing on it. Such methods of willingly purifying chakras are to be done strictly under the guidance of an accomplished Yogi who properly understands the working of chakra, prana shakti, nadis, Kundalini and all five koshas. There are more than seven chakras. Each organs has their own chakras. The major talked about often are seven. There are even more then seven. Some are even outside our body. Information regarding various chakras are found in Yoga related Upanishads, in Siddha Siddhanta Paddhati and other texts.

General notes:

Misunderstanding:

Misunderstanding that it is Saguna-Sakara-bhakti, strong devotion towards Supreme Personality of Godhead like Bansidhara Krishna or Trishul Dhari Shiva Shankara our Bholenath, is enough for attaining moksha: Some believe that by doing Archana (Puja of Idol of Supreme Personality of Godhead), singing his glories, Chanting Hare Rama Hare Krishna mantra in group in public places, etc is enough for going to Goloka, a place within Vaikuntha, a place where some believe the beloved Krishna lives eternally, performing his eternal divine lilas is more than enough. There is no need for practising Vedic Yajnas, Chanting various Suktas like Sri Rudram, Purusha Suktam, practising Yogic disciplines as prescribed by Maharshi Patanjali and other great saints who gave us various asanas and Pranayams, Ignoring Pranayama, etc, then such myth is busted by our very own Supreme Personality of Godhead Bhagavan Kapila, an Avatar of Bhagavan Vishnu, who wilfully descended on out earth as a Muni to revive the knowledge of long lost Sankhya Darshan which does not believe in any form of God as the real Purusha. Real Purusha is only nirguna (without any gunas – sattva, Rajas and Tamas) and formless (nirakara). It is also absurd to know that some consider that there are gunas beyond these three. This is not possible as Kapila Muni did not mention them. Nothing is created that is separate from the three gunas.

Importance of Saguna Saraka Bhakti:

Listening to Lilas (divine past times, or divine karmas of Avatar or Ishvara) is highly beneficial. Vaikuntha is a divine state of mind, a state of consciousness. Just like various tattvas like Maha tattva is personified as Vasudeva, Ego personified as Sankarshana, mind as Aniruddha and intellect as Pradyumna in earlier slokas BP 3.26.21-31, so is state of Self Realisation is personified as the divine kingdom Vaikuntha. This is not to say that there does not exist Vaikuntha or Svarga, or Brahmaloka. Various devi-devatas like Indra, Surya, etc do exits. However, they exist as energy points within our own body (subtle and causal bodies) in microcosmic world (Pindanda) and as living personalities in the outer macrocosmic world (Brahmanda). The idea is to focus on the inner world, Pindanda rather than Brahmanda. Ishvara resides in our hearts says Bhagavan in Gita (BG 18.61). When we go to any mandir (temple) for the 'darshan' of the Ishvara, then we do Namaste, bow our head in reverence and close our eyes. Why do we close our eyes when the very purpose of visiting mandir is to have 'darshan' of Ishvara? This is because, we must understand that what is projected outside, is also

inside us. Ishvara resides in our heart. It is this Antaryami, the inner controller, which is also known as Kshetrajna (BG 13.1-2). This kshetrajna is the only reason why this body is alive or say comes to life (as seen in earlier slokas where it was symbolically said that all devi-devatas were incapable of lifting the Purusha on their own. This Purusha is the sleeping or dead body consisting of Blood, Prana, eyes, ears, hairs, etc. The only devata capable of making the body alive was kshetajna and so it is the kshetrajna who is to be worshipped.

However, it is not possible for all of us to contemplate on this formless Brahman day and night unless one is as purified as Kardama Muni or as Raja Janak. Hence, it is highly advised to worship Ishvara with form, having particular personality like Rama, Krishna, Shiva, etc, listen to their glories, and their divine Lilas. It keeps our mind engaged in Ishvara, who is full of Kalyana Gunas. This is the best and the easiest way to keep mind engage in sattvika activities and attain natural inner purification without any focused persistent effort to control thoughts and emotions by breath control and purity mind. Infact both asanas and Pranayams and devotional activities directed towards personal Godhead compliment each other. Hence it is highly beneficial. Secondly, reading Gita or Upanishads and memorizing the slokas, contemplating their meaning, studying various commentaries in indeed a different task. However, same Tattva Jnana (spiritual instructions) as imported in a friendly way, in the form of stories (Divine Lilas), stotras, and stutis. It is easy to remember story even by reading once. Then tattva Jnana hidden in them can be easily revealed with the help of abhyasa (Self of shastras) and by listening to the discourses by Saints and Pandits. Bhakti has it's own importance and indeed a true bhakta will not want to merge in the Ishvara, but wishes to stay separate from Ishvara / Bhagavati Devi Adi Shakti, and keep enjoying bliss due to the holy company of their Ishta Devata says Sri Ramakrishna. Sri Ramakrishna further adds, a true devotee would not even want moksha but ready to take infinite births to order to serve the beloved Devata. This is the epitome of Selfless Bhakti worthy of gratitude and reverence. However, a mature devotee will unconditionally surrender to Ishvara / Bhagavati and leave it to the Ishta devata, whether the Godhead wishes to keep the devotee separate or to merge in himself / herself or to make the devotee realise his / her true nature which is not Jiva but non-dual Atman, which is none other than Brahman. Such a devotee is like a kitten who keeps calling mother cat by constant yearning 'meau, meau'. The kitten does not know anything, but simply dependent upon mother. Mother out of compassion (gently holds the child from the neck in a harmless way) and takes kitten to a safe place. Kitten, the child, surrenders to mother unconditionally and behaves like a good boy by staying unmoved.

Completely rejecting the path of Jnana and Yoga is nothing but ignorance which results in narrowmindedness.

Jnana Marga:

Jnana marga, the advaitic path, is like a baby monkey holding on to mother, relying on his own strength. Before jumping from one tree branch to another, mother monkey simply gives a hint, which if not perceived by baby monkey, and if he casually loosens the grip, while jumping, it can fall and get hurt. However, an alert baby monkey, sensing that mother is going to jump to another branch, hold

on to her with strong grip, then baby monkey reaches to topmost branch of tree in a very short time, as in case of great saints like Kardama Muni and Raja Janak.

In both cases something is needed to hold on to. This is the Supreme Brahman as the sadhana happens only in duality. An Advaitin will to sadhana with shanta bhava and with bhadva of non-difference between 'I' and Brahman and realises that 'I', Atman is none other than Brahman by removal of veil of ignorance. Even detachment from Maya, her gunas, can happen only by the grace of the compassionate divine mother. Rising above her is not possible without her compassionate grace. Hence the combined effort of all three Yoga, Bhakti and Jnana lead one to Self Realisation.

Bhakti is the foundation. Without interest in Ishvara how can one follow spiritual path that leads to him? Without attraction towards Godhead, how can one surrender to Ishvara (as said in Gita BG 18.66) if one does not have any bhava towards him? **Without Bhakti Jnana is dry philosophy.** Yoga helps in inner and outer purification, increases concentration over mind, helps control mind and strengthens body, develops quality of discipline which is very helpful in later stages of doing japa and nidhidhyasa. **Yoga helps control mind and purify it. It prepares one for japa and nidishyasana.** Without control over mind, which is always engaged in outer sense objects and remains engrossed in worldly issues, is it possible to actually do japa properly and go deep in sadhana? **Without Jnana there is no mukti.** It is the Jnana and the power of discrimination that helps control mind. It is the dispassion which helps steady mind on Godhead or on Brahman. It is Jnana of shastras that give clarity and proper direction and guidance on this invisible path. It is Jnana that produces detachment. Without experiencing detachment, one never knows that one was earlier attached in a clear way. It is Jnana which keeps on from getting off track.

While Yoga cultivates discipline, concentration and inner and outer purification and control over mind and senses, Bhakti helps to cultivate Bhava for Ishvara (Ishvaranuraga), cultivates the sattvika quality of surrender and keeps one humble. Jnana cultivates, Vairagya, Viveka, and Shatsampatti (Sham, Dam, Uparati, Titiksha, Shraddha and Samadha). Mumukshatva is most important to achieve these qualities. Vairagya and Mumukshtva are two such qualities. If they are strong within a seeker, then rest also gets cultivated.

Jnana cultivates detachment and finally removes the veil of ignorance. Jnana helps one stay abided in Atma-svarupa, the blissful state of Self Realisation. Vivek and Vairagya helps one to get detached from all that is Not-Self (Anatman)

It is the detachment and clarity of Goal that keeps a Yogi detached from eight main siddhis (anima, etc), as one can easily get trapped in them. Detachment is an excellent tool for Self Control.

All three paths are needed. Depending upon temperament, out of three, one is chosen as the main path, other two being subsidiary, supporting and complimenting the main path. All paths leads to one goal – Moksha, the ultimate purpose of human birth!

More on Jnana and Bhava:

It is said that Jnana is dry philosophy and it is bhakti that generates enjoyment. This is true that Bhakti has various anandas (joys) like Bhajananada (getting estatic while singing bhajans), etc. While chanting Ishvara's name and while listening to his glories, a devotee's heart is filled with bhakti and heart overflows with bhakti resulting tears flowing down the cheeks. However, it is erroneous to say that Jnana marga does not have any bhava, but is simply dry philosophy. It does have bhava. It is Shanta bhava or peaceful emotion. There is surrender to Brahman too as sadhana happens in dvaita only, but lakshyartha is advaita only. Though there is separateness, the bhava is abheda-bhava. **While there are waves of emotions in bhaktas life like joy, sorrow, etc, in case of an advaitin, there is steady, continuous flow of peace and bliss. One achieves peace out of vairagya. Bliss follows peace. Both flows throughout the day even after meditation is over and one is doing some work. With detachment there is release of emotions, thoughts and issues that mind clung to. There is steady flow of peace immediately after this release of thoughts or emotions.** The cords of bondage are getting broken one by one until finally one is free from bondage. **A purified chitta of an advaitin will experience spiritual bhavas like joy, ananda while listening to devotional songs and stutis. A Yogi will also experience purification of various chakras, especially anahat. Bhajans purify lower chakras upto nahat thereby making the mind 'ready' for meditation. So it is not that Bhakti is useless for Yogi and Advaitins. It is simply not their main path.**

Smarta Dharma (स्मार्त धर्म):

Since Advaita is difficult to follow as it requires highly purified sattvika mind, Adi Sankaracharya ji propagated Panchayatna Puja or Panchadev Upasana. Five main forms of Saguna Ishvara – Ganesha, Shiva, Shakti, Surya (as Surya Brahma) and Vishnu are worshipped. Surya is the only God which can be seen with physical eye. Here, it serves multiple purpose of serving as creator Brahma, healing diseases and teaching being a witness. One form of Ishvara is the main deity i.e. Ishta devata and is kept in center. Rest four are on four sides. In south Kartikeya is added. Both idols and natural stones like Shaligram are used for worship. Different family members can have different Ishta Devataas too. Shiva Linga and Shaligram and other natural stones repeesenting other Gods indicate that the true nature of God is formless. After one attains sufficient inner purity, one can practice advaita. One also does not compulsory need initation from a guru or need a specific mantra of Acharya of a particular sect. Simply pray to Ishta devata to guide you and start daily worship. Rest will happen in due course of time when the mind is mature, then one gets a true guru or Ishvara himself may guide through mysterious ways in meditation. Bhagavan in Gita 18.66 confirms that he will not abandon his devotees but grant him moksha. No matter what one's past is. If one walk on the path of dharma and surrenders to Ishvara, then Ishvara will guide him or her till the devotee gets mukti.

Spiritual Instructions continue – purification of mind

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् । तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ॥ ८ ॥
प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । प्रतिकूलेन वा चित्तं यथा स्थिरं अचञ्चलम् ॥ ९ ॥
मनोऽचिरात्स्याद् विरजं जितश्वासस्य योगिनः । वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥ १० ॥
प्राणायामैः दहेद् दोषान् धारणाभिश्च किल्बिषान् । प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान्गुणान् ॥ ११ ॥
यदा मनः स्वं विरजं योगेन सुसमाहितम् । काष्ठां भगवतो ध्यायेत् स्वनासाग्रावलोकनः ॥ १२ ॥

Having controlled one's posture, one should spread a seat (consisting of Kusa grass, deerskin and so on) in an undefiled spot. And sitting there in an comfortable asana (posture), keeping the spine erect, one should practise control of breath. (8) In the beginning of meditation, a Yogi should practice Puraka, Kumbhaka and Rechaka form Left nostril and then do the same pranayama through another nostril and then do nadi shodhan (by practising anuloma viloma); by practising as such chitta (mind) becomes stable and remains focused, free from distraction. (9) Even as gold throws off its impurities when heated (and melted) by the force of air and fire, so the mind of the yogi who has controlled his breath gets purified quickly. (10) A yogi should (therefore) eradicate the doshas (imbalances of Vata, Pitta and Kapha) by **pranayama**, his sins by practising Dharana (prolonged concentration of mind), by **pratyahara**, attachments towards material objects, and by **dhyana**, remove the negative qualities that produce Raga-dvesha (likes and dislikes) thereby making one's mind away from beloved Bhagavan Sri Hari (Saguna Sakara Brahman) (11) When mind gets purified and concentrated by the practice of Yoga, a Yogi should meditate on the divine form of Bhagavan Sri Hari (as indicated hereafter) with his gaze fixed on the tip of his nose. (12)

Saguna Sakara Bhakti, but not Murti Puja. Visualisation of Sri Hari

प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम् । नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥ १३ ॥
लसत्पङ्कज किञ्जल्क पीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत् कौस्तुभामुक्तकन्धरम् ॥ १४ ॥
मत्तद्विरेफकलया परीतं वनमालया । परार्ध्यहारवलय किरीटाङ्गदनूपुरम् ॥ १५ ॥
काञ्चीगुणोल्लसत् श्रोणिं हृदयाम्भोजविष्टरम् । दर्शनीयतमं शान्तं मनोनयन वर्धनम् ॥ १६ ॥
अपीच्यदर्शनं शश्वत् सर्वलोकनमस्कृतम् । सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम् ॥ १७ ॥
कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम् । ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः ॥ १८ ॥
स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् । प्रेक्षणीयेहितं ध्यायेत् शुद्धभावेन चेतसा ॥ १९ ॥
तस्मिन्लब्धपदं चित्तं सर्वावयवसंस्थितम् । विलक्ष्यैकत्र संयुज्याद् अङ्गे भगवतो मुनिः ॥ २० ॥

Bhagavan has a cheerful lotus-like facial expressions, lotus like beautiful eyes like reddish colour shade seen in the interior of a lotus, and a dark-complexioned body like the petals of a blue lotus and bearing a conch, Sudarshan Chakra and gadaa (mace) [in three of His four hands]. (13) He has wrapped round his loins (portion below waist upto knees) a shining piece of silk yellow as the filaments of a lotus, bears the mark of Srivatsa (a curl of white hair) on His bosom and has the brilliant Kaustubha gem suspended from His neck. (14) He also wears round His neck a garland of sylvan flowers, that has attracted a swarm of bees drunk with its delicious fragrance and sweetly humming about it, and is further adorned with a pearl necklace and a crown, and pairs of armlets,

wristlets and anklets, all superb. (15) With His loins and hips graced by a girdle He stands on the lotus of His devotee's heart, is most charming to look at, wears a serene aspect and gladdens the soul and eyes of those who behold Him. (16) Eternally continuing in the prime of youth, He has a captivating appearance, is ever greeted by the entire universe and is impatient to show His grace to His devotees. (17) His glory is worth singing and sanctifies all; nay, He confers glory even on men of sacred renown (like the demon king Bali). In this way one should meditate on the integral form of the Lord till the mind does not shake. (18) The divine Lilas of Sriman Narayana are all attractive to the sight; hence with a mind full of sincere devotion one should visualize Him (as per one's convenience) as standing, moving, sitting, lying or dwelling in one's heart. (19) Having ascertained that his mind, though fixed on the aforementioned form of the Bhagavan, only takes a collective view of his full body, the Yogi should [now] fix one's attention on each individual limb of the Lord (as follows). (20)

सञ्चिन्तयेद् भगवतश्चरणारविन्दं वज्राङ्कुशध्वज सरोरुह लाञ्छनाढ्यम् । -
उत्तुङ्गरक्तविलसन् नखचक्रवाल ज्योत्स्नाभिराहतमहद् हृदयान्धकारम् ॥ २१ ॥
यच्छौचनिःसृतसरित् प्रवरोदकेन । तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् । -
ध्यातुर्मनःशमलशैलनिसृष्टवज्रं ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥ २२ ॥

The devotee should (first of all) concentrate his thought on the Lord's lotus-feet-adorned with the auspicious marks (in the form of lines) of a vajra (thunderbolt), Ankusha (a goad), dwajaa (a banner) and kamala (a lotus)—the splendour of whose prominent, ruddy (reddish) and brilliant nails, resembling the orb of the moon, dispels the thick gloom of one's heart. (21) The blessed Lord Siva became all the more blessed by bearing on His head the holy waters of the Ganga (the foremost of all rivers), which has its source in the water that washed the Lord's lotus-feet. Again, His feet are like a thunderbolt hurled to shatter the mountain of sins stored in the mind of the devotee meditating upon them. One should meditate on these divine limbs for a long time. (22)

जानुद्वयं जलजलोचनया जनन्या लक्ष्म्याखिलस्य सुरवन्दितया विधातुः । -
ऊर्वोर्निधाय करपल्लवरोचिषा यत् संलालितं हृदि विभोरभवस्य कुर्यात् ॥ २३ ॥
ऊरू सुपर्णभुजयोरधि शोभमानौ ओजोनिधी अतसिकाकुसुमावभासौ । -
व्यालम्बिपीतवरवाससि वर्तमान काञ्चीकलापपरिरम्भि नितम्बबिम्बम् ॥ २४ ॥
नाभिह्रदं भुवनकोशगुहोदरस्थं यत्रात्मयोनिधिषणाखिललोकपद्मम् । -
व्यूढं हरिन्मणिवृषस्तनयोरमुष्य ध्यायेद् द्वयं विशदहारमयूखगौरम् ॥ २५ ॥
वक्षोऽधिवासमृषभस्य महाविभूतेः पुंसां मनोनयननिर्वृतिमादधानम् । -
कण्ठं च कौस्तुभमणेरधिभूषणार्थं कुर्यान्मनस्यखिल लोकनमस्कृतस्य ॥ २६ ॥

Then the Yogi should impress on his heart, the portion from Knees upto ankles of the birthless Lord (who cuts short the transmigration of His devotees), which mother Lakshmi (the goddess of fortune, the mother of universe), who is adorned by all Gods and Goddesses and is the lotus-eyed mother of Brahmaa ji—the creator of the universe, with Her shining sprout-like hands, gently placing lower portion of legs (from knees to ankles) on Her thighs and gently messaging them [with love and

reverence]. (23) Next, a Yogi should fix his mind on the Lord's thighs, the storehouse of energy, that possess the (blue) lustre of the linseed flower and appear most graceful when borne on the shoulders of Garuda (the king of the birds). Similarly, the Yogi should contemplate on His rounded hips, encircled by a girdle resting on the exquisite yellow silk that covers them and extends up to His ankles. (24) Now Yogi should meditate on His pool-like navel at the centre of His belly, the abode of the entire system of the worlds, from which sprang the lotus representing all the spheres and forming the home of Brahmaa ji (the self-born). Likewise, a Yogi should concentrate his thought on the Lord's chests *[1]*, resembling a pair of most excellent emeralds, which look whitish on account of the rays of the milk-white pearl necklaces (adorning His chest). (25) He should then fix his mind on the center of chest (, place of anahat chakra. The view may include entire which includes entire upper area from chest to shoulders) of the Supreme Person, the abode of Goddess Mahalaksmi—which brings delight to the mind and eyes of men (who contemplate on it). He should also imprint on his mind an image of the neck of the Lord who is adored by the whole universe—a neck which serves to enhance the beauty of the Kaustubha gem itself. (26)

[1] Some translators translate the word stana (स्तन) as nipples and vaksha (वक्ष, वक्ष-स्थल) as chest. Both words Stana and Vaksha mean chest. Hence some translators have taken stana as nipples and vaksha as chest. However, nipples would mean stanAgra (stana-agra) meaning tip of stana or tip of breast / chest. Hence we can take stana as chests and vaksha as the entire upper area from chest upto shoulders. Since chest is adobe of Maa Lakshmi, it can be taken as 'center of chest' as it is the place of anahat chakra (heart chakra) as Maa Lakshmi is so dear to Vishnu ji that she resides in his heart. Taking the entire area from chest upto shoulders is fine as the next slokas talks about adorning and focusing on neck. This would cover this area too.

बाहूंश्च मन्दरगिरेः परिवर्तनेन निर्णिक्तबाहुवलयान् अधिलोकपालान् । -
सञ्चिन्तयेद् दशशतारमसह्यतेजः शङ्खं च तत्करसरोरुहराजहंसम् ॥ २७ ॥
कौमोदकीं भगवतो दयितां स्मरेत दिग्धामरातिभटशोणितकर्दमेन । -
मालां मधुव्रतवरूथगिरोपघुष्टां चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥ २८ ॥

He should further focus his thought on the Lord's four arms, the abode of the guardians of the various spheres, the ornaments (armlets, etc.) on which were burnished by revolving Mount Mandara (at the time of churning the milk ocean along with the gods at the dawn of creation). He should also duly contemplate on the Bhagavan Vishnu's Sudarsana Chakra, containing a thousand spokes and possessing a dazzling lustre, as well as on the conch (shankha), which looks like a swan in His lotus-like palm. (27) He should then call to mind the Bhaagavan's beloved gadaa (mace), known by the name of Kaumodaki and besmeared with the clotted blood of enemy warriors; His garland (of sylvan flowers), attended with the humming of a swarm of bees; and the gem (Kaustubha) adorning His neck and representing the pure essential character of the Jivas (viz., the Spirit). (28)

भृत्यानुकम्पितधियेह गृहीतमूर्तेः सञ्चिन्तयेद् भगवतो वदनारविन्दम् । -
यद्विस्फुरन् मकरकुण्डलवल्गितेन । विद्योतितामलकपोलमुदारनासम् ॥ २९ ॥

यच्छ्रीनिकेतमलिभिः परिसेव्यमानं भूत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् । -
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं ध्यायेन् मनोमयमतन्द्रित उल्लसद्भ्रु ॥ ३० ॥

Next a Yogi should rivet his thought on the lotus-like Face of the Bhagavan, who reveals His form in this world out of compassion for His devotees—a face [with excellent divine expression like mild smile - countenance] which is distinguished by a prominent nose and whose crystalline cheeks are irradiated by the oscillation of His glittering alligator-shaped ear-rings. (29) Adorned with curly tresses and possessed of lotus-like eyes, the Lord's face, which is further characterized by dancing eyebrows, puts to shame by its elegance a lotus (the abode of Goddess Lakshmi) swarming with bees, with a pair of fish throbbing on it. With an alert mind he should dwell on a conceptual image of the aforesaid countenance. (30)

तस्यावलोकमधिकं कृपयातिघोर तापत्रयोपशमनाय निसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं ध्यायेच्चिरं विपुलभावनया गुहायाम् ॥ ३१ ॥
हासं हरेरवनताखिललोकतीव्र शोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य भ्रूमण्डलं मुनिकृते मकरध्वजस्य ॥ ३२ ॥
ध्यानायनं प्रहसितं बहुलाधरोष्ठ भासारुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णोः भक्त्यार्द्रयार्पितमना न पृथग्दिदृक्षेत् ॥ ३३ ॥

With full devotion he should contemplate for a long time in his heart on the glances frequently cast out of compassion by His eyes in order to soothe the most fearful threefold agony of His devotees—glances which are accompanied by loving smiles and are full of abundant grace. (31) A yogi should similarly meditate on the most benevolent smile of Lord Sri Hari (Vishnu), a smile which dries away the ocean of tears-caused by intense grief-of all those who bow to Him. For the benefit of Munis (saints), Sri Vishnu has created his eyebrows, which keep the Kamadeva (God of Love and passion), so that Kamdeva can stay away from saints and does not influence them with his power of lust. (32) Full of devotion steeped in love, a Yogi should finally fix his thought on the laughter of Bhagavan Visnu, visualized as abiding in the cavity of his heart—a laughter which is so captivating that it can be easily meditated upon, and in the course of which come to view the rows of His small teeth, resembling jasmine buds, rendered rosy by the profuse (crimson) splendour of His lips. And having (exclusively) devoted his mind to the same, a Yogi should no more desire to see anything else [other than Sri Hari (Vishnu)]. (33)

Note: Such meditation of visualisation is very useful in generating bhava for Ishvara and stay absorbed in it. This type of meditation is comparatively easy to do instead of japa or contemplating on formless Brahman (Purusha). The benefits of such meditation are given now -

Benefits of Meditation on Sri Hari's Divine Form

एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।
औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमानः तच्चापि चित्तबडिशं शनकैर्वियुङ्क्ते ॥ ३४ ॥
मुक्ताश्रयं यर्हि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथार्चिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेकम् अन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥ ३५ ॥
सोऽप्येतया चरमया मनसो निवृत्त्या तस्मिन् महिम्न्यवसितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयोर्यत् स्वात्मन्विधत्त उपलब्धपरात्मकाष्ठः ॥ ३६ ॥
देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥ ३७ ॥
देहोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥ ३८ ॥

By following the above course of meditation the devotee develops love for Sri Hari: his heart melts through Devotion, the hair on his body stand erect through excessive joy and he is constantly bathed in a stream of tears occasioned by intense love, so that he now gradually withdraws (from the object of meditation which is Sri Hari's beautiful divine form) even the mind, which was (till now) being used by Yogi as a means to attract Sri Hari (just as a hook is used for capturing fish). (34) Even as the flame of a lamp is extinguished (i.e., becomes one with its cause, viz., the element of fire) when the oil etc., are burnt and the lamp broken, so the mind gets immediately dissolved (becomes one with Brahman or the Absolute). By entering this state. Jiva is freed from the body, etc which are nothing but modifications of Prakriti and is freed from the trinity of Observer, Object of observation and process of observation and sees (experiences), one infinite, unbroken, Paramatma [pervading] everywhere. (35) Having established himself in the glory of his own being (viz., Brahman)—which transcends joy and sorrow—through the dissolution of his mind, brought about by the practice of Yoga and free from ignorance, the Yogi realizes the truth of the Supreme Self, and discovers that pleasure and pain as well as their experience, which he attributed till now to his own self, are attributable to the ego, which is a product of ignorance. (36) Even as a man blinded by intoxication caused by spirituous liquor sees not whether the cloth wrapped round his loins is still there or has dropped therefrom, so the enlightened soul who has attained this final stage no longer discerns whether the body (which they still call his own) is seated or has risen from its seat, whether it has shifted (from the place where it was) by the will of Providence or whether it has come back (to that place) by the will of the same Providence; for he has realized his essential character. (37) The body too, which is (now) subject to the will of Providence, survives along with the senses till Prarabhdha Karma is not exhausted *[1]* Yet the enlightened soul who has attained to the heights of Yoga culminating in Samadhi and (consequently) realized the truth no longer regards that body or those connected with it (e.g.. wife, children and so on) as his own, even as a man who is awake no longer thinks of the body etc. —seen in a dream—as his own. *[2]* (38)

[1] Prarabhdha Karma is the predetermined reaped karma with which a Jiva is born as a body. Until the fruits of this karma do not exhaust, Jiva retains physical body and when the karma is exhausted Jiva, which is now Brahman, permanently drops it's body and becomes free from cycle of birth and death. Prarabhdha karma was already allocated to Jiva prior to Jiva knowing it's True Nature of being Brahman. So such a Self Realised Jiva does not do any karma with attachment, so such karma does not produce any fruits. Other fruits of karmas known a Agami karma are destroyed by being in Samadhi. However, discharge of Prarabhdha Karma is already set in motion before the Jiva realised

its true Self, hence this karma only gets destroyed by being suffered. Hence after this karma exhausts, there is no more bondage of unripe karma left to suffer. Hence the body drops, a person dies, Jiva, abides in its own Self. It is no more a Jiva. It attains Videha Mukti, final liberation and permanent merging in Brahman.

[2] The idea of entire visualisation technique is to create a habit of visualise entire body of Sri Hari with details. Hence description of various body parts, jewellery and weapons, etc is given. One can imagine whatever form one wishes to, as it is a personal choice. By repeated imagination, one can get clear picture quickly i.e. mind erects the image in a moments time. Later on, one keeps focus on the constructed image. By consistent practice, the image holds on to itself even if there is no constant effort. Finally one's mind gets absorbed in this image and finally realises one's True nature which is Non-dual Brahman. By practicing of Yoga, and other spiritual disciplines and by imagining divine form of God, one's mind gets detached from worldly thoughts and issues and finally realises one's own true Self. This is the ultimate purpose of imagination. Even if one says that one actually have darshan of Ishvara, it is highly auspicious and then Ishvara himself will lead his beloved devotee to ultimate reality which is Brahman.

(अनुष्टुप्)

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते । अप्यात्मत्वेनाभिमताद् देहादेः पुरुषस्तथा ॥ ३९ ॥

यथोल्मुकाद् विस्फुलिङ्गाद् धूमाद्वापि स्वसम्भवात् । अप्यात्मत्वेनाभिमताद् यथाग्निः पृथगुल्मुकात् ॥ ४० ॥

भूतेन्द्रियान्तःकरणात् प्रधानात् जीवसंज्ञितात् । आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥ ४१ ॥

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतान् अन्यभावेन भूतेष्विव तदात्मताम् ॥ ४२ ॥

स्वयोनिषु यथा ज्योतिः एकं नाना प्रतीयते । योनीनां गुणवैषम्यात् तथात्मा प्रकृतौ स्थितः ॥ ४३ ॥

तस्माद् इमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥ ४४ ॥

Just as a man is realized (on a little thought) as distinct from his son and possessions, that are regarded (by the common people) as their own self (on account of excessive fondness), so is the perceiving subject recognized as distinct from the body, senses and other adjuncts, which are generally identified with one's own self (due to ignorance). (39) (To take another illustration) just as fire is distinct from a piece of burning wood, a spark or even from the smoke arising from it, and just as it is distinct even from a torch, which is recognized as identical with it, so the perceiving subject is distinct from the [Panch mahabhutas] elements, the senses and the antahkarana; the all-pervading Self, which is called Brahman is distinct even from the perceiving subject, which is called Jiva (an individual soul); and Bhagavan (Purusha) is distinct from Prakrti (which is activated by Him). (40-41) One should see the Self as identical in all living beings and all beings as identical in the Self, even as all (the four species of) living beings (viz., mammals, oviparous animals, sweat-born creatures and those sprouting from the earth) are seen as identical in essence with the gross elements (being products of the same). (42) Just as fire, though one (undifferentiated) appears as diversified in the media (pieces of wood etc.) manifesting it, due to the diverse characteristics (size, shape etc.) of those media, so the Self, though one, appears different as abiding in the various material bodies, due to the diverse characteristics (species etc.) of those bodies. (43) Therefore, conquering (by the grace of Bhagavan) this divine Prakrti (Maya)—which veils the true character, and brings about the bondage of the Jiva, a fragment of the Bhagavan (Purusha), nay, which appears both as cause and

effect and is so difficult to comprehend—a devotee of the Bhagavan realizes his true being [as Supreme Brahman]. (44)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे अष्टाविंशोऽध्यायः ॥ २८ ॥

Thus ends the twenty-eighth discourse entitled "The pursuit of disciplines for God-Realization", forming part of the "Teachings of Lord Kapila", in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

29 - True meaning of devotion and the glory of Time

Adhyaya 29, Discourse XXIX - True meaning of devotion and the glory of Time

देवहूतिरुवाच -

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च । स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम् ॥ १ ॥

यथा साङ्ख्येषु कथितं यन्मूलं तत्प्रचक्षते । भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ॥ २ ॥

विरागो येन पुरुषो भगवन् सर्वतो भवेत् । आचक्ष्व जीवलोकस्य विविधा मम संसृतीः ॥ ३ ॥

कालस्येश्वररूपस्य परेषां च परस्य ते । स्वरूपं बत कुर्वन्ति यद्धेतोः कुशलं जनाः ॥ ४ ॥

लोकस्य मिथ्याभिमतेरचक्षुषः चिरं प्रसुप्तस्य तमस्यनाश्रये । -

श्रान्तस्य कर्मस्वनुविद्धया धिया त्वमाविरासीः किल योगभास्करः ॥ ५ ॥

Devahuti said : You have told me, as described in works on the Sankhya system of philosophy, the characteristics of Mahat-tattva (the principle of cosmic intelligence's well as of Prakriti (and Purusa —characteristics which reveal their true (and distinctive nature); now be pleased to reveal to me in detail, O Bhagavan, the path of Bhakti yoga (the discipline of devotion), which is said to be the end of the above discussion. (1-2) Pray, also tell me the various destinies (in the form of birth in different species as well as of death) attained by the Jivas, by hearing an account of which man may develop a distaste for everything (in this world as well as in the next), O almighty Ishvara ! (3) Further let me know the essential character of the all-powerful Kala (Time), who is the Ruler even of Brahma ji (the creator) and others and identical with You, and for fear of whom people do that which is good. (4) You have appeared as a sun to diffuse the light of Yoga to awaken men, who having lost the eye (of wisdom), have identified themselves with objects (such as the body) possessing no reality and who, feeling fatigued on account of their mind being attached to action, have long been lying asleep in the endless darkness of ignorance. (5)

मैत्रेय उवाच ।

(अनुष्टुप्)

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महामुनिः । आबभाषे कुरुश्रेष्ठ प्रीतस्तां करुणार्दितः ॥ ६ ॥

Maitreya continued : The great sage (Kapila) greeted these charming words of His mother and overwhelmed with compassion and full of delight, O crest-jewel of the Kurus (Vidur), replied to her (as follows). (6)

Bhagavan Explains Saguna and Nirguna Bhakti Yoga

श्रीभगवानुवाच -

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते । स्वभावगुणमार्गेण पुंसां भावो विभिद्यते ॥ ७ ॥

अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा । संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥ ८ ॥

विषयान् अभिसन्धाय यश ऐश्वर्यमेव वा । अर्चादौ अर्चयेद्यो मां पृथग्भावः स राजसः ॥ ९ ॥

कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् । यजेद् यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥ १० ॥

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये । मनोगतिः अविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥ ११ ॥

लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥ १२ ॥

सालोक्यसार्ष्टिसामीप्य सारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥ १३ ॥

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः । येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥ १४ ॥

Bhagavan [Kapila] said : The discipline of devotion, O noble lady, is recognized as manifold according to our ways of approach (attitudes of mind with regard) to it; and men's attitude of mind varies according to the diversity of their natural characteristics. (7) A man who over powered with anger and views Me as distinct from himself, and who practises devotion to Me with a mind full of violence, hypocrisy and jealousy, is a devotee of the Tamasika type. (8) He who worships Me through an image etc., as distinct from himself with a view to acquiring objects of senses, fame and power is a devotee of the Rajasika type. (9) And he who adores Me as distinct from himself, aiming at the eradication of his sins or with the intention of offering his actions to the Supreme or again with the feeling that it is his duty to worship Me is a devotee of the Sattvika type. (10) The uninterrupted flow of the thoughts towards Me, dwelling in the heart of all—like that of the waters of the Ganga [flowing] towards the ocean—at the mere mention of My virtues, combined with motiveless and unremitting love to Me [unconditional surrender], is spoken of as the distinguishing character of Nirguna Bhakti yoga. (11-12) My devotees accept not, in exchange for My service (the five forms of final beatitude, viz.) Salokya (residence in My divine realm), Sarsti (enjoying My powers), Samipya (living in My presence), Sarupya (possessing a form similar to Mine) and Sayujya (absorption into Me), even when they are offered to him (by Me). (13) The aforesaid Bhakti yoga has been declared as the highest (final) goal; for transcending the realm of the three Gunas (modes of Prakriti) the devotee thereby becomes qualified *[1]* for My state (without any effort). (14)

[1] Becomes qualified means gains sufficient inner purity and stability of mind.

निषेवितेनानिमित्तेन स्वधर्मेण महीयसा । **क्रियायोगेन** शस्तेन नातिहिंस्रेण नित्यशः ॥ १५ ॥
मद्भिष्ण्य दर्शनस्पर्श पूजास्तुति अभिवन्दनैः । भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥ १६ ॥
महतां बहुमानेन दीनानां अनुकम्पया । मैत्र्या **चैवात्मतुल्येषु** यमेन नियमेन च ॥ १७ ॥
आध्यात्मिकानुश्रवणात् नामसङ्कीर्तनाच्च मे । आर्जवेनार्यसङ्गेन निरहङ्क्रियया तथा ॥ १८ ॥
मद् धर्मणो गुणैः एतैः परिसंशुद्ध आशयः । पुरुषस्याञ्जसाभ्येति श्रुतमात्रगुणं हि माम् ॥ १९ ॥

By devoutly performing one's duties (both of an obligatory nature and those arising out of a special occasion) in with a detached mind; by following everyday a course of worship (enjoined by shrauta-smarta and other shastras) by practising the best, non-violent **Kriya-Yoga** *[1]*; by beholding, touching, adoring, extolling and bowing to My images etc., by regarding all living beings as My own manifestations; by practising patience and dispassion; by showing great respect to great Yogis and Jnanis, compassion for poor and behaving in a friendly manner with one's equals **(Atma-tulya)** *[2]*; by practising the five Yamas (non-violence, truthfulness, non-thieving, abstaining from sexual commerce and possessing things not exceeding the bare necessaries of life) and the five Niyamas (viz., external and internal purity, contentment, undergoing penance, study of sacred texts and meditation on God) *[3]*; by hearing spiritual discourses and chanting the divine names, singing the Glories of God; by unity of mind, speech and body, a guileless mind, being in company of holy men and renouncing ego, following dharma – [by practising these spiritual disciplines], mind of My devotees gets purified. Such a purified mind, just by listening to My divine glories, gets easily and spontaneously (naturally) attached to Me with much effort *[4]*. (15—19)

*[1] The word **'Kriya-Yoga' (क्रिया योग)** appears in sloka 15 as **क्रियायोगेन**. It has two meaning. The path of Yoga revived by Sri Mahavatar Babaji, and made popular by many yogis including Paramahamsa Yogananda. Another way to interpret the word 'Kriya Yoga' is to take the generic meaning of the word*

*[2] The word used in Sloka 17 is **'Ātmatulya' आत्मतुल्य** (appears as **चैवात्मतुल्येषु च-इव-आत्म-तुल्य**) which is translated by Gita Press in Hindi as 'Samāna Sthiti' 'समान-स्थिति'. It means behaving in a friendly manner with those who are on same path and practicing same discipline like you are. It could also be extended that those who have achieved similar purity like yours or whose consciousness is evolved to a similar level like yours. This is because, it is said that we must respect those who have achieved greater level of purity (Showing respect to great men / yogis and being in company of holy men). So beginners, advanced Yogis and Jnani-bhaktas are three categories of spiritual evolution. Yogis are sincere seekers of truth who have achieved great control over mind and attained great inner purity but have not yet experienced oneness with Paramatma.*

[3] Yama and Niyama are parts of Patanjali's Yoga sutras consisting of eight limbs (parts).

[4] Effort is needed to practice the spiritual disciplines stated like Yama-Niyama, dispassion, singing gloris (kirtans) etc. It takes time for mind to purify, attain natural focus and develop liking towards

Ishvara. However, after fruit of consistent diligent efforts mind gets purified and such a purified mind gets easily absorbed in Bhagavan. All efforts and time are needed to attain inner purification. Once sufficient inner purity is attained, spiritual path becomes easy, and less strenuous.

यथा वातरथो घ्राणं आवृङ्क्ते गन्ध आशयात् । एवं योगरतं चेत आत्मानं अविकारि यत् ॥ २० ॥
अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा । तं अवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥ २१ ॥
यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् । हित्वार्चां भजते मौढ्याद् भस्मन्येव जुहोति सः ॥ २२ ॥
द्विषतः परकाये मां मानिनो भिन्नदर्शिनः । भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥ २३ ॥
अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे । नैव तुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ॥ २४ ॥
अर्चादौ अर्चयेत्तावद् ईश्वरं मां स्वकर्मकृत् । यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥ २५ ॥
आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् । तस्य भिन्नदृशो मृत्युः विदधे भयमुल्बणम् ॥ २६ ॥
अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् । अर्हयेद् दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥ २७ ॥

Just like fragrance originating from Flower, carried by air, reaches the senses of smell (inside nostrils), mind which is free from likes and dislikes by practising Bhakti-yoga attains Me. (20) I am ever present in all living beings as their very Self (Atman). A man (therefore out of attachment towards Idol) who worships Me only through an idol, showing disrespect to Me (as abiding in all creatures), makes a travesty of worship. (21) Ignoring Me, the Supreme Ruler, the Self present in all living beings, he who stupidly resorts to idol-worship alone throws oblations into the ashes. *[1]* **(22) The mind of a man who, full of pride, hates Me, abiding in the body of another, views Me as distinct from himself and bears deep-rooted malice to living beings can never find peace. (23) I am not pleased, even though worshipped through an idol, as prescribed by sastras, using [and offering] costly or cheap materials, O sinless mother, by a man who has 'disgust' or 'enmity' towards other living beings.** *[2]* **(24) Performing his (allotted) duties, a man should worship Me, the Supreme Ruler, through images etc., only so long as he does not realize Me as present in his own heart as well as in (the heart of) other living beings. (25)** Figuring as Death, I cause great fear to him who makes the least discrimination between himself and another because of his differential outlook. (26) **Therefore as per the ability and resources, practising good conduct like giving dana (donations) and giving respect to others as well as through friendly behaviour and by understanding that same divinity is inside everyone i.e. experiencing oneness (samadrishti)** *[3]*, **one should propitiate Me, abiding in all creatures [as their very Self]. (27)**

[1] Oblations are offered into Yajna-Fire.

[2] The word used in Sloka 23 is 'vairasya' ' वैरस्य ' meaning 'disgust of' or 'to insult'. Some translators even take it as 'to harm' or 'is inimical' or 'have enmity – from the word 'vaira' 'वैर' '. We can take the meaning as 'to harm' or 'to insult'.

[3] Samadarshan means to have equal vision (sama = equal and darshan = vision'. However darshan is not seeing, but knowing. So to have sama-darshan means to realise or understand that the same divinity that is inside me is also inside every living being.

Evolution of Jivas

जीवाः श्रेष्ठा हि अजीवानां ततः प्राणभृतः शुभे । ततः सचित्ताः प्रवराः ततश्चेन्द्रियवृत्तयः ॥ २८ ॥
तत्रापि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः । तेभ्यो गन्धविदः श्रेष्ठाः ततः शब्दविदो वराः ॥ २९ ॥
रूपभेदविदस्तत्र ततश्चोभयतोदतः । तेषां बहुपदाः श्रेष्ठाः चतुष्पादस्ततो द्विपात् ॥ ३० ॥

Oh auspicious mother !, sentient beings are superior to those who are non-sentient beings. Those who have Prana are superior than sentient beings. Superior to them are those having Chitta (mind). Still superior are those who have developed senses of perception (indriyas). Amongst living beings (Jivas) who have developed indriyas (senses of perception), those who have developed the sense of taste are superior than those who have developed only the sense of touch. Superior than them are those who have developed the sense of smell, and still superior are those who have developed the sense of hearing. (28-29) Better than those living beings who have developed sense of hearing are those who can distinguish between one form and another i.e. has eyes. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the ones having two legs (human beings). (30)

ततो वर्णाश्च चत्वारः तेषां ब्राह्मण उत्तमः । ब्राह्मणेष्वपि वेदज्ञो हि, अर्थज्ञोऽभ्यधिकस्ततः ॥ ३१ ॥
अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् । मुक्तसङ्गस्ततो भूयात् अदोग्धा धर्ममात्मनः ॥ ३२ ॥
तस्मान्मय्यर्पिताशेष क्रियार्थात्मा निरन्तरः । मय्यर्पितात्मनः पुंसो मयि सन्न्यस्तकर्मणः ।
न पश्यामि परं भूतं अकर्तुः समदर्शनात् ॥ ३३ ॥

Among human beings, the society which is divided according to varna is best, and in that society, those who are as brahmins, are best. Among the brahmins, one who has studied the Vedas is the better, and among the brahmins who have studied the Vedas, one who knows the meaning of Veda is the superior. (31) He who can solved doubts and difficulties (of vedic interpretation) are superior than those who only know meaning of vedas and better than him is one who strictly follows one's prescribed duties i.e. following varnashrama dharma (like performing vedic yajnas, shruta-smarta karma as enjoined by shasras, etc). Better then them is a person who has renounced attachment [to the fruits of karma] and practice dharma with detached spirit. (32) Better than them are those who surrender their karma and their body to Me and worship Me with non-difference [between Jiva and Purusha].I do not know anyone superior to those who worship Me in this way by doing karma in detached way, is actually doing akarma *[1]* and worship Me with non-difference [between him and Me]. (33)

[1] akarma is the type of karma which does not generate any fruits as a Yogi is just a witness to all Gunas. Bhagavan in Gita says, BG 3.28 Guṇā guṇeṣu vartanta (गुणा गुणेषु वर्तन्त) meaning gunas act

amongst themselves while 'I' am witness and have nothing to do with working of Body or mind under the influence of Gunas. Such a Yogi always remains detached from Gunas and their functions.

Advaita – Knower of non-difference between Jiva and Purusha (Ishvara)

मनसैतानि भूतानि प्रणमेद्बहुमानयन् । ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥ ३४ ॥
भक्तियोगश्च योगश्च मया मानव्युदीरितः । ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥ ३५ ॥

One should know that the glorious Ishvara himself has entered all beings as Jiva. Such a Yogi who knows this [non difference between Jiva and Ishvara] mentally offers respect to all living beings and bows down to them (34) O daughter of Manu (Devahuti)! I have expounded both the path of Bhakti and the path of Yoga (having eight limbs), By following any one of them a man can attain the Purusha, [the Supreme Brahman] (35)

Glories of Kala (Time) and Non difference between Brahman, Paramatman and Bhagavan

एतद्**भगवतो** रूपं **ब्रह्मणः परमात्मनः** । परं प्रधानं पुरुषं दैवं कर्मविचेष्टितम् ॥ ३६ ॥
रूपभेदास्पदं दिव्यं काल इत्यभिधीयते । भूतानां महदादीनां यतो भिन्नदृशां भयम् ॥ ३७ ॥
योऽन्तः प्रविश्य भूतानि भूतैरत्त्यखिलाश्रयः । स विष्णवाख्योऽधियज्ञोऽसौ कालः कलयतां प्रभुः ॥ ३८ ॥
न चास्य कश्चिद् दयितो न द्वेष्यो न च बान्धवः । आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत् ॥ ३९ ॥
यद्भयाद् वाति वातोऽयं सूर्यस्तपति यद्भयात् । यद्भयाद् वर्षते देवो भगणो भाति यद्भयात् ॥ ४० ॥
यद् वनस्पतयो भीता लताश्चौषधिभिः सह । स्वे स्वे कालेऽभिगृह्णन्ति पुष्पाणि च फलानि च ॥ ४१ ॥
स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्यतः । अग्निरिन्धे सगिरिभिः भूर्न मज्जति यद्भयात् ॥ ४२ ॥
नभो ददाति श्वसतां पदं यन्नियमाददः । लोकं स्वदेहं तनुते महान् सप्तभिरावृतम् ॥ ४३ ॥
गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्भयात् । वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम् ॥ ४४ ॥
सोऽनन्तोऽन्तकरः कालो अनादिरादिकृदव्ययः । जनं जनेन जनयन् मारयन् मृत्युनान्तकम् ॥ ४५ ॥

The aforesaid aspect of the **Bhagavan (भगवान)**—who is the same as the **Brahman (ब्रह्मन्)** (of the Upanishads) and the **Paramatman (परमात्मा) (of the Yogi)** *[1]*. It is both Pradhan Prakriti and Purusha and yet lies beyond the two. It is the unseen destiny (daiva, दैवं) which is the cause of karmas i.e. cause of samsara. (36) This divine form of Bhagavan, which is the cause of duality (differences in appearance of different objects), is also known as Kala (Time). It is this Kala (Time) that the Jivas experiencing duality fear and is the cause of Mahat Tattva, etc. *[1]* (37) Kala (the Time), who is the Ruler of rulers (Brahma ji and others) and who, being the substratum of entire universe, enters the heart of all living beings (Bhutas) and devours (destroys) them through other beings, is no other than the deity presiding over Yajnas and known by the name of Visnu. (38) Although there is none dear or

hateful to it (Kala) nor anyone is his friend, it is ever on the alert and attacks and destroys the man who (having forgotten one's True Nature). (39) It is out of fear of Kala that winds; it is out of its for fear that sun shines; Indradeva (God Indra) showers [water] of our fear of it. Celestial bodies (Stars, etc) shine out of fear of Kala. (40)

It is out of fear of Kala, trees and creepers along with herbs or annual plants (that die the moment their fruit ripens) put forth blossoms and bear each in proper season. (41) Afraid of Kala, rivers flow and the ocean never overflows. Out of its fear fire burns and the earth (burdened) with mountains do not sink [in ocean]. (42) It is due to the control of Kala that sky (Akasha tattva) gives space for living beings to breath *[2]* and Mahat Tattva expands into the world enveloped in seven sheaths *[3]* (43) For fear of Him the deities presiding over the (three) Gunas or modes of Prakriti (viz., Brahmaa, Visnu and Shiva), control the entire creation consisting of animate and inanimate beings, perform respective duties of creating, preserving and destroying it in each Yuga. *[4]* (44) That imperishable Kala (Time), who, though beginningless, marks the beginning [of the universe]. Though endless, ends all (creation). It carries on the work of creation by bringing into existence one individual (a son) through another (his father) and likewise dissolves the universe by destroying even Yama (the lord of death) through Himself (the Destroyer even of Death). (45)

[1] This sloka indicate the non-difference between Bhagavan, the supreme Controller, Saguna Brahman, Purusha of Sankhya, Paramatma of Yoga and Brahman of the Upanishads. There is also no difference between Bhagavan and Kala (Time) as Time is the most powerful as so consider as Bhagavan. Puranas have combined the Sankhya, with all its goodness, with Vedanta and have equated Purusha of Sankhya with Brahman of Upanishad. Puranas have also explained all three forms of Brahman (Nirguna Nirakara – Brahman of the Upanishads, Saguna Nirakara of both Vedanta and Yoga and Saguna Sakara of Puranas). Puranas have given presiding deity to the 24 tattvas of Sankhya Darshan and have also taught us to worship Purusha in all three forms. Thus Puranas have given vedantic version of Sankhya.

[2] Akash Tattva is empty space. It is said that earth and Akash are the stable tattvas which are immovable. Earth being grossest is solid. Akash being subtlest is formless empty space which is omnipresent. It is said that Akash gives space to air. Air is inside Akash tattva. So it is Akash (space) which gives Air Tattva some space and hence it is said that Akash gives space for all living beings to breath.

[3] Seven Sheaths given by the original translator are – earth, water, fire, air, space, the ego and Prakriti. As per Sakhya Darshan, evolution begins from Mahat being the first modification of Prakriti. Then from Mahat, Ahamkara (ego) is born and from it mind is born. So if we take five Mahabhutas (Pancha Mahabhutas – earth, water, fire, air and space). Then the seven sheaths are Ego, Mind, Space, Air, Fire, Water and Earth.

[4] According to Puranas, there is a Trinity of Brahma-Vishnu-Mahesh for each universe.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे एकोनत्रिंशोऽध्यायः ॥ २९ ॥

Thus ends the twenty-ninth discourse, forming part of the "Story of Lord Kapila," in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramaharhsa-Samhita.

30 - Downfall of men attached to their body, house (property) etc.

Adhyaya 30, Discourse XXX - Downfall of men attached to their body, house (Property) etc.

Vairagya – Transient nature of body, possessions and relative

कपिल उवाच -

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् । काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥ १ ॥

यं यं अर्थमुपादत्ते दुःखेन सुखहेतवे । तं तं धुनोति भगवान् पुमान्छोचति यत्कृते ॥ २ ॥

यदध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः । ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥ ३ ॥

जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत् । तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ॥ ४ ॥

नरकस्थोऽपि देहं वै न पुमान् त्यक्तुमिच्छति । नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ॥ ५ ॥

आत्मजायासुतागार पशुद्रविण बन्धुषु । निरूढमूलहृदय आत्मानं बहु मन्यते ॥ ६ ॥

सन्दह्यमानसर्वाङ्ग एषां उद्वहनाधिना । करोति अविरतं मूढो दुरितानि दुराशयः ॥ ७ ॥

आक्षिप्तात्मेन्द्रियः स्त्रीणां असतीनां च मायया । रहो रचितयालापैः शिशूनां कलभाषिणाम् ॥ ८ ॥

गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः । कुर्वन् दुखप्रतीकारं सुखवन्मन्यते गृही ॥ ९ ॥

अर्थैरापादितैर्गुर्व्या हिंसयेतः ततश्च तान् । पुष्णाति येषां पोषेण शेषभुग्यात्यधः स्वयम् ॥ १० ॥

वार्तायां लुप्यमानायां आरब्धायां पुनः पुनः । लोभाभिभूतो निःसत्त्वः परार्थे कुरुते स्पृहाम् ॥ ११ ॥

कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः । श्रिया विहीनः कृपणो ध्यायन् श्वसिति मूढधीः ॥ १२ ॥

Bhagavan Kapila said : Just as a mass of clouds do not know the strength of the mighty wind, though they are dissipated by it, so this Jiva surely does not know the enormous power of the omnipotent Kala though being subjected to repeated births and deaths by it. (1) The almighty Kala destroys each and every object the Jiva acquires with great pains for the sake of happiness, and for whose loss he grieves much. (2) For it is out of delusion that an ignorant person regards possessions [like house, etc] as permanent that which is connected to his transient body and relatives [like wife, son, etc] which are not permanent. (3) The Jiva in this world finds delight in whatever Yoni he is born into [like Animal Yoni, Plant Yoni, etc], and never feels [the need] to detach from it. (4) Deluded by the Bhagavan's Maya, the Jiva feels little inclined to cast off his body even in hell, taking delight in the infernal enjoyments. (5) With his heart deeply attached to body, wife, progeny, house, animals, wealth and relations, he deems himself blessed. (6) Burning all over with anxiety to maintain them all, the evil-minded fool incessantly commits sins. (7) With his mind and senses captivated by the charms wrought on him in the private chamber by unchaste women, as well as by the talks of lisping infants (speech not pronounced correctly by toddler), the householder remains attached to his home life, which is mainly full of misery and the duties of which involve the practice of unfair dealing; and if, while scrupulously performing these duties, he succeeds in averting calamity, he deems himself

happy as it were. (8-9) Through money procured from here and there by practising great trouble to all, he maintains those people (the members of his family) by fostering whom he goes down [to hell], himself enjoying only little of what is left after their consumption. (10) When he finds his business hampered, though renewed again and again, he loses patience and, over-whelmed with greed, longs for others' wealth. (11) Being unable to maintain this family, the unfortunate fellow, whose all attempts have ended with failure, becomes destitute of wealth and becomes miserable. Confused, he is reduced to a wretched plight, and full of anxiety, heaves deep sighs. (12)

एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा । नाद्रियन्ते यथा पूर्वं कीनाशा इव गोजरम् ॥ १३ ॥
तत्राप्यजातनिर्वेदो भ्रियमाणः स्वयम्भृतैः । जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे ॥ १४ ॥
आस्तेऽवमत्योपन्यस्तं गृहपाल इवाहरन् । आमयाव्यप्रदीप्ताग्निः अल्पाहारोऽल्पचेष्टितः ॥ १५ ॥
वायुनोत्क्रमतोत्तारः कफसंरुद्धनाडिकः । कासश्वासकृतायासः कण्ठे घुरघुरायते ॥ १६ ॥
शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः । वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः ॥ १७ ॥

Seeing him unable to support them as aforesaid, his wife and others treat him not with the same respect as before, even as the miserly cultivators do not accord the same treatment to their old and worn-out oxen. (13) Yet he feels no aversion for them. Maintained by those whom he had (once) brought up himself and deformed on account of old age, he falls a prey to diseases like dyspepsia; his diet and activity both diminish and he remains confined to his house, awaiting his death and living like a dog on whatever is thrown despairingly (by his sons and wife). (14-15) (At the approach of death) his eye-balls are shot out by the action of the life-breath trying to find an exit; his wind-pipe gets choked with phlegm, coughing and breathing cause him exertion and death-rattle is heard from his throat. (16) Lying (in his bed) surrounded by his sorrowing relations and caught in the noose of Death, he cannot utter a word even when addressed. (17)

Description of punishment in Narka (Hell)

एवं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः । म्रियते रुदतां स्वानां उरुवेदनयास्तधीः ॥ १८ ॥
यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्षणौ । स दृष्ट्वा त्रस्तहृदयः शकृन् मूत्रं विमुञ्चति ॥ १९ ॥
यातनादेह आवृत्य पाशैर्बद्ध्वा गले बलात् । नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा ॥ २० ॥
तयोर्निर्भिन्नहृदयः तर्जनैर्जातवेपथुः । पथि श्वभिर्भक्ष्यमाण आर्तोऽघं स्वमनुस्मरन् ॥ २१ ॥
क्षुत्तृट्परीतोऽर्कदवानलानिलैः सन्तप्यमानः पथि तप्तवालुके । -
कृच्छ्रेण पृष्ठे कशया च ताडितः चलत्यशक्तोऽपि निराश्रमोदके ॥ २२ ॥
तत्र तत्र पतन्छ्रान्तो मूर्च्छितः पुनरुत्थितः । पथा पापीयसा नीतस्तरसा यमसादनम् ॥ २३ ॥
योजनानां सहस्राणि नवतिं नव चाध्वनः । त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीतः प्राप्नोति यातनाः ॥ २४ ॥
आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः । आत्ममांसादनं क्वापि स्वकृत्तं परतोऽपि वा ॥ २५ ॥
जीवतश्चान्त्राभ्युद्धारः श्वगृध्रैर्यमसादने । सर्पवृश्चिक दंशाद्यैः दशद्भिश्चात्मवैशसम् ॥ २६ ॥
कृन्तनं चावयवशो गजादिभ्यो भिदापनम् । पातनं गिरिशृङ्गेभ्यो रोधनं चाम्बुगर्तयोः ॥ २७ ॥

यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः । भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः ॥ २८ ॥

अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । या यातना वै नारक्यः ता इहाप्युपलक्षिताः ॥ २९ ॥

He whose mind is thus engrossed in the thought of maintaining his family and who has failed to subdue his senses loses is in great agony loses unconsciousness through extreme pain, and dies while his relatives are weeping for him. (18) Trembling at heart, to see a couple of frightful messengers of Death (Yamdutas) arrived at the moment, their eyes full of wrath, he passes stool and urine. (19) Yamdutas, in order to punish such a person engaged in sense gratification, gets hold of Jiva by a rope (noose) and enclose the jiva (subtle body) in an inescapable cage or enclosure [made up of energy], just like policemen (King's men) do to the convicts [and drag him to the adobe of Yama, the God of Death] (20) With his heart cleft by their threats and trembling (with fear) he feels deeply distressed at the thought of his sins when bitten on the way by dogs. (21) Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road. (22) Dropping down now and then and fainting due to exhaustion and rising again, he is quickly taken by that exceedingly troublesome path to the abode of Yama (the god of death) [for punishment]. (23) Dragged along this road, which is ninety-nine thousand Yojanas long (1 Yojana = 12.8 km or 8 miles approx.), within two to three muhurtas (1 muhurta is 48 minutes), he suffers the tortures (indicated hereafter). (24) Placed in the midst of burning pieces of wood, his limbs are set on fire, while in some cases he is made to eat his own flesh cut out either by himself or by others. (25) His entrails (internal organs especially intestines) are pulled out by the hounds and vultures of hell, even though he is still alive (to see it); and he is subjected to torment by serpents, scorpions, gnats (small flies that bite) etc., that bite (or sting) him (26) His limbs are chopped off one by one and crushed by being trampled by elephants and other such creatures; [in some cases] he is hurled down from hill-tops and is confined and suffocated in a cave or held under water. (27) Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the Narkas (hells) known as Tāmisra, Andha-tāmisra and Raurava and so on (enumerated in Book Five). (28) Some people are of the opinion that heaven and hell exist in this very world, O mother; for the tortures which are experienced in hell are seen even here. (29)

**** It is mentioned in our scriptures that sinners condemned to hell are invested with subtle body, which, though subjected to tortures in various forms, is wonderfully tenacious and does not perish till the sinner has fully served the sentence.***

एवं कुटुम्बं बिभ्राण उदरम्भर एव वा । विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् ॥ ३० ॥

एकः प्रपद्यते ध्वान्तं हित्वेदं स्वकलेवरम् । कुशलेतरपाथेयो भूतद्रोहेण यद् भृतम् ॥ ३१ ॥

दैवेनासादितं तस्य शमलं निरये पुमान् । भुङ्क्ते कुटुम्बपोषस्य हृतवित्त इवातुरः ॥ ३२ ॥

केवलेन हि अधर्मेण कुटुम्बभरणोत्सुकः । याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥ ३३ ॥

अधस्तात् नरलोकस्य यावतीर्यातनादयः । क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥ ३४ ॥

He who supports his family in the aforesaid manner (vide slokas 7, 10 and 11 above) or simply nourishes his own body leaves both (his family as well as his body) here and, departing hence, reaps the fruit of his actions as indicated above (in verses 20 to 28). (30) He who has sins as his only treasure in his journey in samsara and has done harm to other, gives up his physical body, leaves everyone and goes alone to the Hell of Darkness (Andha-Tamisra) (31) Man reaps in hell the evil consequences, inflicted by destiny, of (the sins committed by him in) maintaining his family, and feels distressed like a man who has lost his wealth. (32) The man who is keen to support his family by recourse to purely unrighteous ways goes to the darkest region of hell known by the name of Andhatamisra. (33) Having gone through in a regular order all the tortures of hell and passed through the lowest forms of animal life preceding human birth (such as that of a dog, swine and so on), and thus purged of his sins, he is reborn as a human being on this earth. (34)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे त्रिंशोऽध्यायः ॥ ३० ॥

Thus ends the thirtieth discourse entitled "the fruit of actions pursuing those who commit them through subsequent existences", forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

31 - Stages of growth of a human embryo and Dispassion

Adhyaya 31, Discourse XXXI - The stages of growth of a human embryo, the way forward for a Jiva through right knowledge and Dispassion.

श्रीभगवानुवाच -

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये । स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥ १ ॥

कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् । दशाहेन तु कर्कन्धूः पेश्यण्डं वा ततः परम् ॥ २ ॥

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः । नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद् भवस्त्रिभिः ॥ ३ ॥

चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तृडुद्भवः । षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥ ४ ॥

मातुर्जग्धान्नपानाद्यैः एधद् धातुरसम्मते । शेते विण्मूत्रयोर्गर्ते स जन्तुर्जन्तुसम्भवे ॥ ५ ॥

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् । मूर्च्छां आप्नोति उरुक्लेशः तत्रत्यैः क्षुधितैर्मुहुः ॥ ६ ॥

कटुतीक्ष्णोष्णलवण रूक्षाम्लादिभिरुल्बणैः । मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥ ७ ॥

उल्बेन संवृतस्तस्मिन् अन्त्रैश्च बहिरावृतः । आस्ते कृत्वा शिरः कुक्षौ भुग्नपृष्ठशिरोधरः ॥ ८ ॥

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे । तत्र लब्धस्मृतिर्दैवात् कर्म जन्मशतोद्भवम् । -

स्मरन् दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते ॥ ९ ॥

Bhagavan [Kapila] said : By force of Karma (destiny), under the watchful eyes i.e. direction and control of Ishvara (Deva), Jiva, [which destined to be born as a man] enters the womb of a woman through particle of generative fluid of a man for the formation of a particular body. (1) In the course

of a night it is integrated by being united with the ovum, and in five nights it is rounded into the shape of a bubble. In a period of ten days it becomes as hard as a plum and later on it develops into the shape of a ball of flesh or an egg (in the case of oviparous creatures). (2) In the course of a month a head is formed and at the end of two months hands, feet and other limbs take shape. By the end of three months the nails (of fingers and toes), the hair on the body, bones and skin appear, as also the organ of generation and the other apertures in the body (those of eyes, nostrils, ears, mouth and anus). (3) In as many as four months the seven essential ingredients of the body (viz., chyle, blood, flesh, fat, bone, marrow and semen) come into being; while at the end of five months hunger and thirst are felt; In the course of six months the foetus is enclosed by an external membrane [known as Jarayu i.e. amnion] and begins to move in the right side of the abdomen [or in the left if it is a female]. (4) Deriving its nutrition from the food and drink etc., taken by the mother, the foetus grows and remains in that abominable receptacle of faeces and urine, the breeding-place of worms. (5) Bitten again and again all over the body by the hungry worms in the abdomen itself, the creature suffers terrible agony on account of its tenderness and swoons away moment after moment. (6) Adversely affected by the bitter, pungent, hot, salt, dry, acid and other such irritating substances consumed by its mother, the foetus experiences a painful sensation in every part of its body. (7) Enclosed by the amnion and covered outside by the intestines, it remains lying in one side of the abdomen with its head turned towards the belly and with its back and neck arched (like a bow). (8) Unable to move its own limbs like a bird which cannot freely move in a cage, as a result of his karmas in previous births, he recollects his past actions done in last hundred previous births and suffers endless pain with a sigh. What peace of mind can it have under such circumstances? (9)

आरभ्य सप्तमान् मासात् लब्धबोधोऽपि वेपितः । नैकत्रास्ते सूतिवातैः विष्ठाभूरिव सोदरः ॥ १० ॥

नाथमान ऋषिर्भीतः सप्तवध्रिः कृताञ्जलिः । स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ॥ ११ ॥

The foetus, though endowed with consciousness from the seventh month of its conception, is tossed by the winds of delivery (Suti Vata) that press the embryo downwards during the weeks preceding delivery, and cannot remain at one place like the worm born of faeces in the same abdominal cavity. (10) Tied to the physical body, made up of the seven ingredients (mentioned in sloka 4 above), which are like so many cords to bind it, the Jiva in human body, which regards the body as his own self, is much afraid (of the process of gestation being repeated in other such births), and with joined palms he entreats and extols Him (Ishvara) by whom he was cast into the womb, in a tone full of agony. (11)

Jiva knows it is bound and has forgotten it's true nature

जन्तुरुवाच -

तस्योपसन्नमवितुं जगदिच्छयात्त नानातनोर्भुवि चलत् चरणारविन्दम् ।

सोऽहं व्रजामि शरणं ह्यकुतोभयं मे येनेदृशी गतिरदर्श्यसतोऽनुरूपा ॥ १२ ॥

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।

आस्ते विशुद्धमविकारमखण्डबोधम् आतप्यमानहृदयेऽवसितं नमामि ॥ १३ ॥

यः पञ्चभूतरचिते रहितः शरीरे छन्नोऽयथेन्द्रियगुणार्थचिदात्मकोऽहम् ।

तेनाविकुण्ठमहिमानमृषिं तमेनं वन्दे परं प्रकृतिपूरुषयोः पुमांसम् ॥ १४ ॥
यन्माययोरुगुणकर्म निबन्धनेऽस्मिन् सांसारिके पथि चरन् तदभिश्रमेण ।
नष्टस्मृतिः पुनरयं प्रवृणीत लोकं युक्त्या कया महदनुग्रहमन्तरेण ॥ १५ ॥
ज्ञानं यदेतद् अदधात्कतमः स देवः त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीं अनुवर्तमानाः तापत्रयोपशमनाय वयं भजेम ॥ १६ ॥

The Jiva in human body says : I take shelter in the lotus-feet, which once trod the earth and bring immunity from all fear, of Him (Ishvara) who of His own sweet will assumes various forms in order to protect the universe-which has sought His protection (from time to time)—and by whom I have been thrown into such a condition as this, which is quite becoming of my wicked self. (12) I, the Jiva, appears to be bound down [in mother's womb], under the influence of Maya [and depending upon Maya, consisting of the gross elements, the Indriyas and the mind], by virtuous and sinful acts. I bow to Ishvara, who being realised by my tormented heart, is unaffected by changes [within Maya] (Avikara), not limited by conditioning by Maya, is extremely pure and is [of the nature of] uninterrupted knowledge. (13) Though bodiless (in reality), I, the Jiva, appear as clothed in a body made up of the five elements and as consisting of the Indriyas, the Gunas (modes of Prakriti), the objects of senses and the ego (a reflection of the Mahat Tattva). Therefore, I adore the all-knowing Ishvara (Parama), the Controller of both Prakriti and Purusha, whose glory can never be obscured by such veils (of Maya like the mind, Indriyas, body etc.). (14) Having forgotten [the true nature of] his own self [which is eternal, untouched, Purusha, Brahman] under the influence of the Bhagavan's Maya, the embodied Jiva traverses the path of Samsara (transmigration)—strewn with numerous shackles of Karma, having their source in the three Gunas—undergoing hardships of many kinds. Other than the grace of Bhagavan, by what other way can the Jiva expect to realize his true nature? (15) Who else than Bhagavan has bestowed upon me this knowledge of the past, present and future? For it is He who dwells in all animate and inanimate beings as the Inner Controller, who is no other than the amsha i.e. part of manifestation of the Bhagavan Himself. Therefore, for soothing our threefold sorrows (Adibhautika, Adidaivika and Adhyatmika dukhas) it is Him that we adore—we who are playing the role of a Jiva as a result of our Karma (destiny). (16)

देह्यन्यदेहविवरे जठराग्निनासृग् विण्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान् निर्वास्यते कृपणधीर्भगवन् कदा नु ॥ १७ ॥

Fallen into a sink of blood, faeces and urine within the abdomen of another body (the body of the mother) and with his own body scorched by the (mother's) gastric fire, Jiva (my own self) is anxious to get out of it, counting his months (the period of gestation). Oh, when shall this wretched soul be released (from this confinement), O Bhagavan? (17)

येनेदृशीं गतिमसौ दशमास्य ईश सङ्ग्राहितः पुरुदयेन भवादृशेन ।
स्वेनैव तुष्यतु कृतेन स दीननाथः को नाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥ १८ ॥

Overflowing with compassion, it is Your peerless Self, O Ishvara, that has imparted to this creature, who is (hardly) ten months old, such (incomparable) wisdom. May that Protector of the afflicted (Yourself) be pleased with His own (benevolent) act (the bestowal of wisdom); for who can ever repay His obligations except by joining his palms (out of gratitude)? (18)

पश्यत्ययं धिषणया ननु सप्तवध्रिः शारीरके दमशरीर्यपरः स्वदेहे ।
यत्सृष्टयाऽऽसं तमहं पुरुषं पुराणं पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ॥ १९ ॥
सोऽहं वसन्नपि विभो बहुदुःखवासं गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया मिथ्या मतिर्यदनु संसृतिचक्रमेतत् ॥ २० ॥
तस्मादहं विगतविक्लव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।
भूयो यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः ॥ २१ ॥

The other type of embodied Jivas (viz., birds, beasts and so on) perceives (experiences) by instinct only the agreeable and disagreeable sensations in its body. However, I, the Jiva, being blessed with a human body is capable of practising self-control (Yama, Niyama, and other spiritual disciplines), behold that most ancient Purusha, both within my heart and outside, by virtue of reason conferred on me by the Bhagavan, who is as manifest as my own self, referred to as 'I' (chaityam), the source of Ego. (19) Though living in this womb a life full of numerous troubles, O Bhagavan, I have no desire to get out of it and descend into the pitfall of the outside world; for Your Maya overtakes the Jiva who goes there, and in the wake of Maya appear the false notion of 'I' (with reference to the body) and the consequent cycle of births and deaths. (20) Therefore, having installed (in my heart) the feet of Bhagavan Vishnu and shaking off all distraction of mind, I shall quickly redeem myself from the ocean of worldly existence with the help of reason, which is my greatest friend, so that this calamity (in the shape of transmigration), entailing many rounds of gestation, may not befall me again. (21)

Body is delivered to outer world and Jiva's helplessness

कपिल उवाच -
(अनुष्टुप्)
एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः । सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमारुतः ॥ २२ ॥
तेनावसृष्टः सहसा कृत्वावाक् शिर आतुरः । विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः ॥ २३ ॥
पतितो भुव्यसृङ्मूत्रे विष्ठाभूरिव चेष्टते । रोरूयति गते ज्ञाने विपरीतां गतिं गतः ॥ २४ ॥

Lord Kapila went on : When the ten-month-old Jiva, who has thus resolved even while in the womb, extols the Lord as aforesaid, the wind that helps parturition propels him forthwith, with his face turned downward, in order that the child may be born. (22) Pushed downwards all of a sudden by the wind, the child issues out (of the womb) with great trouble, head downward, breathless and loses the memory [of past-present-future and it's true nature] out of agony. (23) Fallen on earth in a pool of blood and urine (discharged by the mother), the new-born baby tosses like a worm sprung

from ordure, and having lost its wisdom (acquired in the womb) and reduced to a state (of self-identification with the body) which is just the reverse of wisdom, cries loudly. (24)

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥ २५ ॥
शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते । नेशः कण्डूयनेऽङ्गानां आसनोत्थानचेष्टने ॥ २६ ॥
तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः । रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा ॥ २७ ॥

Being nourished by people who do not know the mind of another, it is given something which was not intended; and (the pity of it is that) the child is unable to refuse it. (25) Laid on a foul bed infested by sweat-born creatures the (poor) creature is incapable even of scratching its limbs (to relieve itching), much less of sitting up, standing or moving itself. (26) Just as smaller worms bite a big worm, even so gnats, mosquitoes, bugs and other creatures sting or bite the baby, who is most tender of skin and deprived of its wisdom [acquired in the womb], cries [bitterly] (27)

Jiva's Body grows with forgotten memory, reason for rebirth and way forward

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च । अलब्धाभीप्सितोऽज्ञानाद् इद्धमन्युः शुचार्पितः ॥ २८ ॥
सह देहेन मानेन वर्धमानेन मन्युना । करोति विग्रहं कामी कामिष्वन्ताय चात्मनः ॥ २९ ॥
भूतैः पञ्चभिरारब्धे देहे देह्यबुधोऽसकृत् । अहं ममेत्यसद्ग्राहः करोति कुमतिर्मतिम् ॥ ३० ॥
तदर्थं कुरुते कर्म यद्बद्धो याति संसृतिम् । योऽनुयाति ददत्क्लेशं अविद्याकर्मबन्धनः ॥ ३१ ॥
यद्यसद्भि पथि पुनः शिश्नोदरकृतोद्यमैः । आस्थितो रमते जन्तुः तमो विशति पूर्ववत् ॥ ३२ ॥
सत्यं शौचं दया मौनं बुद्धिः श्रीर्ह्रीर्यशः क्षमा । शमो दमो भगश्चेति यत्सङ्गाद्याति सङ्क्षयम् ॥ ३३ ॥
तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु । सङ्गं न कुर्याच्छोच्येषु योषित् क्रीडामृगेषु च ॥ ३४ ॥
न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः । योषित्सङ्गात् यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥ ३५ ॥
प्रजापतिः स्वां दुहितरं दृष्ट्वा तद् रूपधर्षितः । रोहिद्भूतां सोऽन्वधावद् ऋक्षरूपी हतत्रपः ॥ ३६ ॥
तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान् । ऋषिं नारायणमृते योषिन् मय्येह मायया ॥ ३७ ॥
बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम् । या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम् ॥ ३८ ॥

Having similarly gone through the painful experiences of infancy and boyhood too, the man (on attaining his youth) flares up due to ignorance when he fails to attain his desired object and is overcome by grief. (28) His pride and anger growing with age, that seeker of sensuous enjoyment enters into hostility with [other] pleasure-seeking men for his own destruction. (29) Clinging to the unreal, the foolish Jiva of misguided intellect constantly regards the body, made up of the five elements, as his own self or something belonging to him. (30) For the sake of this body—which is a source of constant trouble to him and ever follows him, bound by ties of ignorance and destiny—he performs actions [of various kinds], tied to which he goes through repeated births and deaths. (31) While on the path of righteousness, if a person comes under the influence of the unrighteous, who are striving for the gratification of their lusts and appetites (in sense objects), he enters the darkness

[of ignorance narka, hell], as before (32). [For virtues such as] truthfulness, purity mercy, silence (control over speech), intelligence or the sense of highest purushartha (objective), affluence, modesty, renown, forbearance, control of sense-organs, control of mind, prosperity go on diminishing in the company of evil. (33) One should not form association with those wicked persons who regard the Jiva as identical with the body and are devoid of serenity and are ignorant. They gets easily influenced by Women like the domesticated deer with which the women play and hence are pitiable. (34) He is not that much affected by delusion and bondage on other occasions, as when he is attached to women or to those from the fellowship of men fond of women. (35) At the sight of his own daughter (Saraswati) Brahma (the lord of created beings) was enamoured by her beauty and shamelessly ran after her in the form of a deer when she took the form of a female deer. (36) Among the creatures, with the exception of Sage Narayana, (gods, human beings and so on) begotten by Kasyapa and others, (who had sprung from the loins of Marici and the other sages, the mind-born sons of Brahma, the creator), who are the ones whose mind is not distracted by the Lord's Maya in the form of woman? (37) Behold the might of My Maya in the shape of woman, who by the mere play of her eyebrows treads under foot even the conquerors of the four quarters. (38)

Dispassion (Vairagya)

सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य ॥ ३९ ॥
योपयाति शनैर्माया योषिद् देवविनिर्मिता । तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् ॥ ४० ॥

He who aspires to reach the culmination of Yoga (in the shape of God-Realization) or who has realized his true nature by adoring Me should never cultivate the fellowship of young women, whom the shastras declare as a gate to hell for him. (39) Woman is a personification of Maya (illusion) created by the Bhagavan and slowly entraps man (under the pretext of service etc.). One should, therefore, regard her as death to oneself, even as a well whose mouth is covered with grass (is to an unwary traveller). (40)

Note: This slokas emphasises on dispassion, Vairagya. Devahuti, a pious women ever dedicated to her husband, taking good care of his needs, under the influence of lust approached her husband to beget a child. Later she realises her mistake and is filled with guilt and develops dispassion. Since this instruction is given to Devahuti, who is a women, we have to take it as a Pratilakshaṇa (प्रतिलक्षण). Pratilakshaṇa means by pointing out one type, all other relevant or concerned objects are covered. For example, one is asked to close eyes during meditation. Closing of eyes does not mean simply detaching from vision. This instruction includes all five senses of perception. So a meditator has to ignore the nearby sounds and even smell. Smelling for food, he should not recall taste of food. He should not pa attention to external climate or body sensations like flies sitting on hand, etc. By addressing one object, other relevant objects are covered.

Male and female energies have natural attraction. It is not just of sensual type, but attachment covers other emotions like compassion, caring, etc too. Hence, for the ones whose only goal of life is moksha is advised to stay away from opposite gender so as not to develop a soft corner and get attached. Hence renunciates are often not advised to stay in one ashram. Traditionally, only makes are given sanyasa diksha. Women are allowed to stay in their house and carry on their meditative journey. Life of a widow, who only wishes moksha, is similar to that of a sanyasin, except she gets protection of family and gets food and clothes. Some women, very matured, may take sanyasa, like a

Yogini, but she too must stay away from men. Devahuti, though not initiated into sanyasa lived a life of solitude and underwent deep penance which even men find it difficult to. She lived like a monk.

यां मन्यते पतिं मोहान् मन्मायामृषभायतीम् । स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् ॥ ४१ ॥
तां आत्मनो विजानीयात् पत्यपत्यगृहात्मकम् । दैवोपसादितं मृत्युं मृगयोर्गायनं यथा ॥ ४२ ॥
देहेन जीवभूतेन लोकात् लोकमनुव्रजन् । भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ॥ ४३ ॥
जीवो ह्यस्यानुगो देहो भूतेन्द्रियमनोमयः । तन्निरोधोऽस्य मरणं आविर्भावस्तु सम्भवः ॥ ४४ ॥
द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा । तत्पञ्चत्वं अहंमानाद् उत्पत्तिर्द्रव्यदर्शनम् ॥ ४५ ॥
यथाक्ष्णोर्द्रव्यावयव दर्शनायोग्यता यदा । तदैव चक्षुषो द्रष्टुः द्रष्टृत्वायोग्यतानयोः ॥ ४६ ॥
तस्मान्न कार्यः सन्त्रासो न कार्पण्यं न सम्भ्रमः । बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ॥ ४७ ॥
सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया । मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥ ४८ ॥

Similarly the Jiva who has been endowed with the form of a women as a result of attachment to a woman (in his previous life) foolishly looks upon My Maya, figuring as a man, as her husband, the bestower of wealth, progeny, house and so on. (41) A woman should, therefore, know that Maya as veritable death to her—in the form of a husband, progeny and house etc.-preordained by Fate, even as the song of a hunter (is to the deer). (42) Moving from one sphere (the earth) to another (heaven or hell) with the subtle body (Linga-sharira), which is [falsely] recognized as the very self of a Jiva, the Jiva (of human body) goes on reaping the fruit of its karmas [performed in previous births] and unceasingly at the same time performing new karmas [thus paving the way for future births]. (43) The Jiva [also known as Linga-Sharira i.e. subtle body] is closely attached to Atman. The gross body is the product of Bhutas (5 elements), 10 Indriyas, and manas (mind). When both do not work together i.e. Jiva leaves physical body, it is known as 'death'. When they both manifest together, it known as 'Birth'. (44) Just as when the eyes lose their capacity to see colour etc. (due to a morbid affection of the optic nerve or other such diseases), the sense of sight also gets deadened that very moment and the Jiva too, the seer of both (the eyes as well as the sense of sight), loses its power of sight, similarly when the physical body (the place where the perception of objects takes place) is rendered incapable of perceiving them, that is known as death (because when the physical body ceases to function, the subtle body too is no longer there to function); and when one begins to view the physical body as one's very self, that is called birth. (45-46) Therefore, a man should neither view death with horror nor have recourse to stinginess in life nor give way to infatuation. Realizing the true nature of the Jiva, he should move about in this world free from attachment and steadfast of purpose. (47) **A Yogi should stay detached of from the material world, [which is temporary, is just an appearance, and not real, but] appears to be real under the influence of Maya, through his reason endowed with right vision (Viveka) and strengthened by Yoga (concentration of mind) and dispassion (Vairagya), and move about in this world [unconcerned].** *[1]* **(48)**

[1] A Yogi must carry on the spiritual journey in this material world with a sense of detachment with physical body by Viveka, Vairagya and practice of Yoga. Detachment is easy when one considers this world as temporary, as an appearance, but appears real due to the influence of Maya.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कपिलेयोपाख्याने जीवगतिर्नाम एकयस्त्रिंशोऽध्यायः ॥ ३१ ॥

Thus ends the thirty-first discourse entitled "The Fate of the Jiva", forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

32 – Jiva's Destiny, "Path of Sun", "Path of Moon" etc, and the superiority of Bhakti yoga

Adhyaya 32, Discourse XXXII - Destiny of the Jivas departing from this world by the "Path of Sun", the "Path of Moon" and so on, and the superiority of Bhakti yoga

कपिल उवाच -

अथ यो गृहमेधीयान् धर्मानेवावसन्गृहे । काममर्थं च धर्मान् स्वान् दोग्धि भूयः पिपर्ति तान् ॥ १ ॥

Bhagavan Kapila said : A person who sticks to domestic life and performs religious duties (prescribed for householders) with sakama bhava i.e. with intention of expecting fruits, obtains the fruits through artha (wealth) and kama (fulfilling the desires). He continues to perform same duties again and again. *[1]* (1)

[1] There are four purushārthas that one must strive for – dharma – artha – kāma -moksha (in the same order). Dharma is the base, the foundation upon which one earns money (artha). With fair earned money, one is free to utilise the resource for the fulfilment of dis-satisfied desires, as we have taken birth to fulfil the desires. After one experiences that material, worldly life is incomplete and the person experiences that he/she is missing peace within, then such a person turns towards moksha, the fourth purushartha.

Here, it is said that the person is in initial stage of his / her spiritual development and so practices dharma, artha and kāma, but not moksha. Hence his / her efforts toward performing duties (both religious and social) are sakāma meaning karma done with kāma (desire), desire to have a pre-decided fruit. For example, a person doing marking has expectation to convert leads into clients. So with this expectation, he does his marketing. Whether he earns success or failure, he still continues to strive to do his work with intended outcome. In this way such a person will keep repeating the same karma again and again.

स चापि **भगवद्धर्मात्** काममूढः पराङ्मुखः । यजते क्रतुभिर्देवान् पितॄंश्च श्रद्धयान्वितः ॥ २ ॥

He is so much deluded (attached) to his worldly life and enjoyment of senses, that he forgets his Bhagavat Dharma. Endowed with earnest faith, through Yajnas, keeps worshipping various Gods and his (Pitrs) ancestors. *[1]* (2)

[1] Due to sakāma karma, such a person gets attached to worldly life and associates himself with its pleasures and pain and so forgets his Bhāgavat Dharma which is to do nishkāma karma and surrender to Ishvara. Such a person will continue to do offerings to Various Gods and Pitrs.

In today's life, we may not do Yajnas. The purport is that a person keeps doing sakāma karma, which is the cause of his bondage. There is no attempt from him or her to be free from the cycle of birth and death which can be done by following Bhāgavat Dharma.

Next slokas form basis for one-pointed devotion renouncing all other dharmas. Bhagavān in Gitā BG 9.25 too said that 'worshippers of Devatas (Demi-Gods) go to their adobe, worshipper of Pitrs (Ancestors) go to the adobe of moon, etc but My worshippers attain Me'. Hence Bhagavān in Gitā BG 18.66 says, 'leave all dharmas an surrender to Me'

तत् श्रद्धया क्रान्तमतिः पितृदेवव्रतः पुमान् । गत्वा **चान्द्रमसं लोकं** सोमपाः पुनरेष्यति ॥ ३ ॥
यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो **हरिः** । तदा लोका लयं यान्ति ते एते गृहमेधिनाम् ॥ ४ ॥
ये स्वधर्मान्न दुह्यन्ति धीराः कामार्थहितवे । निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धचेतसः ॥ ५ ॥
निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः । स्वधर्माप्तेन सत्त्वेन परिशुद्धेन चेतसा ॥ ६ ॥
सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् । परावरेशं प्रकृतिं अस्योत्पत्त्यन्तभावनम् ॥ ७ ॥
द्विपरार्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावद् अध्यासते लोकं परस्य परचिन्तकाः ॥ ८ ॥
क्ष्माम्भोऽनलानिलवियन् मनैन्द्रियार्थ भूतादिभिः परिवृतं प्रतिसञ्जिहीर्षुः ।
अव्याकृतं विशति यर्हि गुणत्रयात्मा कालं पराख्यमनुभूय परः स्वयम्भूः ॥ ९ ॥
एवं परेत्य भगवन्तमनुप्रविष्टा ये योगिनो जितमरुन्मनसो विरागाः ।
तेनैव साकममृतं **पुरुषं पुराणं ब्रह्म** प्रधानमुपयान्ति अगताभिमानाः ॥ १० ॥

His mind being swayed by reverence for the aforesaid beings, the man undertakes vows to propitiate the gods (Devatas) and the Pitrs (Ancestors) and, having attained (thereby) to the realm of the moon (a part of the heavenly world, through the **path of the moon**), drinks (with them) the (inebriating) sap of the Soma plant; but (when the stock of merit that earned him an abode in the aforementioned realm is exhausted) he must return (to this mortal world) i.e. take birth again on earth. (3) When (at the end of a Kalpa) **Sri Hari**, who has Ananta (the serpent-god Sesa) for His seat, reclines on His couch of Sesa (the lord of the serpents), these worlds, attained to by the householders, get dissolved (enter His body and disappear). (4) Those wise men, however, who do not perform their duties for the sake of kama (material enjoyment) and artha (wealth), who are unattached, and offer their religious acts to Me, most serene, pure of mind, devoted to the duties of those who engaged in Nivritti Dharma (dharma that encourages renunciation and detachment), have no feeling of "I" and "mine" (with regard to the body and everything connected with it) and are endowed with a Sattvika (purified) mind, performing one's own sacred religious duty (Svadharma), travel through **'Path of Sun'** reach Purusha, the all pervading Sri Hari, the ultimate Cause (of the universe) and also responsible for the creation, preservation and dissolution of the world. (5—7) As for those who meditate on Hiranyagarbha (Brahma deva, the creator) as no other than the Supreme, dwell in the realm of Brahma ji (the highest heaven known by the name of Satyaloka) till the dissolution of Brahma ji, which takes place at the end of two Paraardhas. (8) Intending to dissolve the universe enclosed by earth, water, fire, air, space (5 mahabhutas), the mind, the senses (10 indriyas)

and their objects (5 Tanmatras) and the ego (the source of the elements) and so on, and having finished his regime extending over two Paraardhas, when Brahma ji (the self-born), who is higher than the other gods, identifies himself with Prakriti (consisting of the three Gunas) and enters the unmanifest Brahman. (9) The Yogis that have controlled their breath and mind and are free from passion enter (the body of) the worshipful Brahma ji after casting off their body, and along with him get merged into the **Supreme Brahman**, who is an embodiment of the highest bliss and no other than the most **Ancient Purusha (Purana Purusha)** *[1]*, and to whom they did not attain before as they could not shed their ego (Ahamkara) [i.e. the individual identity]. (10)

[1] Purāṇa Purusha (means Ancient Purusha. W.r.t. sloka in context, the word 'Ancient' means 'that which is eternal'. The sloka indicates non-difference between Brahman of the Upanishads and Purusha of Sankhya.

(अनुष्टुप्)

अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयम् । श्रुतानुभावं शरणं व्रज भावेन भामिनि ॥ ११ ॥

आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः । योगेश्वरैः कुमाराद्यैः सिद्धैर्योगप्रवर्तकैः ॥ १२ ॥

भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वा**त्सगुणं ब्रह्म** पुरुषं पुरुषर्षभम् ॥ १३ ॥

स संसृत्य पुनः काले कालेनेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥ १४ ॥

ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥ १५ ॥

Therefore, O great lady, seek refuge with devotion in Him alone who resides in lotus-like heart of all living beings and of whose glory you have [just] heard [from Me]. (11) [Even Brahma ji is born again]. Brahma ji who is the repository of the Vedas and the cause of the mobile and immobile creation, along with the sages (Marici and others), the lords of Yoga like Sanaka and others, and other Siddhas who propagated Yoga-even he (Brahma ji), having attained **Saguna Brahman (सगुण ब्रह्म)** ***[1]*** [at the time of final dissolution], the foremost amongst Purushas, by virtue of nishkama karma (disinterested action), but on account of being different then Purusha (Nirguna Brahman) [and so] retaining the doership of being a creator of universe, thus retaining the ego is born again as the time of [next] creation—when the equilibrium of the Gunas is disturbed by the Time, a manifestation of the Lord Himself. (12-14) And the sages too-after enjoying the glorious life of the highest heaven, earned by their meritorious acts—(likewise) return (by the will of the Lord as the mind-born sons of Brahma) on the equilibrium of the Gunas being disturbed (at the time of creation). (15)

Note for slokas 11-15: Important – Advaita and on Jiva

[1] Saguṇa Brahman is formless Brahman but has attributes, as the name suggests and so it also has the qualities of time. Brahma ji, who does the job of creator does so with nikshkāma bhāva, but he retains his knowledge as he being the creator of universe and thus this knowledge leads to ego, which is 'the sense of individuality'. Ego does not always means pride. It is the notion of retaining individual identity. This identity is retained even when one does worship of Ishvara, Saguṇa Sākāra Brahman having a form and personality like Krishna, etc, though one worships him with great devotion without any expectations of any fruits. Such a devotee worships only for the sake of worship. Still such a

devotee retains his / her individual identity and so has to retain ego of being a bhakta. Naturally, Bhagavan Brahma ji, who is directly born out of Śrīman Nārāyaṇa, who is entrusted the task of creation by Sriman Narayana himself also retains this ego of individuality, and so do the proponents of the Yogas and other siddhas, then what is the class of a mere human being?

The essence is, one must completely lose one's individual identity. One's ego is dissolved into Saguna Brahman and then one realises Nirguna Brahman, the Purusha of the Sankhya Darshan. Be it Yoga, bhakti or Jnana, the individual identity must be destroyed. If one wishes to remain separate as a bhakta, then one even has to retain subtle bodies. Some consider Jiva to be of the size of Anu (atom) and say that it spreads in body through its intelligence and a jiva does not need a body, gross or subtle in order to experience. However, shastras do not confirm to this philosophy, at least not Bhagavan Kapila, else he would have mentioned this to his beloved mother Devahuti. Kapila Muni gave detailed explanation of 24 tattvas, their evolution and how Purusha enters the body, how the Kshetriya, who is the presiding deity of chitta, enters heart and brings the body alive. Everything is experienced through mind and so one needs mind to exist in order to even enjoy the company of Ishta devata as a separate entity. All koshas – all five of them are not immortal. There is no other kosha, no other body mentioned in the shastras other then the five (Annamaya, Pranamaya, Manomaya, Vigyanamaya and Anandamaya)

Mantra of Svetasvatara Upanishad Sv.Up. 5.9 is wrongly taken as giving the size of Jiva as 'Anu' and size of Purusha as the size of Thumb' is mentioned in Sv.Up. 5.8. Is the omnipresent Purusha actually the size of thumb? It is just given for us to visualise it in our heart, nothing more. The mantra also states that Jiva is infinite. Full mantra must be taken into account. Both Sv.Up. 5.8 and Sv.Up. 5.9 explains what is Jiva and how Purusha came into the trap of Maya to become Jiva.

अङ्गुष्ठमात्रो रवितुल्यरूपः
सङ्कल्पाहङ्कारसमन्वितो यः । (सङ्कल्प-अहङ्कार)
बुद्धेर्गुणेनात्मगुणेन चैव (बुद्धि-गुण-आत्म-गुण)
आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥ ८॥ (आरा-अग्र-मात्र)

Sv.Up. 5.8 - It is Subtle as the tip of a Cobbler's needle (आराग्रमात्रो), and pure, effulgent and infinite like the sun (i.e. Jyotisvarupa), He alone is seen assuming as the size of a thumb [on account of the finiteness of the heart (in which He resides)], and associating itself with Gunas (atma-Guna, आत्म-गुण) with egoism (Ahamkara, अहङ्कार) and mind (Sankalpa, सङ्कल्प) on account of the limitations of the intellect (Buddhi).

Note: The cluster of Ego, Mind, Intellect, Body is known as Jiva. Mind is connected with body and Senses is known as Jiva. Ego creates individual personality. Mind thinks (sankalpa), Intellect takes decisions.

आराग्रमात्र (आरा-अग्र-मात्र) –

आरा = awl (shoemaker's awl, pointed needle used to pierce holes in leather shoes)

अग्र = tip मात्र = Just [Just the size of tip]

[Assume it to be as subtle as] tip of Cobbler's needle. – More sutble the object, more it is vyāpaka (व्यापक) i.e. more it is spread out. The word 'Vishnu' means '[that which is] vyāpaka i.e. spread everywhere

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९॥ (सः-च-अनंत—कल्पते i.e. सः च अनंताय कल्पते)

Sv.Up. 5.9 - 'Imagine Jiva is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he imagined to be infinite. He has to be known.'

Note: As Jiva, it is limited, but it's own true nature is Ananta – infinite. Since we have to be free from this Jīva-Bhāva, hence, one must imagine it to be Ananta – infinite. This is echoed in other Upanishads too.

Please Refer: Page 1277-78 of Ishādi Nau Upanishads, Sānkara Bhāshya, Sanskrit-Hindi, Gita Press

This division leads to very small size which is referred by some as 'aṇu' or 'Atom'. Even if we take the size of Jiva as 'anu' (atom), still this atom-sized Jiva has to maintain it's individuality. This is in complete contradiction to the teachings of Kapila Muni.

Both Krishna in Bhagavad Gita BG 9.25 and Kapila in Kapila Gita (BP 3.24.30, 34-40) says, surrender to 'Me'. This 'Me' is nothing but Purusha, as one has to understand Gitas and Puranas in context of Upanishads which says, 'Surrender to Atman' in Is. Up. 5-6. This is reflected in other Upanishads too.

There is non-difference between Vishnu and Shiva. This is evident from various Puranas like Bhagavat Purana, Vishnu Purana, Shiva Purana, Harivamsa Purana and other puranas and also evident in Mahabharata. Here the example of Brahma ji is given as he is born again and again. However, in Kurma purana and elsewhere he is referred to as 'unborn'. Birth is just manifestation of the creative principle which is personified as Brahma ji. Thus Brahma-Vishnu-Mahesha are one only. The personified form of Brahma ji the creator with four hands dissolves in Saguna Brahman, the formless Brahman, all by the will of Purusha. All forms of Bhagavan, mentioned in various puranas are worthy of worship and are capable of giving moksha if one unconditionally surrenders to them. Then Saguna Sakara Brahman will himself give his beloved devotee the knowledge of true Self which is not different then Brahman. Atman is Brahman says Upanishads.

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः । कुर्वन्ति अप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः ॥ १६ ॥
रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः । पितॄन् यजन्ति अनुदिनं गृहेष्वभिरताशयाः ॥ १७ ॥
त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः । कथायां कथनीयोरुविक्रमस्य मधुद्विषः ॥ १८ ॥
नूनं दैवेन विहता ये चाच्युतकथासुधाम् । हित्वा शृण्वन्ति असद्गाथाः पुरीषमिव विड्भुजः ॥ १९ ॥
दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते । प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ॥ २० ॥
ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति । पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः ॥ २१ ॥
तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् । तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥ २२ ॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु **वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम्** ॥ २३ ॥

They, however, whose mind is attached to the world and who are full of reverence for religious rites sakama Karma (karma done with expectation of fruits), though not prohibited by the scriptures, as well as those which are of an obligatory nature (not compulsory) *[1]*, in their entirety. (16) With their understanding clouded by passion, their mind full of desires and their senses uncontrolled, they

worship the Pitrs (ancestors, manes) everyday, their heart finding delight in the home alone. (17) Devoted to the first three objects of human pursuit (viz., religious merit, wealth and sensuous enjoyment) only, these people are averse to the stories of Sri Hari (the Slayer of the demon Madhu), whose knowledge takes away the fear of birth and death and whose innumerable exploits are worth recounting. (18) Abandoning the nectar-like stories of the immortal Lord, they who listen to vile talks (relating to sensual enjoyment)-even as the swine feed on filth—have surely been cheated by fate. (19) Performing religious rites from the ceremony connected with impregnation down to the obsequies, they ascend to the abode of the manes presided over by Aryama (the lord of the manes) by the southern path (also known as the "dark path") and are (eventually) born in the line of their own progeny. (20) Thereafter, when their merit (that earned them an abode in the realm of the manes) is exhausted, they are forthwith robbed of their glorious state by the gods (in charge of that realm) and helplessly descend once more to this world (of mortals), O virtuous lady. (21) Therefore, do you worship with all your being the supreme Lord—whose lotus-like feet are worth adoring—through devotion evoked by His virtues. (22) A link formed through **Devotion (Bhakti Yoga) with Bhagavan Vasudeva** cultivates **dispassion (Vairagya) and Jnana (Knowledge of Shastras) that reveals the truth, i.e. Brahman (Brahma-darshan).** (23)

Notes on slokas 15-23: Important – 3 debts and on Bhakti

[1] As per tradition, every person is in debt of three types of people (Ṛṇa – traya, ऋण-त्रय) – Debt to the Pitṛ (Ancestors) i.e. Pitṛu-ṛṇa, Debt to the Devas (deva- ṛṇa) and Debt to Rishis (Ṛṣī- ṛṇa). These debts are compulsory and not obligatory. By doing karmas as enjoined in Shastras, one does not incur merits, as it is our duty, but my not doing, one incurs sin. Hence worshipping our ancestors (not as Supreme Godhead), but to thank them for their grace and for the sake of their spiritual journey so that they too can get moksha as early as possible is a highly revered offering. Also the Pitru-devatas i.e. those ancestors who have attained the status of Pitru-Deva (Demi-God status) are capable to bless one's Kula (Family and Lineage) and solve unsolvable problems and obstacles that one is facing. So, when beginning some important work, like when we buy home and performing house warming (Grah-Pravesha ceremony), it is a tradition to invoke them so they can bless us and our home. The importance to pay three debts can be derived from the fact that Kardama Muni in 3.24.34 expresses his gratitude to Bhagavan Kapila as due to his grace he is free from these three debts. So inner purity and so sattvika guna of renunciation is achieved by the grace of Ishvara. We owe debt to demi-gods as they protect and govern the entire ecosystem and the whole samsara. Some of them are tattvas like earth, water, etc and some are inside us as energy points and also present outside of us. We also owe debt to Rishis as it is through their knowledge and grace, we have received our shastras.

Kapila Muni and also Bhagavan in Gita, which is an essence of Upanishads, says, [after attaining sufficient inner purity], one must stop worshipping them and unconditionally surrender to Ishvara. Gita, like Upanishads, is a Moksha-shastra i.e. she gives us the knowledge of Self-realisation and frees us from the bondage of cycle of birth and death. Hence it asks, one to renounce kāmya-karmas (sakāma-karma). This instruction of renouncing sakāma karma (which includes Vedic Yajnas – the Samhitā and Brahmaṇa part of Vedas, Pūrva Mimāmsā) and unconditional surrender to Ishvara is repeated many times and is the essence of Gita.

Apart from Compulsory sacrifices, there are certain sacrifices which out to be done once in a life time. Doing them incurs merits. Third type of karmas are those which are optional. If done will incur merits.

So Bhagavan here is saying that a good person, doing the karmas as his duty or for personal benefit are to be renounced and one must surrender to Ishvara by practicing any of the three ways – Yoga, Bhakti and Jnana, but with abheda-bhāva (i.e. with intention of Ishvara and 'I' being one – there is no separateness, no individuality. There is only Ishvara, Param Purusha. This is the true Bhakti. Such person attain 'Me' – Brahman and realise one's true nature as Brahman and merges in it just like drop merging in ocean losing its individual identity. Bhagavan in BG 9.25 does not say he has my divine vision or stays in my divine company for infinite time. He simply says he (the devotee) attains Me. The param pada, param dham etc are all states of consciousness. This also verified by studying commentary of Vaishnava Acharyas like Sri Ramajuna on slokas BG 2.51, 8.11, 15.4, 15.5, 18.56. For more details on states of consciousness. Please refer this page for further details (External Link to a website Understanding Advaita). Bhagavat Purana also says the same about these words as 'States of consciousness'. In order to properly understand the states of consciousness, please study 36 tattvas of Kashmir Shaivism. Swami Laxman joo explains them clearly.

The idea of devotional service is to purify oneself and finally come to a stage where a devotee unconditionally surrenders to Ishvara and leaves everything to him. Such a devotee also leaves behind concepts of dvaita, advaita and simply keeps worshipping his beloved Ishvara for the sake of Love and to be with him. It is then Ishvara who shows the truth. A Great Sri Narasinh Mehta ji, an ardent Krishna Bhakta was once doing devotional service (Puja) to his beloved Krishna. At that moment, Krishna made him realise the ultimate truth of non-difference. Sri Narasinh Mehta ji exclaimed in astonishment 'Brahma latkaa kare Brahma same' (in Gujarati) meaning 'Brahman is worshipping Brahman'. This truth was experienced by another great Jnani-Bhakti Sant Kabir, who composed beautiful dohas (short devotional compositions) of advaita nature. They are quite popular among masses. He was a weaver, and even after Self-realisation, he did not quit his traditional job of weaving clothes!

One can experience Self-Realisation while still retaining physical body and not only after death when one ascends to Vaikuntha.

Advaita Sthiti

यदास्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः । न विगृह्णाति वैषम्यं प्रियं अप्रियमित्युत ॥ २४ ॥
स **तदैवात्मनात्मानं निःसङ्गं समदर्शनम्** । हेयोपादेयरहितं **आरूढं पदमीक्षते** ॥ २५ ॥
ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् । दृश्यादिभिः पृथग्भावैः **भगवान्** एक ईयते ॥ २६ ॥
एतावानेव योगेन समग्रेणेह योगिनः । युज्यतेऽभिमतो ह्यर्थो यद् असङ्गस्तु कृत्स्नशः ॥ २७ ॥
ज्ञानमेकं पराचीनैः इन्द्रियै**र्ब्रह्म निर्गुणम्** । अवभात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा ॥ २८ ॥
यथा महान् अहंरूपः त्रिवृत् पञ्चविधः स्वराट् । एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥ २९ ॥
एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः । समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ॥ ३० ॥

[As a matter of fact], all objects are same [1]. The mind of a devotee [of Vasudava] does not experience [duality of] likes-dislikes in sense objects though pursued by Indriyas (senses) [which are of extrovert nature], and sees same Reality everywhere. (24) [At that time i.e. in this state of oneness], devotee realises **Self (Brahman) by his own Self**, as being **free from all attachments (Nisangh)**, of perfect wisdom i.e. **experiences oneness**, is free from dualities of mind i.e.

acceptability or rejectability, and is full of Bliss. He **rises his state of consciousness to the highest (Param) i.e. Brahman or Purusha i.e. Para Brahman or Param Purusha**. (25) **Para Brahman is pure knowledge (i.e. pure consciousness). It is Paramatman, Ishvara (controller of Maya) and Pumaana (Purusha). [In this state] one experiences that it is the same Bhagavan that is seen differently as Trinity - Object of Observation, Observer and Process of Observation. [In other words, all three are one and the same and not different from Bhagavan]. (26)** Perfect non-attachment (from mind, body and senses, from samsara) in all respects is the only desired fruit to be by a Yogi through all forms of Yoga (Bhakti, Jnana and Ashtanga Yoga). (27) **Brahman is absolute Consciousness, it is one without a second and is attributeless (Nirguna);** yet, through the senses, which have an outward tendency, [Due to illusion], it erroneously appears in the form of various objects possessing sound and other attributes. (28) Just as the same supreme Brahman appeared as Mahat-tattva (the principle of cosmic intelligence), the threefold (Sattvika, Rajasika and tamasika) Ego, the five gross elements (5 mahabhutas) and the eleven Indriyas (10 senses, mind as eleventh), and the same self-effulgent Being was named as Jiva (svarATa, स्वराट्) when endowed with these, even so the body of the Jiva in the form of the universe is no other than Brahman; for it is from Brahman that it has sprung. (29) Of course, he alone can perceive it as such, whose mind has been composed and free of all attachment through faith, devotion, daily practice of Yoga and dispassion (Vairagya). *[2]* (30)

[1] We can understand this in previous slokas which says everything merges in Brahma ji and finally Brahma ji merges in Brahman. These slokas explained the process of involution i.e. merging back of all tattvas [and Jivas] into Brahman via Prakriti. Merging of Prakriti in Brahman would mean it is inactive.

[2] Dispassion (Vairagya) comes from Viveka (power of discrimination). Hence by Vairagya, it implies Jnana. In this sloka too Bhagavan Kapila emphasises on the combined effort of all three paths – Bhakti, Yoga and Jnana. Any one path can be the main path, other two will compliment the main path.

To a Bhakta (devotee), Yoga helps concentration and purification of mind. It helps keep the body fit. Jnana helps to generate dispassion, gives clarity of path and explains the ultimate goal of life, Ishvara or Bhagavan.

To a Yogi, Bhakti helps generate Bhava and emotionally connect with Paramatman. Without emotional connect, there is no bonding and without bonding any Yogic Kriya is mechanical. Jnana apart from giving clarity of goal and path, helps a Yogi to keep him or her on track and not fall for lucrative Siddhis which grant a certain power to a Yogi, but are obstacles to the path of Yoga. This is confirmed by Maharshi Patanjali in his Yoga Sutras P.Y.Su. 3.38. (The word siddhi occurs two more times in which it is taken as 'Accomplishment' or 'total control' and as 'Samadhi' i.e. Atma-siddhi i.e. 'Atma-Jnana' in P.Y.Su. 2.43 and P.Y.Su. 2.45.- Credits) In P.Y.Su. 2.45, Maharshi Patanjalli says, 'As a result of devotion to Ishvara, one achieves siddhi [known as] Samadhi'. Chapter three is entirely dedicated to 'Siddhi'

For an Advaitin, Bhakti generates surrender to Brahman (but with intent of non-difference between the two). Yoga helps in initial state of Sadhana by cultivating good concentration and discipline. Bhāva generated is Shānta Bhāva. An Advaitin sādhaka feels experiences inner peace like ocean without waves.

इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् । येन अनुबुद्ध्यते तत्त्वं प्रकृतेः पुरुषस्य च ॥ ३१ ॥
ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः । द्वयोरप्येक एवार्थो **भगवत् शब्दलक्षणः** ॥ ३२ ॥
यथेन्द्रियैः पृथग्द्वारैः अर्थो बहुगुणाश्रयः । एको नानेयते तद्वद् भगवान् शास्त्रवर्त्मभिः ॥ ३३ ॥
क्रियया क्रतुभिर्दानैः तपःस्वाध्यायमर्शनैः । आत्मेन्द्रियजयेनापि सन्न्यासेन च कर्मणाम् ॥ ३४ ॥
योगेन विविधाङ्गेन भक्तियोगेन चैव हि । धर्मेणोभयचिह्नेन यः **प्रवृत्तिनिवृत्ति**मान् ॥ ३५ ॥
आत्मतत्त्वावबोधेन वैराग्येण दृढेन च । ईयते **भगवानेभिः सगुणो निर्गुणः** स्वदृक् ॥ ३६ ॥

I have thus expounded to you, O revered mother, the wisdom which reveals the true nature of the Brahman, and by means of which one can realize the truth about Prakrti and Purusha. (31) **The path of knowledge (Jnana Yoga) and the path of Devotion (bhakti)—which is free from the influence of the three Gunas—is based on firm devotion towards Me, lead to the same goal, which is signified by the word 'Bhagavan'. (32)** Just as one and the same substance possessed of several attributes (such as colour, taste and so on) is perceived in different ways through the senses (eyes see colour of same substance, nose, smells same object, etc), even so the Bhagavan, though one (without a second), is realized in different ways through teachings of different shastras. *[1]* (33) Through works of public utility (such as the digging of wells and tanks, construction of roads etc.) and sacrifices, charitable gifts and austere penance, study of the Vedas and an enquiry into their meaning, nay, even through the control of the mind and senses (i.e., abstaining from prohibited acts) as well as through the renunciation of action, through Yoga with different limbs (such as Yama, Niyama and so on) and likewise through the discipline of Devotion, through the twofold Dharma, viz., that which is accompanied by worldly activity **(Pravritti, प्रवृत्ति)** and that which is characterized by renunciation of worldly activity **(Nivritti, निवृत्ति)**, and again through the realization of the true nature of the Self and through dispassion do **we attain to the same self-effulgent Bhagāvan, भगवान), who is both with attributes (Saguṇa, सगुण) and without attributes (Nirguṇa, निर्गुण).** (34-36)

[1] All paths – Bhakti, Yoga and Jnana lead to same Bhagavan, known by different names - Purusha, Paramatma, Ishvara, Brahman. Karma leads to chitta shuddhi (Purification of mind, Antaḥkaraṇa)

प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम् । कालस्य चाव्यक्तगतेः योऽन्तर्धावति जन्तुषु ॥ ३७ ॥
जीवस्य संसृतीर्बह्वीः अविद्याकर्म निर्मिताः । यास्वङ्ग प्रविशन्नात्मा न वेद गतिमात्मनः ॥ ३८ ॥

I have already told you the fourfold character (Tamasa, Rajasa, Sattva and Nirguna) of Bhakti Yoga as well as the nature of Kala (Time), whose movement cannot be perceived (through the senses) and who brings about the birth and death etc., of living beings. (37) I have also described the various states of existence of the Jiva-brought about by his actions prompted by Avidya (ignorance)- passing through which, O mother, the Jiva forgets his true nature. (38)

Type of people to whom one should not give spiritual instruction and to whom this instruction can be given

नैतत्खलायोपदिशेन् नाविनीताय कर्हिचित् । न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च ॥ ३९ ॥
न लोलुपायोपदिशेत् न गृहारूढचेतसे । नाभक्ताय च मे जातु न मद्भक्तद्विषामपि ॥ ४० ॥

One should never teach this knowledge given by me to a wicked person (a source of annoyance to others), arrogant or egoist (one filled with pride), nor to a man of bad character and certainly not to a hypocrite. (39) Nor should one impart it to a man thirsting after pleasures, nor to him who is attached to his home, nor again to him who is not My devotee, nor to those who hate My devotees. (40)

श्रद्दधानाय भक्ताय विनीताय अनसूयवे । भूतेषु कृतमैत्राय शुश्रूषाभिरताय च ॥ ४१ ॥
बहिर्जातविरागाय शान्तचित्ताय दीयताम् । निर्मत्सराय शुचये यस्याहं प्रेयसां प्रियः ॥ ४२ ॥
य इदं श्रृणुयाद् अम्ब श्रद्धया पुरुषः सकृत् । यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ॥ ४३ ॥

It may no doubt be imparted to a man full of reverence, a devotee, a modest person, disciplined, to the one who is not jealous of anybody), one who is friendly to living beings, and (likewise) to him who takes delight in service (of elders and preceptors) (41). It should be expounded to the one who has developed a distaste for external objects, a man who is serene of mind, one who is free from jealousy, one who is pure both within and without and above all to him who holds Me dearer than all. (42) With his mind fixed on Me, O mother, the man who reverently listens to or repeats this (discourse of Mine) but once will surely attain to My state i.e. attains Parama Pada. (43)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कपिलेये द्वात्रिंशोऽध्यायः ॥ ३२ ॥

Thus ends the thirty-second discourse, forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

33 – Devahuti receives wisdom and attains Mukti

Adhyaya 33, Discourse XXXIII - – Devahuti receives the light of wisdom and attains Mukti

Devahuti Praises Kapila and Vishnu, the Para Brahman

मैत्रेय उवाच -
एवं निशम्य कपिलस्य वचो जनित्री सा कर्दमस्य दयिता किल देवहूतिः ।
विस्रस्तमोहपटला तमभिप्रणम्य तुष्टाव तत्त्वविषयाङ्कित सिद्धिभूमिम् ॥ १ ॥

Maitriya said: When Devahuti, the beloved spouse of the sage Kardama and mother of Lord Kapila, heard the foregoing discourse of the Lord, the veil of her ignorance was torn asunder. She bowed to Him, the disseminator of the knowledge of Sankhya – which throws light on the tattvas – and extolled him thus: (1)

देवहूतिरुवाच -

अथाप्यजोऽन्तःसलिले शयानं भूतेन्द्रियार्थात्ममयं वपुस्ते ।
गुणप्रवाहं सदशेषबीजं दध्यौ स्वयं यत् जठराब्जजातः ॥ २ ॥
स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथाभिसन्धिः आत्मेश्वरोऽतर्क्य सहस्रशक्तिः ॥ ३ ॥
स त्वं भृतो मे जठरेण नाथ कथं नु यस्योदर एतदासीत् ।
विश्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः ॥ ४ ॥
त्वं देहतन्त्रः प्रशमाय पाप्मनां निदेशभाजां च विभो विभूतये ।
यथावतारास्तव सूकरादयः तथायमप्यात्म पथोपलब्धये ॥ ५ ॥
यन्नामधेयश्रवणानुकीर्तनाद् यत्प्रह्वणाद् यत् स्मरणादपि क्वचित् ।
श्वादोऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात् ॥ ६ ॥
अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्नुरार्या ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ ७ ॥
तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।
स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम् ॥ ८ ॥

Devahuti said: Brahma ji (the birthless creator), who was born from the lotus of your Navel, [could not see your body but mentally] meditated upon you – pervaded by the (five) gross elements (Mabhutas), the (ten) Indriyas, the (five) objects of senses (Tanmatras) and the mind – from which proceeds the stream of the three Gunas, which is the seed of all and lay the manifest on the cosmic waters that had submerged the universe at the time of Final Dissolution (2) Though actionless, You are of unfailing resolve and possessed of countless inconceivable powers, and the Ruler of all the Jivas. That is why, having partitioned Your energy according to the predominance of the three Gunas, it is You who carry on the creation, preservation and dissolution of the universe. (3) How, then, could it be that You were borne in my womb – You into whose belly the whole of this universe disappears at the time of universal dissolution and who at the end of a Kalpa rest all alone on a leaf of a banyan three in the form of an infant possessing inconceivable powers (mayashishu) and sucking its great toe? (4) You assume a body (personality) for the extermination of the sinful and the exaltation, O Lord, of those who abide by Your commands (devotees). Just as You appear in the semblance of a boar and so on (for various other purposes), even so this descent of Yours is intended for showing (to the world) the path leading to Self-Realization. (5) By occasionally hearing and chanting Your names, bowing to You or even remembering You, a pariah (Chandala, one who feeds on the flesh of dogs) becomes worthy of adoration in this very life as a Brahmin who has performed a Soma-sacrifice (a sacrifice which brings great sanctity and extraordinary religious merit to the sacrifice)! There could be no doubt, then, about one's attaining the object of life by Your sight. (6) Oh, how wonderful that

even a pariah (Chandala, who cooks the flesh of dogs) becomes highly venerable only because he has Your name on the tip of his tongue! They who utter Your name have (thereby or in their previous life) practised austere penance, poured oblations into the sacred fire, bathed (in sacred waters), conducted themselves well, and even recited the Vedas. (7) In the form of Kapila (my son) You are no other than that Para Brahman, the Supreme Person, who could be rightly conceived only in a mind that has been turned inward (away from sense objects), and who brings to an end the flow of the three Gunas (in the shape of transmigration) by your own brilliance. You are Lord Visnu Himself, the source of the Vedas, I bow to You. (8)

Bhagavan Kapila Leaves hermitage after giving final Instructions to his beloved mother Devahuti

मैत्रेय उवाच -

ईडितो भगवानेवं कपिलाख्यः परः पुमान् । वाचाविक्लवयेत्याह मातरं मातृवत्सलः ॥ ९ ॥

Maitreya continued narration : Thus praised (by Devahuti), the Supreme Person bearing the name of Bhagavan Kapila, who was full of affection, thus spoke to His mother in voice choked with emotions and in words deep in significance. (9)

कपिल उवाच -

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे । आस्थितेन परां काष्ठां अचिराद् अवरोत्स्यसि ॥ १० ॥

श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः । येन मां अभयं याया मृत्युमृच्छन्त्यतद्विदः ॥ ११ ॥

Bhagavan Kapila said : By following the easy path pointed out by Me, O mother, you will attain before long to the supreme goal (i.e. attain mukti). (10) Have faith in this doctrine of Mine, which has been followed even by the exponents of Veda (knowers of Brahman), so that you may attain to My birthless state. Those who are ignorant of this go through the process of [birth and] death [again and again]. (11)

Devahuti leave lavish hermitage undergoes penance and practised Ashtanga Yoga, Bhakti and Jnana

मैत्रेय उवाच -

इति प्रदर्श्य भगवान् सतीं तां **आत्मनो गतिम्** । स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥ १२ ॥

सा चापि तनयोक्तेन योगादेशेन योगयुक् । तस्मिन् आश्रम आपीडे सरस्वत्याः समाहिता ॥ १३ ॥

अभीक्ष्ण अवगाहकपिशान् जटिलान् कुटिलालकान् । आत्मानं च उग्रतपसा बिभ्रती चीरिणं कृशम् ॥ १४ ॥

Maitreya continued : The venerable Bhagavan Kapila showed the **path leading to Atman (Self Realisation)** to his pious mother, who now declared that all was Brahman, asked for her permission to leave and then departed [from hermitage]. (12) She too applied herself to the practice of Yoga, according to the process of meditation taught by her son, in that hermitage, which stood like a diadem of flowers on (the head of) the Saraswati, and attained composure of mind (peace of mind). (13) The curly locks she wore on her head turned brown on account of ablutions performed thrice a day, and became matted; while her body, which was clad in rags, grew emaciated as a result of severe penance. (14)

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् । स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि ॥ १५ ॥
पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः । आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥ १६ ॥
स्वच्छस्फटिककुड्येषु महामारकतेषु च । रत्नप्रदीपा आभान्ति ललना रत्नसंयुताः ॥ १७ ॥
गृहोद्यानं कुसुमितै रम्यं बह्वमरद्रुमैः । कूजद् विहङ्गमिथुनं गायन् मत्तमधुव्रतम् ॥ १८ ॥
यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः । वाप्यां उत्पलगन्धिन्यां कर्दमेनोपलालितम् ॥ १९ ॥
हित्वा तदीप्सिततमं अप्याखण्डलयोषिताम् । किञ्चिच्चकार वदनं पुत्रविश्लेषणातुरा ॥ २० ॥

She renounced her incomparable house, which had been enriched by the austere penance and Yogic power of the Prajapati Kardama, which was coveted even by the gods, furnished as it was with beds of ivory, soft and white as the foam of milk and adorned with gold, and seats of gold provided with cushions exceedingly soft to the touch. (15-16) In the walls of that house, which were made of transparent crystal and precious emerald, shone lights of jewels borne by beautiful statues of women. (17) She also deserted the garden attached to her house, charming with its many blossoming celestial trees, cooling pairs of birds and humming bees drunk with honey. (18) When she used to enter the pond in that garden, (the water of) which was scented with the fragrance of lotuses, along with Kardama, who bestowed his loving attention on her, Gandharvas and Kinnaras (the attendants of gods) sang her praises.(19) (Although she felt no compunction) while leaving that garden, which was most eagerly sought after even by the spouses of Indra (the lord of paradise), Devahuti did wear a desolate look on her face, afflicted as she was at the separation from her son. (20)

वनं प्रव्रजिते पत्यौ अपत्यविरहातुरा । ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला ॥ २१ ॥
तमेव ध्यायती देवं अपत्यं कपिलं हरिम् । बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥ २२ ॥
ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् । सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥ २३ ॥
भक्तिप्रवाहयोगेन वैराग्येण बलीयसा । युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥ २४ ॥
विशुद्धेन तदात्मानं आत्मना विश्वतोमुखम् । स्वानुभूत्या तिरोभूत मायागुणविशेषणम् ॥ २५ ॥
ब्रह्मण्यवस्थितमतिः भगवति आत्मसंश्रये । निवृत्तजीवापत्तित्वात् क्षीणक्लेशाऽऽप्त निर्वृतिः ॥ २६ ॥
नित्यारूढसमाधित्वात् परावृत्तगुणभ्रमा । न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥ २७ ॥
तद्देहः परतः पोषोऽपि अकृशश्चाध्यसम्भवात् । बभौ मलैरवच्छन्नः सधूम इव पावकः ॥ २८ ॥
स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् । दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ॥ २९ ॥

(She had somehow consoled herself by the presence of her son) when her husband (the sage Kardama) retired to the forest; but she felt very disconsolate, in spite of her having realized the truth (Tattvas Sakhya Darshan, Jnata-tattva), at the separation from her son (Bhagavan Kapila), even as a cow, who is extremely fond of her calf, is grieved at the loss of the latter. (21) Fixing her thought exclusively on her son, the divine Kapila, who was no other than Sri Hari, she soon grew indifferent, my son, even to such a house (as has been described above). (22) She (now) meditated on the form of the Lord, adorned with a cheerful countenance and spoken of by her son as worth meditating upon, fixing her thought on the same as a whole as well as in parts. (23) With a mind thoroughly purified by the uninterrupted practice of Devotion, most intense dispassion and renunciation, by knowledge gained as a result of proper observations of vows (Vedic Karma kanda, Yajnas, etc([practised with nishkama bhava i.e. without the expectation of fruits of karma totally dedicating them to Ishvara, thus] leading to Brahmahood (oneness with Bhagavan Brahma ji, the creator), she then contemplated on her own Self as projected everywhere, having set aside by the realization of its true nature the limitations imposed on it by the Gunasof Prakriti. (24-25) Her mind being now established in Brahman, also known as Bhagavan, the substratum of all the Jivas, she no more thought of herself as a Jiva, and was accordingly rid of all afflictions and attained final beatitude. (26) Firmly established in perpetual Samadhi (deep meditation), her misapprehension about the reality of the sense-objects now disappeared and she was no more conscious of her body just like the man arisen from sleep remembers the body seen in a dream. (27) Her body, though nourished by others (the Vidyadhara damsels summoned and lodged in the hermitage by her husband to look after her), did not grow lean because there was no mental agony. Though covered with layers of dirt, it shone through it like a fire enveloped in [thick] smoke. (28) Her mind being fully merged in Bhagavan Vasudeva, she did not perceive her own body—which was completely given up to austerity and Yoga, and was being maintained by Prarabhdha *[1]*-even when her hair got loose and her clothes fell off from her body. (29)

[1] The word mentioned for Prarabhdha is daiva. It is the predetermined destiny with which one is born in this samsara.

Devahuti realises herself as Supreme Brahman and attains Nirvana

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् । आत्मानं ब्रह्मनिर्वाणं भगवन्तं अवाप ह ॥ ३० ॥

तद्वीरासीत् पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् । नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥ ३१ ॥

तस्यास्तद्योगविधुतं आर्त्यं मर्त्यमभूत्सरित् । स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥ ३२ ॥

In this way, by following the path pointed out by Bhagavan Kapila, within short time she attained [the abode of] the Bhagavan, who is eternally free and is no other than the Supreme Brahman and thus attained the state known as Nirvana. (30) The most sacred spot where she attained final beatitude, O valiant Vidura, was known all over the three worlds by the name of 'Siddhapada'. (31) Her mortal body from which the impurities were eliminated by the intense practice of Yoga, was transformed into a river, which ranks foremost among all streams, O gentle Vidura, confers the highest blessings (on those who bathe in it) and is (frequently) resorted to by siddhas. (32)

Praise to Kapila Muni – he is still amongst us for our benefit

कपिलोऽपि महायोगी भगवान् पितुराश्रमात् । मातरं समनुज्ञाप्य प्राग् उदीचीं दिशं ययौ ॥ ३३ ॥
सिद्धचारण गन्धर्वैः मुनिभिश्च अप्सरोगणैः । स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥ ३४ ॥
आस्ते योगं समास्थाय साङ्ख्याचार्यैरभिष्टुतः । त्रयाणामपि लोकानां उपशान्त्यै समाहितः ॥ ३५ ॥

Having taken leave of His mother (Devahuti), Bhagavan Kapila, the great Yogi, proceeded towards the north-east from the hermitage of His father. (33) Duly worshipped and respectfully received by God of Ocean himself, He continues (there even to this day) in perfect peace of mind, absorbed in deep meditation for the good of all the three worlds, and is (ever) being extolled by Siddhas, Caaranas (celestial singers / poets / bards), Gandharvas (celestial musicians) and sages as well as by hosts of Apsaras (celestial nymphs), and praised by the teachers of Sahkhya (e.g. Aasuri and others). (34-35)

Narration of Kapila Gita Ends

एतन्निगदितं तात यत्पृष्टोऽहं तवानघ । कपिलस्य च संवादो देवहूत्याश्च पावनः ॥ ३६ ॥
य इदमनुशृणोति योऽभिधत्ते कपिलमुनेर्मतं आत्मयोगगुह्यम् ।
भगवति कृतधीः सुपर्णकेतौ उपलभते भगवत् पदारविन्दम् ॥ ३७ ॥

I have thus narrated to you, dear and sinless Vidura, what you asked me, viz., the holy dialogue between Lord Kapila and Devahuti (His mother). (36) He who listens to and (similarly) he (too) who expounds this teaching of the (divine) sage Kapila, which is the most secret of all the doctrines teaching the ways and means of God-Realization, is able to fix his mind on Lord Visnu (who bears on His banner an emblem of Garuda, the king of the birds) and attains (proximity) to the Lord's feet. (37)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने त्रयस्त्रिंशोऽध्यायः ॥ ३३ ॥

Thus ends the thirty-third discourse, forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Sarhhita, composed by the sage Vedavyasa and consisting of eighteen thousand Slokas.

END OF BOOK THREE / SKANDA THREE

|| OM Namo Bhagavate Vasudevaya ||

|| Hari OM ||

॥ ॐ नमो भगवाते वसुदेवय ॥ ॥ हरि ॐ ॥

Appendix: Omitted Chapter 23

23 - Kardama and Devahuti in each other's company.

Adhyaya 23, Discourse XXIII - Kardama and Devahuti in each other's company.

This chapter deals with Kardama fulfilling Devahuti's sensual wish to have a son and her dispassion upon realizing her mistake of having sensual desire due to being influenced by Maya (attachment).

This chapter is presented as it with without any edits or notes.

Kardama honours wish of Devahuti

मैत्रेय उवाच ।

पितृभ्यां प्रस्थिते साध्वी पतिं इङ्कितकोविदा । नित्यं पर्यचरत् प्रीत्या भवानीव भवं प्रभुम् ॥ १ ॥

विश्रम्भेणात्मशौचेन गौरवेण दमेन च । शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥ २ ॥

विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम् । अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् ॥ ३ ॥

स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम् । दैवाद्गरीयसः पत्युः आशासानां महाशिषः ॥ ४ ॥

कालेन भूयसा क्षामां कर्शितां व्रतचर्यया । प्रेमगद्गदया वाचा पीडितः कृपयाब्रवीत् ॥ ५ ॥

Maitreya said : When the parents of Devahuti had left (for their capital), that virtuous girl, who could easily read the mind of her lord, daily attended to his comforts with the same delight as Goddess Parvati looks after Her Consort, Lord Siva. (1) Forswearing lust deceit, malice, covetousness, vanity and forbidden acts (of every kind), nay, ever vigilant and active, she won the pleasure of her-glorious husband through fidelity, purity of mind and body, reverence, control of the senses, service and love, as well as by her affable speech, O Vidura! (2-3) That daughter of Manu, who looked upon her lord as greater even than Providence and was fully devoted to him, expected great blessings from him. Nay, having served him for a long time, she had grown weak and emaciated on account of her religious observances. Kardama (the foremost of celestial sages) was, therefore, oppressed with a feeling of commiseration for her and spoke to her in accents faltering with love. (4-5)

**Rajasika disposition stay in the middle (in the terrestrial region). And those of a Tamasika temperament, enveloped as they are in the Tamoguna (dullness), sink down to the abysmal depths of hell."*

Note: Hindi Translation does not have this footnote.

कर्दम उवाच -

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।

यो देहिनामयमतीव सुहृत्स्वदेहो नावेक्षितः समुचितः क्षपितुं मदर्थे ॥ ६ ॥

ये मे स्वधर्मनिरतस्य तपःसमाधि विद्यात्मयोगविजिता भगवत्प्रसादाः ।

तानेव ते मदनुसेवनयावरुद्धान् दृष्टिं प्रपश्य वितराम्यभयानशोकान् ॥ ७ ॥

अन्ये पुनर्भगवतो भ्रुव उद्विजृम्भ विभ्रंशितार्थरचनाः किमुरुक्रमस्य ।

सिद्धासि भुङ्क्ष्व विभवान् निजधर्मदोहान् दिव्यान् नरैर्दुरधिगान् नृपविक्रियाभिः ॥ ८ ॥

Kardama said : O daughter of Manu, you have shown great respect to me and I am pleased today with your most faithful service and supreme devotion. You ungrudgingly wasted your body for my sake (in my service)—body which is extremely dear to all living beings and deserves every- attention. (6) I, therefore, confer on you supernatural vision (divya-drishti, divine vision, divine eyes): thereby see for yourself the divine blessings (in the shape of unearthly enjoyments) that were secured by me through concentrated application to austere penance, Samadhi (abstract or deep meditation) and worship of God, and through devotion to my own duty—blessings which are free from fear and grief and to which you have also won a title through services rendered to me. (7) Of what account (in comparison to these) are other enjoyments (including those obtained in heaven), aspirations in regard to which are frustrated by the mere contraction of a brow on the part of the Lord, who possesses infinite power? You have now attained your object (through fidelity to me); therefore, enjoy the extensive unearthly pleasures earned through devotion to your (wifely) duties, and which can be had with difficulty by human beings due to false notions of their royal dignity etc. (8)

एवं ब्रुवाणमबलाखिलयोगमाया विद्याविचक्षणमवेक्ष्य गताधिरासीत् ।

सम्प्रश्रयप्रणयविह्वलया गिरेषद् व्रीडावलोकविलसद् हसिताननाह ॥ ९ ॥

When the sage spoke thus, Devahuti felt relieved to discover that he was the master of all Yogic powers and an adept in all forms of worship. Her face brightening with a smile and bashful glances, she spoke in voice choked with modesty and love. (9)

देवहूतिरुवाच -

राद्धं बत द्विजवृषैतदमोघयोग मायाधिपे त्वयि विभो तदवैमि भर्तः ।

यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो भूयाद्गरीयसि गुणः प्रसवः सतीनाम् ॥ १० ॥

तत्रेतिकृत्यमुपशिक्ष यथोपदेशं येनैष मे कर्शितोऽतिरिरंसयाऽऽत्मा ।

सिद्ध्येत ते कृतमनोभवधर्षिताया दीनस्तदीश भवनं सदृशं विचक्ष्व ॥ ११ ॥

Devahuti said : I know it, my lord : all that you have said, O chief of the Brahmanas, is something natural to you, a master of unfailing Yogic powers that you are, O great one. Now let the promise you made (in the presence of my father) about allowing me the contact of your body but once be redeemed; for it is a rare boon for virtuous wives to have a progeny through a highly venerable husband. (10) Kindly instruct me what arrangements have to be made and what requisites to be got together (in the shape of unguents, scents, wearing apparel and nourishing food etc.) according to the injunctions of the scriptures, by resorting to which my poor body, emaciated through intense passion, may be rendered fit for union, smitten as I am with darts of love excited by you. And also think of (getting) a suitable house (for the purpose), my lord. (11)

मैत्रेय उवाच -

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः । विमानं कामगं क्षत्तः तर्ह्येवाविरचीकरत् ॥ १२ ॥

सर्वकामदुघं दिव्यं सर्वरत्नसमन्वितम् । सर्वर्द्ध्युपचयोदर्कं मणिस्तम्भैरुपस्कृतम् ॥ १३ ॥

दिव्योपकरणोपेतं सर्वकालसुखावहम् । पट्टिकाभिः पताकाभिः विचित्राभिः अलङ्कृतम् ॥ १४ ॥

स्रग्भिर्विचित्रमाल्याभिः मञ्जुशिञ्जत् षडङ्घ्रिभिः । दुकूलक्षौमकौशेयैः नानावस्त्रैः विराजितम् ॥ १५ ॥

उपर्युपरि विन्यस्त निलयेषु पृथक्पृथक् । क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः ॥ १६ ॥

तत्र तत्र विनिक्षिप्त नानाशिल्पोपशोभितम् । महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः ॥ १७ ॥

द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत् । शिखरेषु इन्द्रनीलेषु हेमकुम्भैः अधिश्रितम् ॥ १८ ॥

चक्षुष्मत् पद्मरागाग्र्यैः वज्रभित्तिषु निर्मितैः । जुष्टं विचित्रवैतानैः महार्हैः हेमतोरणैः ॥ १९ ॥

हंसपारावतव्रातैः तत्र तत्र निकूजितम् । कृत्रिमान् मन्यमानैः स्वान् अधिरुह्याधिरुह्य च ॥ २० ॥

विहारस्थानविश्राम संवेशप्राङ्गणाजिरैः । यथोपजोषं रचितैः विस्मापनम् इवात्मनः ॥ २१ ॥

Maitreya went on : Seeking to oblige his beloved spouse, the sage Kardama, O Vidura, exercised his wonderful Yogic power and instantly produced an aerial mansion which could range at will. (12) It was a wonderful structure, containing all sorts of jewels, adorned with pillars of precious stones and capable of yielding whatever one desired, and was equipped with every form of wealth, which tended to multiply in course of time (instead of diminishing by use). (13) It was provided with supernatural articles of domestic use, was comfortable in all seasons and was decorated with buntings and flags of variegated colours. (14) It was further embellished with wreaths of charming flowers, that attracted the sweet humming of bees, as well as with tapestries of linen, silk and other fabrics of various kinds. (15) The house looked charming with cushions, beds, fans and seats separately arranged in the several storeys rising one above another. (16) Its beauty was enhanced by (engravings and other) works of art (on the walls etc.) here and there; and it was provided with pavements of emerald and coral daises. (17) Its entrances shone with coral thresholds and had doors of diamond. Its domes of sapphire were crowned with gold pinnacles. (18) With the choicest of rubies set in its diamond walls it appeared as though possessed of eyes; and it was furnished with wonderful canopies and highly valuable festoons of gold. (19) It resounded with the cries of swans and pigeons, which flew up to their likenesses (set up there), thinking them to be their own kind. (20) With its pleasure-grounds, resting-chambers, bed-rooms and inner and outer yards, designed with an eye to the comfort (of the occupant), it caused astonishment as it were to the sage himself (who had produced it). (21)

ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा । सर्वभूताशयाभिज्ञः प्रावोचत् कर्दमः स्वयम् ॥ २२ ॥
निमज्ज्यास्मिन् ह्रदे भीरु विमानं इदमारुह । इदं शुक्लकृतं तीर्थं आशिषां यापकं नृणाम् ॥ २३ ॥

The sage Kardama, who could read the mind of all living beings, perceived that Devahuti did not regard even such a house with a much delighted heart, and said to her of his own accord (22) "Bathe in the yonder lake, O timid one, and ascend this aerial mansion. Having been consecrated by Lord Visnu Himself (who dropped His tears in it), this sacred lake is capable of granting all the desires of human beings (who resort to it)." (23)

सा तद्भर्तुः समादाय वचः कुवलयेक्षणा । सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान् ॥ २४ ॥
अङ्गं च मलपङ्केन सञ्छन्नं शबलस्तनम् । आविवेश सरस्वत्याः सरः शिवजलाशयम् ॥ २५ ॥
सान्तः सरसि वेश्मस्थाः शतानि दश कन्यकाः । सर्वाः किशोरवयसो ददर्शोत्पलगन्धयः ॥ २६ ॥
तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः । वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् ॥ २७ ॥

Bowing to that command of her lord, the lotus-eyed princess-who had a soiled cloth (on her person) and wore matted locks (on her head), and whose frame was coated with a thick layer of dirt and breasts discoloured—dived into the lake, which contained the sacred waters of the Saraswatl. (24-25) Inside the lake she saw in a house one thousand maids, all in the prime of youth and emitting the fragrance of a lotus. (26) Seeing her, the damsels suddenly rose and said to her with joined palms : "We are your maid-servants; tell us what shall we do for you." (27)

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् । दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः ॥ २८ ॥
भूषणानि परार्ध्यानि वरीयांसि द्युमन्ति च । अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥ २९ ॥
अथादर्शे स्वमात्मानं स्रग्विणं विरजाम्बरम् । विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् ॥ ३० ॥
स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम् । निष्कग्रीवं वलयिनं कूजत् काञ्चननूपुरम् ॥ ३१ ॥
श्रोण्योरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया । हारेण च महार्हेण रुचकेन च भूषितम् ॥ ३२ ॥
सुदता सुभ्रुवा श्लक्ष्ण स्निग्धापाङ्गेन चक्षुषा । पद्मकोशस्पृधा नीलैः अलकैश्च लसन्मुखम् ॥ ३३ ॥
यदा सस्मार ऋषभं ऋषीणां दयितं पतिम् । तत्र चास्ते सह स्त्रीभिः यत्रास्ते स प्रजापतिः ॥ ३४ ॥
भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा । निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत ॥ ३५ ॥

The girls, who showed every respect to the princess, bathed the proud lady with costly oil, perfumed powder etc., and gave her a pair of new stainless pieces of fine cloth (to cover her body with), superb, most agreeable and brilliant jewels, food containing all good qualities and sweet inebriating drinks (other than spirituous liquor). (28-29) Then in a mirror she beheld (the reflection of) her person rid of dirt, adorned with a garland, clad in unsullied robes, decorated with auspicious marks and made much of by the maids. (30) Her body had not only been washed up to the neck* but bathed from head to foot and decked with all kinds of ornaments, particularly with a gold ornament

about her neck, bangles about her wrists and tinkling anklets of gold (about her ankles). (31) She had a girdle of gold, set with numerous jewels, about her hips and was further adorned with a precious pearl necklace and auspicious materials (such as saffron-paste and so on). (32) Her countenance shone with beautiful rows of teeth, charming eyebrows, eyes distinguished by lovely and soft corners and vying with lotus-buds, and dark tresses. (33) The moment she thought of her beloved spouse, the foremost of sages, she found herself along with those damsels just where that lord of created beings was. (34) She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his Yogic power. (35)

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत् । आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनीम् ॥ ३६ ॥
विद्याधरीसहस्रेण सेव्यमानां सुवाससम् । जातभावो विमानं तद् आरोहयद् अमित्रहन् ॥ ३७ ॥
तस्मिन् अलुप्तमहिमा प्रिययानुरक्तो विद्याधरीभिरुपचीर्णवपुर्विमाने । -
बभ्राज उत्कचकुमुद्गणवानपीच्यः ताराभिरावृत इव उडुपतिः नभःस्थः ॥ ३८ ॥
तेनाष्टलोकपविहारकुलाचलेन्द्र द्रोणीष्वनङ्गसखमारुतसौभगासु । -
सिद्धैर्नुतो द्युधुनिपातशिवस्वनासु रेमे चिरं धनदवल्ललनावरूथी ॥ ३९ ॥

The sage perceived that Devahuti had washed herself clean and shone forth as though she was no longer her former self. She had regained her original beauty, was clad in excellent robes, her charming breasts duly wrapped round, and was waited upon by a thousand Vidyadhara girls. He conceived a fondness for her and helped her to ascend the aerial mansion, O destroyer of enemy (in the form of passion). (36-37) Though (seemingly) attached to his beloved consort and with Vidyadhara damsels ministering to his bodily comfort (and gazing on his person), the sage did not lose his glory (mastery over his self) and shone in that aerial mansion as charming as the moon with his consort (the star Rohini) in the midst of the other lunar mansions in the vault of heavens, causing rows of lilies to open.(38) Waited upon by a bevy of charming damsels and extolled by hosts of Siddhas, he revelled in the aerial mansion like Kubera (the god of riches) for long long years over the valleys of Mount Meru (the prince of the leading mountains on the globe), the pleasure-ground of the guardians of the four quarters and the four intermediate points of the compass*—valleys which are rendered all the more delightful by cool, gentle and fragrant breezes that stimulate passion and echo the auspicious sound of the fall of the heavenly stream (the holy Gariga). (39)

** The Smrtis make it obligatory for ladies to wash their body up to the neck alone on ordinary days and to bathe from head to foot only on special days of the week and on festive occasions etc. The former type of ablution is called 'Malasnana' or 'Snana' while the latter is known by the name of 'Sirahsnana'. The famous commentator. Vijayadhwaja. quotes the following Smrti-text in this connection—*

कुलस्त्री तु शिरःस्त्रानमुत्सवै स्त्रातु तैलतः | वारे वा पैतृके कर्मण्यन्यदाऽऽकण्ठसम्प्लवा ||

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके । मानसे चैत्ररथ्ये च स रेमे रामया रतः ॥ ४० ॥
भ्राजिष्णुना विमानेन कामगेन महीयसा । वैमानिकानत्यशेत चरन् लोकान् यथानिलः ॥ ४१ ॥
किं दुरापादनं तेषां पुंसां उद्दामचेतसाम् । यैराश्रितस्तीर्थपदः चरणो व्यसनात्ययः ॥ ४२ ॥

Similarly, he fondly enjoyed himself with his wife in (the heavenly gardens known by the names of) Vaisrambhaka, Surasana, Nandana. Puspabhadra and Caitrarathya as well as over the Manasarovara lake. (40) Coursing through the various spheres, as the air, on that brilliant and great aerial mansion, that could fly at will, Kardama surpassed even the gods coursing through the air (whose movements are restricted to their own particular sphere). (41) What is difficult of achievement for those self-possessed men who have taken refuge in the feet of the Lord-feet that are the source of sacred rivers (like the Ganga) and put an end to the sorrows (of mundane life)? (42)

Note: Names of 8 directions and their presiding Gods

The names of the gods presiding over the four quarters and the four intermediate points of the compass are given below:-

Name of God	**Quarter or point of the compass over which he presides East**
1. Indra (the lord of paradise)	East
2. Agni (the god of fire)	South-East
3. Yama (the god of punishment)	South
4. Nirrti	South-West
5. Varuna (the god presiding over the waters)	West
6. Vayu (the wind-god)	North-West
7. Kubera (the god of riches)	North
8. Isana (Lord Siva)	North-East

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया । बह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत ॥ ४३ ॥
विभज्य नवधाऽऽत्मानं मानवीं सुरतोत्सुकाम् । रामां निरमयन् रेमे वर्षपूगान् मुहूर्तवत् ॥ ४४ ॥
तस्मिन् विमान उत्कृष्टां शय्यां रतिकरीं श्रिता । न चाबुध्यत तं कालं पत्यापीच्येन सङ्गता ॥ ४५ ॥
एवं योगानुभावेन दम्पत्यो रममाणयोः । शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥ ४६ ॥
तस्यां आधत्त रेतस्तां भावयन् आत्मनाऽऽत्मवित् । नोधा विधाय रूपं स्वं सर्वसङ्कल्पविद्विभुः ॥ ४७ ॥
अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः । सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः ॥ ४८ ॥
पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती बहिः । स्मयमाना विक्लवेन हृदयेन विदूयता ॥ ४९ ॥
लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया । उवाच ललितां वाचं निरुध्याश्रुकलां शनैः ॥ ५० ॥

Having shown to his wife the whole extent of the terrestrial globe, which is full of many wonders because of its arrangement (into so many Dwipas and Varsas etc.), Kardama (the great Yogi) returned to his own hermitage. (43) In order to delight his spouse Devahuti (the daughter of Swayambhuva

Manu), who longed for sexual pleasure, the sage divided his self into nine (assumed nine forms) and enjoyed himself (with her) for years together as if it was for an hour only. (44) Sharing with her most handsome lord the excellent and delightful bed in that aerial mansion, she did not notice (the passing away of) that (long) period. (45) While the couple, who eagerly longed for the pleasures of sense, were thus enjoying themselves by virtue of Yogic powers, a hundred autumns passed like a brief space of time. (46) Lovingly regarding her as a counterpart of his own self, the enlightened sage, who could read the thoughts of all and was also capable of granting their wishes, divided his self into nine and impregnated her. (47) Immediately afterwards the said Devahuti bore on the same day (nine) female issues, who were all charming of every limb and breathed the fragrance of a red lotus. (48) Thereafter when she found her lord about to leave the home as a recluse (according to the understanding at the time of wedding), the virtuous lady, who yet longed for a male child, scratched the ground with her foot, radiant with the lustre of its gem-like nails, her head bent low; and, suppressing her tears, she spoke in slow yet winning accents with an agitated and aching heart, though wearing a smile on her face. (49-50)

Devahuti realizes her lust and develops dispassion

देवहूतिरुवाच -

सर्वं तद्भगवान् मह्यं उपोवाह प्रतिश्रुतम् । अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥ ५१ ॥

ब्रह्मन् दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः । कश्चित्स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम् ॥ ५२ ॥

एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो । इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः ॥ ५३ ॥

इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः । अजानन्त्या परं भावं तथाप्यस्तु अभयाय मे ॥ ५४ ॥

सङ्गो यः संसृतेर्हेतुः असत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥ ५५ ॥

नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥ ५६ ॥

साहं भगवतो नूनं वञ्चिता मायया दृढम् । यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात् ॥ ५७ ॥

Devahuti said : Your venerable self has redeemed all the promises made to me; yet be pleased to grant me immunity from fear, since I have taken refuge in you. (51) Your daughters, O holy sage, will have to find a suitable match for themselves; and there must be someone to rid me of sorrow when you have left for the woods. (52) Enough with the time that has so far been spent by me in enjoying the objects of senses, ignoring the Supreme Spirit. (53) Not knowing your transcendent glory, I have loved you, while remaining attached to the objects of senses. Let the affinity I have borne to you nonetheless rid me of all fear. (54) The same love which, when bestowed on the wicked through ignorance, is conducive to rebirth, rids one of all attachment when it is directed towards holy men. (55) He whose activity in this world neither tends to religious merit nor to dispassion, nor to the service of the Lord whose feet are the source of all sacred places, is verily dead, though living. (56) Indeed, I have been badly deceived by the Lord's Maya (deluding potency) in that I failed to seek liberation from the bondage of mundane life even after securing you, the bestower of final beatitude. (57)

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे त्रयोविंशोऽध्यायः ॥ २३ ॥

Thus ends the twenty-third discourse, forming part of the narrative of Lord Kapila in Book Three of the great and glorious Bhagavata-Purana, otherwise known as the Paramahamsa-Samhita.

|| Yoga Chitta Vritti Nirodha ||

|| Sarva Dharman Parityajya Maam Ekam Sharanam Vraja ||

|| Ayamatma Brahma ||

|| Hari OM Tat Sat ||

(Hari is OM. OM is Tat [that Brahman]. That Brahman is Sat (Truth))