

Canto 3
Chapter Twenty Five

**The Glories of Devotional
Service**

What is Sankhya? – Foreword to TLK

- Sāṅkhya deals with the elemental categories or principles of the physical universe, Sāṅkhya is what Western scholars generally refer to as "metaphysics."
- The term sāṅkhya literally means "to count." This name is used because Sāṅkhya philosophy enumerates principles of cosmic evolution by rational analysis.
- The etymological meaning of the word sāṅkhya is "that which explains very lucidly by analysis of material elements."

What is Sankhya? – Foreword to TLK

- Philosophically, this term is used because the Sāṅkhya system expounds analytical knowledge that enables one to distinguish between matter and spirit.
- This understanding culminates in bhakti, devotion for and service to the Supreme.
- It may be said, therefore, that Sāṅkhya and bhakti form two aspects of the same process, bhakti being the ultimate goal or ultimate aspect of Sāṅkhya.

Sankhya and Bhakti are Non-Different

BG 5.4

sāṅkhya-yogau pṛthag bālāḥ
pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag
ubhayor vindate phalam

Only the ignorant speak (**bālāḥ pravadanti**) of devotional service as being different from the analytical study of the material world [Sāṅkhya] (**sāṅkhya-yogau pṛthag**). Those who are actually learned (**paṇḍitāḥ**) say that he who applies himself well to one of these paths (**ekam apy āsthitaḥ samyag**) achieves the results of both (**ubhayor vindate phalam**).

Sankhya and Bhakti are Non-Different

BG 5.5

yat sāṅkhyaiḥ prāpyate sthānam
tad yogair api gamyate
ekam sāṅkhyam ca yogam ca
yaḥ paśyati sa paśyati

One who knows that the position reached by means of analytical study (**yat sāṅkhyaiḥ prāpyate sthānam**) can also be attained by devotional service (**tad yogair api gamyate**), and who therefore sees analytical study and devotional service to be on the same level (**yaḥ paśyati ekam sāṅkhyam ca yogam ca**), sees things as they are (**sa paśyati**).

Sankhya and Bhakti are Non-Different

3.24.30

svīyam vākyaṃ ṛtaṃ kartum
avatīrṇo 'si me gṛhe
cikīrṣur bhagavān jñānam
bhaktānām māna-varḍhanaḥ

You, the Supreme Lord (**bhagavān**), desiring to give a method of knowledge (**jñānam cikīrṣur**), and increasing the honor of the devotees (**bhaktānām māna-varḍhanaḥ**), have descended in my house (**avatīrṇo asi me gṛhe**) to make your words true (**svīyam vākyaṃ ṛtaṃ kartum**).

Sankhya and Bhakti are Non-Different

Srila Prabhupada on this verse

- By distributing Sāṅkhya He would increase the honor of the devotees; therefore, Sāṅkhya philosophy is not dry mental speculation.
- Sāṅkhya philosophy means devotional service.
- How could the honor of the devotees be increased unless Sāṅkhya were meant for devotional service?
- Devotees are not interested in speculative knowledge; therefore, the Sāṅkhya enunciated by Kapila Muni is meant to establish one firmly in devotional service.

Theme I – Saunaka inspires Suta Goswami to speak about TLK (3.25.1-5)

Text-1

śaunaka uvāca
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
jātaḥ svayam ajaḥ sāksād
ātma-prajñaptaye nṛṇām

Śaunaka said: The Supreme Lord Kapila (**bhagavān kapilah**), unborn (**ajaḥ**), who enumerated the elements (**tattva-saṅkhyātā**), appeared by his own energy (**ātma-māyayā jātaḥ svayam**) to give spiritual knowledge to mankind (**ātma-prajñaptaye nṛṇām**).

Verse Summary (1-3): We are very eager to hear about the activities of Kapiladev (KD) because we know that:

1. He spoke the Sankhya philosophy
2. He appeared by His own energy to give spiritual knowledge to mankind
3. He is greatest amongst the great
4. He is foremost amongst the yogis

Theme I – Saunaka inspires Suta Goswami to speak about TLK (3.25.1-5)

Text 2

**na hy asya varṣmaṇaḥ puṁsām
varimṇaḥ sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ**

Because I delight in hearing (**śruta-devasya**), my senses can never be fully satisfied (**na hy bhūri tṛpyanti me asavaḥ**) with topics about the form Kapila (**asya viśrutau**), greatest among the great persons such as *puruṣāvatāras* (**varṣmaṇaḥ puṁsām**), and the great *yogīs* such as Dattātreya (**varimṇaḥ sarva-yoginām**).

Verse Summary (1-3): We are very eager to hear about the activities of Kapiladev (KD) because we know that:

1. He spoke the Sankhya philosophy 2. He appeared by His own energy to give spiritual knowledge to mankind 3. He is greatest amongst the great 4. He is foremost amongst the yogis

Theme I – Saunaka inspires Suta Goswami to speak about TLK (3.25.1-5)

Text 3

yad yad vidhatte bhagavān
svacchandātmātma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya

Please describe to me (**me anukīrtaya**), full of faith (**śraddadhānasya**), all of the activities of the Lord (**tāni**), worthy of glorification (**kīrtanyāni**), which the independent Lord performs (**yad yad vidhatte svacchandātmā bhagavān**) by his internal energy (**ātma-māyayā**).

Verse Summary (1-3): We are very eager to hear about the activities of Kapiladev (KD) because we know that:

1. He spoke the Sankhya philosophy 2. He appeared by His own energy to give spiritual knowledge to mankind 3. He is greatest amongst the great 4. He is foremost amongst the yogis

1.3.44

tatra kīrtayato viprā
viprarṣer bhūri-tejasaḥ
aham cādhyagamam tatra
niviṣṭas tad-anugrahāt
so 'ham vaḥ śrāvayiṣyāmi
yathādhītam yathā-mati

O learned brāhmaṇas (**viprā**), when Śukadeva Gosvāmī recited Bhāgavatam there [in the presence of Emperor Parīkṣit] (**tatra kīrtayato viprarṣeh**), I heard him with rapt attention (**aham ca tatra niviṣṭah**), and thus, by his mercy (**tad-anugrahāt**), I learned the Bhāgavatam from that great and powerful sage (**aham ca bhūri-tejasaḥ adhyagamam**). Now I shall try to make you hear the very same thing (**sah aham vaḥ śrāvayiṣyāmi**) as I learned it from him and as I have realized it (**yathādhītam yathā-mati**).

Srila Prabhupada on this verse

- One has to learn Bhāgavatam from the representative of Śukadeva Gosvāmī, and no one else, if one at all wants to see Lord Śrī Kṛṣṇa in the pages. That is the process, and there is no alternative.
- Sūta Gosvāmī is a bona fide representative of Śukadeva Gosvāmī because he wants to present the message which he received from the great learned brāhmaṇa.
- Simple hearing is not all; one must realize the text with proper attention.
- The word niviṣṭa means that Sūta Gosvāmī drank the juice of Bhāgavatam through his ears. That is the real process of receiving Bhāgavatam.

Srila Prabhupada on this verse

- One should hear with rapt attention from the real person, and then he can at once realize the presence of Lord Kṛṣṇa in every page.
- The secret of knowing Bhāgavatam is mentioned here.
- No one can give rapt attention who is not pure in mind.
- No one can be pure in mind who is not pure in action.
- No one can be pure in action who is not pure in eating, sleeping, fearing and mating.
- But somehow or other if someone hears with rapt attention from the right person, at the very beginning one can assuredly see Lord Śrī Kṛṣṇa in person in the pages of Bhāgavatam.

Theme I – Saunaka inspires Suta Goswami to speak about TLK
(3.25.1-5)

Text 4

sūta uvāca

dvaipāyana-sakhas tv evaṁ
maitreyo bhagavāṁs tathā
prāhedam viduram prīta
ānvīkṣikyām pracoditaḥ

Sūta said: Maitreya (**maitreyo bhagavān**), the friend of Vyāsa (**dvaipāyana-sakhaḥ**), pleased on being asked (**pracoditaḥ prīta**) about knowledge of *ātmā* (**ānvīkṣikyām**), just as you ask me (**evaṁ tathā**), then spoke as follows to Vidura (**prāha idam viduram**).

Verse Summary: Maitreya replies to a similar question by Vidura

utpattiṃ pralayaṃ caiva
bhūtānāṃ āgatiṃ gatim
vetti vidyāṃ avidyāṃ ca
sa vācyaḥ bhagavān iti

Bhagavān refers to a person who knows about the creation and destruction of the universe, the appearance and disappearance of the living entities, knowledge and ignorance. **Viṣṇu Purāṇa**

3.5.18

maitreya uvāca
sādhu pṛṣṭam tvayā sādho
lokān sādhu anugṛhṇatā
kīrtim vitanvatā loke
ātmano 'dhokṣajātmanaḥ

Maitreya said: O noble Vidura (**sādho**)! You, whose mind is absorbed in the Lord (**adhokṣaja ātmanaḥ**), showing great mercy to the people (**lokān sādhu anugṛhṇatā**), spreading your own glory to the people (**ātmano kīrtim vitanvatā loke**), have asked excellent questions (**sādhu pṛṣṭam tvayā**).

|| 3.5.3 ||

janasya kṛṣṇād vimukhasya daivād
adharmā-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnam
bhūtāni bhavyāni janārdanasya

In order to give mercy (**anugrahāya**) to the suffering people (**suduḥkhitasya janasya**) engaged in sin (**adharmā-śīlasya**), who are under the control of karma (**daivāt**) and ignorant of Kṛṣṇa (**kṛṣṇāt vimukhasya**), the auspicious devotees of the Lord (**janārdanasya bhavyāni bhūtāni**) move in this world (**iha caranti nūnam**).

Theme I – Saunaka inspires Suta Goswami to speak about TLK (3.25.1-5)

Text 5

maitreya uvāca
pitari prasthite 'raṇyam
mātuḥ priya-cikīrṣayā
tasmin bindusare 'vātsīd
bhagavān kapilaḥ kila

Maitreya said: When his father departed for the forest (**pitari prasthite araṇyam**), Lord Kapila (**bhagavān kapilaḥ**) stayed at Bindusarovara (**tasmin bindusare avātsīd**) to please his mother (**mātuḥ priya-cikīrṣayā**).

Verse Summary: After Kardama left, Kapiladev stayed at Bindusarovar to please His mother

Theme II – Questions by Devahuti (3.25.6-11)

Text 6

tam āsīnam akarmāṇam
tattva-mārgāgra-darśanam
sva-sutaṁ devahūty āha
dhātuḥ saṁsmaratī vacaḥ

Devahūti (**devahūti**), remembering the words of Brahmā (**dhātuḥ vacaḥ saṁsmaratī**), spoke to her son (**tam sva-sutaṁ āha**) who was seated beyond all actions (**akarmāṇam āsīnam**), and who could show the conclusion of the path of knowledge (**tattva-mārga agra-darśanam**).

Verse Summary: Devahuti starts to address KD remembering the words of Brahma

3.24.17-18

jñāna-vijñāna-yogena
karmaṇām uddharan jaṭāḥ
hiraṇya-keśaḥ padmākṣaḥ
padma-mudrā-padāmbujaḥ

eṣa mānavi te garbham
praviṣṭaḥ kaiṭabhārdanaḥ
avidyā-saṁśaya-granthim
chittvā gām vicariṣyati

O daughter of Manu (**mānavi**)! In order to uproot *karma* (**karmaṇām uddharan jaṭāḥ**) by the methods of *jñāna* and *vijñāna* (**jñāna-vijñāna-yogena**), with golden hair (**hiraṇya-keśaḥ**), lotus eyes (**padmākṣaḥ**), lotus feet marked with the lotus (**padma-mudrā-padāmbujaḥ**), this Lord, killer of the demon Kaitabha (**eṣa kaiṭabha ardanaḥ**) entering your womb (**te garbham praviṣṭaḥ**), will travel over the world (**gām vicariṣyati**), cutting the knot of ignorance and false knowledge (**avidyā-saṁśaya-granthim chittvā**).

Theme II – Questions by Devahuti (3.25.6-11)

Text 7

devahūtir uvāca
nirviṅṅā nitarām bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvyamānena
prapannāndham tamaḥ prabho

Devahūti said: O Lord (**bhūmann**)! I am disgusted (**nirviṅṅā nitarām**) with the desire for material objects (**asad-indriya-tarṣaṇāt**) by which (**yena**), continuing till this time (**sambhāvyamānena**), I have attained this dark material existence (**prapanna andham tamaḥ**) O my Lord (**prabho**).

Verse Summary: I am disgusted with the desire for material objects because of which I have attained this dark material existence

Qualification for Vaidhi Sadhana Bhakti

yadṛcchayā mat-kathādau
jāta-śraddho 'stu yaḥ pumān
na nirviṇṇo nātisakto
bhakti-yogo 'sya siddhidah

If somehow or other by good fortune (**yadṛcchayā**) one develops faith (**jāta-śraddhah astu**) in hearing and chanting My glories (**mat-kathādau**), such a person, being neither very disgusted with nor attached to material life (**na nirviṇṇo na ati asakto**), should achieve perfection through the path of loving devotion to Me (**bhakti-yogo asya siddhidah**). (SB 11.20.8)

Kāmarūpa-Rāgātmika-Bhakti

sā kāmarūpā sambhoga-
trṣṇām yā nayati svatām |
yad asyām kṛṣṇa-saukhyārtham
eva kevalam udyamaḥ ||

That type of bhakti with full absorption in the beloved is called kāma-rūpa-bhakti (**sā kāmarūpā**) which produces (**yā nayati**) an intrinsic thirst for a conjugal relationship with the Lord in the ātmā (**svatām sambhoga-trṣṇām**). It is called bhakti because (**yad**) in that condition (**asyām**) there is only eagerness for giving pleasure to Kṛṣṇa (**kṛṣṇa-saukhya artham eva kevalam udyamaḥ**). (BRS)

Theme II – Questions by Devahuti (3.25.6-11)

Text 8

tasya tvam̐ tamaso 'ndhasya
duṣpārasyādya pāragam
sac-cakṣur janmanām ante
labdham̐ me tvad-anugrahāt

Today (**adya**) by your mercy (**tvad-anugrahāt**), after many births (**janmanām ante**), I have attained you (**labdham̐ me tvam̐**), a spiritual eye (**sat-cakṣuh**), to let me cross over (**pāragam**) that darkness (**tasya tamaso andhasya**), so difficult to cross (**duṣpārasya**).

Verse Summary: After many births today I have attained you so that I can cross this material ocean

10.2.31

**svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavam bhīmaṁ adabhra-sauhrdāḥ
bhavat-padāmbhoruha-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān**

O Lord, who resemble the shining sun (**dyuman**), You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru] (**sad-anugraho bhavān**). When ācāryas completely take shelter under Your lotus feet (**bhavat-padāmbhoruha-nāvam atra te**) in order to cross the fierce ocean of nescience (**svayaṁ samuttīrya sudustaraṁ bhīmaṁ bhavārṇavam**), they leave behind on earth the method by which they cross (**nidhāya yātāḥ**), and because You are very merciful to Your other devotees, You accept this method to help them (**adabhra-sauhrdāḥ**).

- This statement reveals how the merciful ācāryas and the merciful Supreme Personality of Godhead together help the serious devotee who wants to return home, back to Godhead.
- Śrī Caitanya Mahāprabhu, in His teachings to Rūpa Gosvāmī, said:
**brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja**
(Cc. Madhya 19.151)
- One can achieve the seed of bhakti-latā, devotional service, by the mercy of guru and Kṛṣṇa.
- The duty of the guru is to find the means, according to the time, the circumstances and the candidate, by which one can be induced to render devotional service, which Kṛṣṇa accepts from a candidate who wants to be successful in going back home, back to Godhead.

- After wandering throughout the universe, a fortunate person within this material world seeks shelter of such a guru, or ācārya, who trains the devotee in the suitable ways to render service according to the circumstances so that the Supreme Personality of Godhead will accept the service.
- This makes it easier for the candidate to reach the ultimate destination. The ācārya's duty, therefore, is to find the means by which devotees may render service according to references from śāstra.
- Rūpa Gosvāmī, for example, in order to help subsequent devotees, published such devotional books as Bhakti-rasāmṛta-sindhu.
- Thus it is the duty of the ācārya to publish books that will help future candidates take up the method of service and become eligible to return home, back to Godhead, by the mercy of the Lord.

- The ācārya gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord.
- This method is called ācārya-sampradāya. It is therefore said, sampradāya-vihīnā ye mantrās te niṣphalā matāḥ (Padma Purāṇa).
- The ācārya-sampradāya is strictly bona fide. Therefore one must accept the ācārya-sampradāya; otherwise one's endeavor will be futile. Śrīla Narottama dāsa Ṭhākura therefore sings:

**tāndera caraṇa sevi bhakta sane vāsa
janame janame haya, ei abhilāṣa**

One must worship the lotus feet of the ācārya and live within the society of devotees.

- Then one's endeavor to cross over nescience will surely be successful.

Theme II – Questions by Devahuti (3.25.6-11)

Text 9

ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ

You (**bhavān**), who are the original Supreme Lord (**ādyo bhagavān**), controller of all beings (**puṁsām īśvarah**), the eye (**cakṣuḥ**) for persons blinded by darkness (**lokasya tamasā andhasya**), have risen like the sun (**sūrya iva uditah**).

Verse Summary: You have arisen like the sun to deliver persons blinded by darkness

Theme II – Questions by Devahuti (3.25.6-11)

Text 10

atha me deva sammoham
apākraṣṭum tvam arhasi
yo 'vagraho 'ham mametīty
etasmin yojitas tvayā

O Lord (**deva**)! Now (**atha**) you should dispel this illusion (**tvam me sammoham apākraṣṭum arhasi**), which is an obstacle to *bhakti* (**yah avagrahah**), having misconceptions such as I and mine for body and house (**aham mama iti**), produced by your energy (**etasmin yojitah tvayā**).

Verse Summary: Please dispel this illusion of mine

|| 4.9.32 ||

matir vidūṣitā devaiḥ
patadbhir asahiṣṇubhiḥ
yo nārada-vacas tathyam
nāgrāhiṣam asattamaḥ

My intelligence was bewildered by *devatās* (**matir vidūṣitā devaiḥ**) who had fallen lower than what I would fall (**patadbhir**) and were intolerant (**asahiṣṇubhiḥ**). Thus being most corrupt (**asat tamaḥ**), I did not accept (**yah na agrāhiṣam**) the right advice of Nārada (**nārada-vacah tathyam**).

|| 3.7.20 ||

**durāpā hy alpa-tapasah
sevā vaikuṅṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ**

Service to the devotees, those on the path to Vaikuṅṭha (**sevā vaikuṅṭha-vartmasu**), who are constantly singing (**yatra upagīyate nityam**) about the Supreme Lord (**deva-devo janārdanaḥ**), is rarely achieved for those who perform little austerity (**durāpā hy alpa-tapasah**).

pūrvāparānurodhena
ko nv artho 'bhimato bhavet
ity ādyam ūhanam tarkaḥ
śuṣka-tarkaṁ tu varjayet

A meaning should be accepted (**arthah nu abhimato bhavet**) with reference to what precedes and follows (**pūrva apara anurodhena**). Such reasoning is the logic to be used (**ity ādyam ūhanam tarkaḥ**). Dry logic should be rejected (**śuṣka-tarkaṁ tu varjayet**). (**Vaiṣṇava Tantra**)

Theme II – Questions by Devahuti (3.25.6-11)

Text 11

**taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhr̥tya-saṁsāra-taroḥ kuṭhāram
jijñāsayaḥaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham**

Surrendering unto you (**taṁ tvā gatā śaraṇaṁ śaraṇyaṁ**), the axe to cut the tree of material existence for your devotees (**sva-bhr̥tya-saṁsāra-taroḥ kuṭhāram**), I offer respects to you (**namāmi ahaṁ**), the best among the knowers of *bhakti* (**sad-dharma-vidāṁ variṣṭham**), with a desire to know about the *jīva* in the material world and *prakṛti* (**jijñāsayaḥ ahaṁ prakṛteḥ pūruṣasya**).

Verse Summary: I surrender to you with a desire to know about Jiva and Prakṛti

3.23.57

sāham bhagavato nūnam
vañcitā māyayā dṛḍham
yat tvām vimuktidaṁ prāpya
na mumukṣeya bandhanāt

I have surely been solidly cheated (**sah aham vañcitā nūnam dṛḍham**) by the illusory energy of the Lord (**bhagavatah māyayā**) because (**yat**), having attained (**prāpya**) you (**tvām**), who give liberation (**vimukti daṁ**), I did not desire liberation from bondage (**na mumukṣeya bandhanāt**).

2.10.44

ittham-bhāvena kathito
bhagavān bhagavattamaḥ |
nettham-bhāvena hi param
draṣṭum arhanti sūrayaḥ ||

The great transcendentalists (**bhagavat tamaḥ**) thus describe the activities of the Supreme Personality of Godhead (**ittham-bhāvena kathitah bhagavān**), but the pure devotees (**sūrayaḥ**) deserve to see (**draṣṭum arhanti**) more glorious things in transcendence (**na ittham-bhāvena**), beyond these features (**param**).

Theme III – Kapila offers Adhyatmika-Yoga as a solution and explains it
(3.25.12-18)

Text 12

maitreya uvāca

iti sva-mātur niravadyam īpsitam
niśamyā puṁsām apavarga-wardhanam
dhiyābhinandyātmavatām satām gatir
babhāṣa īṣat-smita-śobhitānanah

Maitreya said: Hearing (**niśamyā**) his mother's faultless desire (**sva-mātur niravadyam īpsitam**) for increasing liberation of humanity (**puṁsām apavarga-wardhanam**), Kapila, thanking her by his intelligence (**dhiyā abhinandya**), with a slight smile on his shining face (**īṣat-smita-śobhita ānanah**), spoke (**babhāṣa**) about the path of the devotees who accept Kapila as the Lord (**ātmavatām satām gatih**).

Verse Summary: Kapila starts to reply, hearing His mother's faultless desire.

Theme III – Kapila offers Adhyatmika-Yoga as a solution and explains it
(3.25.12-18)

Text 13

śrī-bhagavān uvāca
yoga ādhyātmikaḥ puṁsām
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca

The Supreme Lord said: I approve (**mato me**) of *yoga* concerning the *ātmā* (**ādhyātmikaḥ yoga**) for giving one personal benefit (**puṁsām niḥśreyasāya**). By that (**yatra**), there is complete uprooting (**atyanta uparatir**) of material happiness and distress (**duḥkhasya ca sukhasya ca**).

Verse Summary: I approve this path of Adhyatmika yoga (yoga concerning the atma) for it uproots material happiness and miseries – This includes bhakti, jnana and yoga.

Theme III – Kapila offers Adhyatmika-Yoga as a solution and explains it (3.25.12-18)

Text 14

**tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe
rṣiṇām śrotu-kāmānām
yogaṁ sarvāṅga-naipuṇam**

O pious mother (**anaghe**)! I will explain to you (**tam te pravakṣyāmi**) that *yoga* (**imaṁ yoga**), whose many parts are easy to perform (**sarva aṅga-naipuṇam**), which I previously explained (**yam purā avocaṁ**) to the sages eager to hear (**rṣiṇām śrotu-kāmānām**).

Verse Summary: I will first explain to you that yoga whose limbs are very easy to perform (Bhakti)

Theme III – Kapila offers Adhyatmika-Yoga as a solution and explains it (3.25.12-18)

Text 15

**cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktam bandhāya
ratam vā puṁsi muktaye**

The mind (**cetaḥ**) is certainly (**khalu**) the cause of bondage and liberation for the *jīva* (**asya bandhāya ca muktaye ātmano matam**). Attachment to the *guṇas* causes bondage (**guṇeṣu saktam bandhāya**) but attraction for the Lord causes liberation (**ratam vā puṁsi muktaye**).

Verse Summary: In this adhyatmika yoga, mind is the pivot. (i) Mind attached to matter – Bondage. (ii) Mind attached to Supreme Lord – Liberation

- The mind of the jīvas binds him up by bad association, and liberates him by good association. That is explained here.
- The method of bondage is mentioned.
- Attachment to the guṇas, which create bondage, produces bondage for the jīva.
- Attachment or rati (ratam) to the Lord (pumsi) who is without material guṇas, the destroyer of the bondage of guṇas, produces liberation.
- The cause of rati for the Supreme Lord is bhakti alone, not jñāna or yoga. Pure bhakti alone is recommended for liberation.

|| 6.1.55 ||

eṣa prakṛti-saṅgena
puruṣasya viparyayah
āsīt sa eva na cirād
īśa-saṅgād vilīyate

This contrary position of the jīvas (**eṣa puruṣasya viparyayah**) has existed (**āsīt**) by association with prakṛti (**prakṛti-saṅgena**). That condition (**sa eva**) is quickly destroyed (**na cirād vilīyate**) by association with the Lord (**īśa-saṅgād**).

4.22.40

kṛcchro mahān iha bhavārṇavam aplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti
tat tvam harer bhagavato bhajanīyam aṅghrim
kṛtvodupam vyasanam uttara dustarāṇam

There is great suffering (**mahān kṛcchrah**) for people lacking a boat (**aplaveśām**) to cross the ocean of saṁsāra (**iha bhava arṇavam**) filled with the crocodiles of the six senses (**ṣaḍ-varga-nakram**), since they desire to cross but cannot (**titīṣanti**), using a difficult process (**asukhena**). Therefore, cross (**tat tvam uttara**) the ocean of saṁsāra, difficult to cross (**vyasanam dustara arṇam**), by making a boat out of the lotus feet of the Lord (**harer bhagavato aṅghrim uḍupam kṛtvā**), worthy of worship (**bhajanīyam**).

Theme III – Kapila offers Adhyatmika-Yoga as a solution and explains it (3.25.12-18)

Text 16-18

aham mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddham
aduḥkham asukham samam

tadā puruṣa ātmānam
kevalam prakṛteḥ param
nirantaram svayaṁ-jyotir
aṇimānam akhaṇḍitam

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnam
prakṛtiṁ ca hataujasam

When the mind is free (**yadā manaḥ vītaṁ**) of the contamination of lust and greed (**kāma-lobha ādibhir malaiḥ**) arising from the false identity of I and mine (**aham mama ābhimāna utthaiḥ**), and becomes pure (**śuddham**), without grief, without joy and peaceful (**aduḥkham asukham samam**), the *jīva* sees himself different from ignorance (**tadā puruṣa ātmānam prakṛteḥ param**), pure (**kevalam**) full of knowledge (**svayaṁ-jyotir**), devoid of coverings (**nirantaram**), subtle (**aṇimānam**), undivided (**akhaṇḍitam**), and unattached (**udāsīnam**), as well as sees ignorance devoid of power to affect him (**paripaśyaty prakṛtiṁ ca hata ojasam**), by a mind endowed with *jñāna* and *vairāgya*, and principally with *bhakti* (**jñāna-vairāgya-yuktena bhakti-yuktena ca ātmanā**).

Verse Summary: 1. Symptoms of a liberated mind: a. free from lust and greed b. free from grief c. Peaceful d. Jiva can see itself without coverings

2. How does the mind reach this state? – Primarily by bhakti, and also by jnana and yoga.

- Jñāna and yoga only assist bhakti in giving liberation. This is expressed in three verses.
- The mind becomes free (vītam) of the contaminations by śama and dama (process of jñana) and by yama and niyama (process of yoga).
- These are the aṅgas of jñāna and yoga.
- The effects of purification are described: being without sorrow, without happiness, peaceful.
- At that time the jīva (puruṣaḥ) sees himself separate from ignorance (prakṛteḥ param).

- He is devoid of the obstacles of gross and subtle bodies (nirantaram).
- He has uncovered knowledge (svayamjyotiḥ).
- He is subtle (aṇimānam). The Lord himself says sūkṣmāṇām apy aham jīvaḥ: of subtle objects I am the jīva. (SB 11.16.11) This means by nature the jīva is a very small particle.
- He is undivided by material desires (akhaṇḍitam).
- By the mind endowed with jñāna and vairāgya, and by bhakti to which jñāna and vairāgya are mere assistants (indicated by the word ca), and with out which they can bear no results, the jīva sees himself unattached.
- He sees his own ignorance (prakṛtim) which is unable to do anything to him (hataujasam).

4.22.26

yadā ratir brahmaṇi naiṣṭhikī pumān
ācāryavān jñāna-virāga-ramhasā
dahaty avīryam hṛdayam jīva-kośam
pañcātmakam yonim ivotthito 'gniḥ

When fixed attachment (rati) to the Lord appears (**yadā brahmaṇi naiṣṭhikī ratiḥ**), a person with devotion to guru (**ācāryavān pumān**) burns up the powerless subtle body (**dahaty avīryam**) made of ahaṅkāra (**hṛdayam**) with its five kleśas (**pañcātmakam**), which covers the jīva (**jīva-kośam**), by means of the power of knowledge and detachment (**jñāna-virāga-ramhasā**) arising from that attachment to the Lord (**implied**), just as fire arising from wood burns wood (**yonim utthito agniḥ iva**).

dagdhāśayo mukta-samasta-tad-guṇo
 naivātmano bahir antar vicaṣṭe
 parātmanor yad-vyavadhānam purastāt
 svapne yathā puruṣas tad-vināṣe

When the subtle body has been destroyed (**dagdha āśayah**) along with all its effects (**mukta-samasta-tad-guṇo**), one no longer sees (**na eva ātmano vicaṣṭe**) external sense objects, internal disturbances (**bahir antar**), or the obstacles to seeing Paramātmā (**yad-vyavadhānam parātmanoh**) that previously existed (**purastāt**), just as on waking up, a person no longer sees objects experienced in his dream (**svapne yathā puruṣah tad-vināṣe**).

4.22.28

ātmānam indriyārtham ca
param yad ubhayor api
saty āśaya upādhau vai
pumān paśyati nānyadā

When the subtle body covers the jīva (**saty āśaya upādhau vai**), one sees the jīva as an enjoyer (**pumān paśyati ātmānam indriyārtham**), the objects of enjoyment (**ca**) and the result of these—happiness and distress (**param yad ubhayor api**). But when the subtle body is absent, one sees Paramātmā (**na anyadā**).

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 19

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadr̥śo 'sti śivaḥ panthā
yoginām brahma-siddhaye

There is no auspicious path (**na sadr̥śo asti śivaḥ panthā**) for attaining perfection of relationship with the Lord for practitioners (**yoginām brahma-siddhaye**) except a type of *bhakti* which is most suitable for realizing the Supreme Lord (**bhagavaty yujyamānayā bhaktyā**), the soul of all beings (**akhila ātmani**).

Verse Summary: As mentioned in 15, mind attached to Lord leads to liberation; and the best process to attach the mind to the Lord is Bhakti.

2.2.33

na hy ato 'nyaḥ śivaḥ panthā
viśataḥ saṁsṛtāv iha |
vāsudeve bhagavati
bhakti-yogo yato bhavet ||

There is no other auspicious path (**na hy ato anyaḥ śivaḥ panthā**) for those suffering in the material world (**viśataḥ saṁsṛtāv iha**) than that path which produces prema (**yato bhakti-yogo bhavet**) for Bhagavān Vāsudeva (**vāsudeve bhagavati**).

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 20

prasaṅgam ajaram pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

The wise know (**kavayo viduḥ**) that bad association (**prasaṅgam**) is strong bondage for the soul (**ātmanaḥ ajaram pāśam**). Association with devotees (**sa eva sādhuṣu kṛto**) however opens the door to liberation (**mokṣa-dvāram apāvṛtam**).

Verse Summary: How to get bhakti? – By association of devotees.

3.23.55

saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate

Association with materialists (**asatsu saṅgah**) done in ignorance (**yaḥ adhiyā vihitaḥ**) is a cause of bondage (**saṁsṛter hetuḥ**) and association with devotees done in ignorance (**sah eva sādhuṣu kṛto**) leads to liberation (**niḥsaṅgatvāya kalpate**).

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 21

titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

Such devotees are tolerant (**titikṣavaḥ**), merciful (**kārūṇikāḥ**), friendly to all beings (**suhṛdaḥ sarva-dehinām**), without enemies (**ajāta-śatravaḥ**), gentle (**śāntāḥ**), straightforward (**sādhavaḥ**) and respectful to other devotees (**sādhu-bhūṣaṇāḥ**).

Verse Summary: How to identify such a devotee? - Secondary characteristics of such a devotee – titikṣava, karunika etc

Caitanya Candramrtam

dante nidhāya tṛṇakam padayor nipatya
kṛtvāñjalim kāku-śatam bravīmi |
he sādhaveḥ sakalam etad vihāya dūrād
caitanya-candra-carāṇe kurutānurāgam

I take a straw in my mouth. I fall down at your feet and flatter you. O sir, you are such a great and intelligent man. There is no one greater than you. You are so intelligent, rich, and beautiful. You may ask, "Why are you so humble? Why are you flattering me? What is your intention? Tell me." O you are a great sadhu. You have learned so many nice things, I know, but kick them out, please. Whatever nonsense rascaldom you have learned, whatever hogwash things are in your brain, kick them all out. Throw them all far away and place all your love in the lotus feet of Lord Gauranga.

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 22

mayy ananyena bhāvena
bhaktim kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

They perform (**kurvanti ye**) steady *bhakti* to me (**mayi dṛḍhām bhaktim**) with exclusive devotion (**ananyena bhāvena**), giving up all actions to attain me (**mat-kṛte tyakta-karmāṇas**), giving up friends and relatives (**tyakta-svajana-bāndhavāḥ**).

Verse Summary: How to identify such a devotee? - Primary characteristics of such a devotee – Ananya and drdha bhakti

Duties Expected of a Qualified Practitioner

devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam

Anyone who has taken shelter of the lotus feet of Mukunda (**yaḥ gato mukundaṁ śaraṇam**), the giver of liberation (**śaraṇyam**), giving up all kinds of obligations (**parihṛtya kartam**), and has taken to the path in all seriousness (**sarvātmanā**), owes neither duties nor obligations (**na kiṅkaro na ayam ṛṇī**) to the demi-gods, sages, general living entities, family members, humankind or forefathers (**deva-rṣi-bhūta-āpta-nṛṇām-pitṛṇām**). (SB 11.5.41)

Proof for Duties Expected of a Qualified Practitioner

- Giving up all obligations (parihṛtya kartam) here means that the devotee rejects the distraction of one's attention caused by thinking that Indra or Candra must be worshipped.
- Having surrendered (śaraṇam gataḥ), that person has destroyed all prārabdha-karmas and consequently destroys being situated in varṇāśrama (since he has no material guṇas).
- That person is no longer obliged to perform regular varṇāśrama duties.

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 23

**mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasah**

Taking shelter of me (**mad-āśrayāḥ**), they recite and listen (**śṛṇvanti kathayanti ca**) to pure stories (**kathā mṛṣṭāḥ**). They are not afflicted (**na tapanti**) by material miseries (**etān vividhāḥ tāpā**), and thus fully absorb their minds in me (**mad-gata-cetasah**).

Verse Summary: How to identify such a devotee? - His activities – Absorption in hearing and chanting

|| 4.9.11 ||

**bhaktim muhuḥ pravahatām tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanam bhavābdhim
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ**

O unlimited Lord (**ananta**)! May I always have the association (**bhūyād me prasaṅgaḥ**) of great devotees (**mahatām**) with pure hearts (**amala āśayānām**) who constantly perform *bhakti* to you (**bhaktim muhuḥ pravahatām tvayi**)! By this association (**yena**), intoxicated from drinking the nectar of your pastimes and qualities (**bhavad-guṇa-kathāmṛta-pāna-mattaḥ**), I shall easily combat (**añjasā neṣye**) the ocean of material existence (**bhavābdhim**) full of terrible suffering (**ulbaṇam uru-vyasanam**).

|| 7.9.43 ||

naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān

I am not disturbed (**na eva udvije**) by the insurmountable Vaitaraṇī of the material worlds (**para duratyaya-vaitaraṇyāh**), since my mind is absorbed in the great sweetness of singing your glories (**tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ**). I lament for the fools (**śoce tato vimūḍhān**), averse to you (**vimukha-cetasa**), who carry the burden of material responsibilities (**bharam udvahatah**) for gaining material happiness from sense objects (**indriya artha- māyā-sukhāya**).

2.8.4

śṛṅvataḥ śraddhayā nityam
gṛṇataś ca sva-ceṣṭitam |
kālena nātidīrghena
bhagavān viśate hr̥di ||

The Lord (**bhagavān**) quickly (**na ati dīrghena**) enters the heart of the devotee (**viśate hr̥di**) who with faith (**śraddhayā**) continually hears (**śṛṅvataḥ nityam**) and chants about the Lord's activities (**gṛṇataḥ ca sva-ceṣṭitam**).

2.8.5

praviṣṭaḥ karṇa-randhreṇa
svānām bhāva-saroruham |
dhunoti śamalam kṛṣṇaḥ
salilasya yathā śarat ||

Kṛṣṇa (**kṛṣṇaḥ**), entering (**praviṣṭaḥ**) the lotus of the heart (**bhāva-saroruham**) through the ears (**karṇa-randhreṇa**) of the devotees (**svānām**), washes away all contamination (**dhunoti śamalam**) until it is completely pure like the pools of water in the autumn seasons (**salilasya yathā śarat**).

2.8.6

dhautātmā puruṣaḥ kṛṣṇa-
pāda-mūlaṁ na muñcati |
mukta-sarva-parikleśaḥ
pānthaḥ sva-śaraṇaṁ yathā ||

The person with a pure heart (**dhautātmā puruṣaḥ**) does not give up the root of the feet of Kṛṣṇa (**kṛṣṇa-pāda-mūlaṁ na muñcati**). He is like a traveler (**yathā pānthaḥ**), who, giving up all sufferings after earning wealth (**mukta-sarva-parikleśaḥ**), does not leave his house (**sva-śaraṇaṁ**).

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 24

ta ete sādhaveḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyah
saṅga-doṣa-harā hi te

O Virtuous lady (**sādhvi**)! Those devotees are devoid of attachment to *artha*, *dharmā*, *kāma* and *mokṣa* (**ta ete sādhaveḥ sarva-saṅga-vivarjitāḥ**). You should desire their association (**saṅgas teṣv atha te prārthyah**). They destroy the faults of material association (**saṅga-doṣa-harā hi te**).

Verse Summary: You should desire the association of such sadhus by which you can destroy the faults of material association

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 25

satām prasaṅgān mama vīrya-saṁvido
bhavanti hr̥t-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

From association with the best devotees (**satām prasaṅgān**), topics of my glorious pastimes become directly realized (**mama vīrya-saṁvido**), bringing the devotee to *niṣṭhā* (*implied*). Then the topics become an elixir for the heart and ears at the stage of *ruci* (**kathāḥ hr̥t-karṇa-rasāyanāḥ bhavanti**). By taste (**taj-joṣaṇād**) for these topics, *āsakti*, *bhāva* and then *prema* for the Lord (**śraddhā ratih bhaktih**) who is the destroyer of material life (**apavarga-vartmani**), quickly develop in sequence (**āśu anukramiṣyati**).

Verse Summary: Such an association also gradually bestows:

a) Anarth nivṛtti b) Nishta c) Ruci d) Asakti e) Bhava f) Prema

Theme – I Pariksit Maharaj inspires Sukadeva Goswami to
speak more Hari-Katha (1-6)

|| 2.8.4 ||

śṛṇvataḥ śraddhayā nityam
gr̥ṇataś ca sva-ceṣṭitam |
kālena nātidīrghena
bhagavān viśate hr̥di ||

The Lord (**bhagavān**) quickly (**na ati dīrghena**) enters the heart of the devotee (**viśate hr̥di**) who with faith (**śraddhayā**) continually hears (**śṛṇvataḥ nityam**) and chants about the Lord's activities (**gr̥ṇataḥ ca sva-ceṣṭitam**).

Verse Summary: The Lord quickly enters the heart of one who faithfully hears about Him.

The Fourth Shower of Nectar

II – 5 obstacles to attainment of Nishtha

Verse – 3

- Nishtha means to be endowed with the quality of steadiness, or non-movement (naishchalyam).
- Though a person tries for steadiness every day, while the anarthas are still present, he will not attain steadiness.
- This is due to these five persistent obstacles:
 1. Laya (sleep)
 2. Vikshepa (distraction)
 3. Apratipatti (indifference or disinterest in spiritual topics)
 4. Kashaya (tendency toward bad habits)
 5. Rasasvada (taste for material enjoyment).
- After the stage of anartha nivritti, when these obstacles are almost completely destroyed, one achieves steadiness. Thus, the symptom of nishtha is the absence of the above mentioned obstacles.

The Fourth Shower of Nectar
II – 5 obstacles to attainment of Nistha
Verse – 3

- Laya refers to the tendency to sleep during kirtana, shravana and smarana (japa), in order of increasing tendency.
- Vikshepa refers to distraction toward mundane topics while performing service (i.e., gossiping while doing japa).
- Apratipatti refers to the occasional inability to perform kirtana, etc. in spite of the absence of laya or vikshepa.
- Kashaya means the tendency to indulge in anger, greed, pride, etc due to past bad habit.
- Rasasvada refers to inability to absorb the mind in kirtana if one gets the opportunity for material sense pleasure.

The Fourth Shower of Nectar
II – 5 obstacles to attainment of Nistha
Verse – 3

- Nishthita bhakti appears in the absence of these faults.

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati

At that time (**tadā**), being completely free (**anāviddham**) from the influences of tama and raja guna (**etair rajas-tamo-bhāvāḥ**), such as lust, greed and other impurities (**kāma-lobhādayaś ca**), the heart is satisfied in a state of goodness (**cetaḥ sattve prasīdati**).
(**SB:1.2.19**)

The Fourth Shower of Nectar
II – 5 obstacles to attainment of Nistha
Verse – 3

- Here the word ca is used in its collective sense to refer to all of these unwanted qualities.
- Thus in the stage of nishtha the modes of ignorance and passion are no longer present.
- However, the words etair anavidham (no longer affected by these) indicate that these impurities are still present to some slight degree at the stage of nishtha, but do not act as an obstacle to bhakti.
- All traces will be removed when one reaches the stage of bhava.

The Fourth Shower of Nectar

III – Two types of Nistha

Verse – 3

- Nishtha, steadiness, is of two types:
 1. Concerning bhakti directly (**sakshat-bhaktir-vartani**)
 2. Concerning elements favorable to bhakti (**bhakti-anukula vastur-vartini**)
- Sakshat-bhakti has unlimited forms, still, there are three basic divisions: bodily, vocal and mental (kayiki, vachiki, manasi).
- According to some authorities, first one attains steadiness in bodily services, then in vocal activities (kirtana, etc.), and finally in mental activities (remembering, meditation).
- Others, however, disagree saying that eagerness to serve the Lord in a particular manner develops first according to the individual natures of the devotee, whose bodily, vocal and mental strength may vary.
- Their version is that there is no such progression.

The Fourth Shower of Nectar

III – Two types of Nistha

Verse – 3

- Elements favorable to bhakti refer to humility, giving respect to others, friendliness, and mercifulness.
- However, sometimes steadiness in such qualities may be seen in a self-controlled devotee who has no steadiness in bhakti.
- While elsewhere, steadiness in these qualities may not be perceived in an arrogant devotee who has attained steadiness in bhakti.
- In spite of this, by the presence or absence of steadiness in bhakti itself (sakshat bhakti), rather than in the qualities of bhakti, learned wise men understand the actual presence or absence of nishtha, steadiness.
- Inexperienced perception cannot substantiate the truth.

The Fourth Shower of Nectar

III – Two types of Nistha

Verse – 3

- This is confirmed by the cited verses, bhaktir bhavati naistiki, with the appearance of naishtiki-bhakti, tada rajas-tamo-bhavah...etair anaviddham, though traces of the qualities born of raja and tama guna may be present, they no longer affect the devotee.
- In summary, what has been shown is that laxity or intensity of effort and difficulty or ease in performance of devotional activities, such as hearing and chanting is the criteria of discriminating the two types of bhakti, namely unsteady and steady.

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 26

**bhaktyā pumāñ jāta-virāga aindriyād
dr̥ṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate ṛjubhir yoga-mārgaiḥ**

The human being (**pumāñ**), being disgusted with sense happiness (**jāta-virāga aindriyād**) in this life (**dr̥ṣṭa**) and the next (**śrutān**), contemplating my pastimes with devotion (**mad-racana anucintayā**), and making effort to control his mind (**cittasya grahaṇe yattah**) as he engages in *yoga* (**yoga-yukto**), in the future will endeavour (**yatiṣyate**) on the correct path of *yoga* as taught by me (**ṛjubhir yoga-mārgaiḥ**).

Verse Summary: Practice of primarily *yoga* with secondary process of *bhakti* leads one to continue in the path of *yoga* made easy by *bhakti*

Theme IV – Kapila establishes the supremacy of Bhakti over the other two paths (3.25.19-27)

Text 27

asevayāyaṁ prakṛter guṇānām
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktyā
mām pratyag-ātmānam ihāvarundhe

By *jñāna* manifested with detachment (**jñānena vairāgya-vijṛmbhitena**), without serving the objects of material *guṇas* (**ayaṁ prakṛteh guṇānām asevayā**), accompanied by secondary *yoga* and by *bhakti* offered to me (**yogena mayy arpitayā ca bhaktyā**), a person attains the impersonal *brahman* in this life (**mām pratyag-ātmānam iha avarundhe**).

Verse Summary: Practice of primarily jnana with secondary processes of yoga and bhakti leads to impersonal liberation

Theme V – Devahuti's Questions (3.25.28-30)

Text 28

devahūtir uvāca
kācit tvayy ucitā bhaktiḥ
kīdrśī mama gocarā
yayā padaṁ te nirvāṇam
añjasānvāśnavā aham

Devahūti said: What type of *bhakti* is suitable to you (**kācit tvayy ucitā bhaktiḥ**), and what is possible for a person like me (**kīdrśī mama gocarā**), by which (**yayā**) I can attain your feet (**añjasā aham te padaṁ anvāśnava**), full of bliss (**nirvāṇam**)?

Verse Summary: What kind of bhakti should I perform to easily attain You

|| 5.19.27 ||

satyaṃ diśaty arthitam arthito nṛṇāṃ
naivārthado yat punar arthitā yataḥ
svayaṃ vidhatte bhajatām anicchatām
icchāpidhānam nija-pāda-pallavam

The Lord certainly gives (**satyaṃ diśaty**) desired objects to devotees who request them (**arthitam arthito nṛṇāṃ**), but he does not give those objects (**na eva arthadah**) in such a way that the devotee will ask again after finishing his enjoyment (**yat punar arthitā yataḥ**). In other words, he gives his lotus feet (**svayaṃ vidhatte nija-pāda-pallavam**), which include all desirables (**icchāpidhānam**), to those worshippers (**bhajatām**) who do not even desire them (**anicchatām**).

- The practitioner of pure bhakti, even if he has desires, becomes successful. He becomes equal to the niṣkāma-bhakta.
- The Lord gives himself to those who do not desire his lotus feet, such as Dhruva. By mercy he gives his lotus feet, which include all desires (icchāpidhānam).
- Or another meaning is “He forcibly (svayam) gives his feet, which destroy all other desires.”
- Just as a father gives the child sugar candy though the child does not want it, and that way makes the child give up eating dirt, so the Lord gives the devotee his lotus feet, and that way the devotee gives up material endeavors.

- Therefore one should worship the Lord without a mixture of jñāna or karma. Tivreṇa bhakti-yogena yajeta puruṣām param. (SB 2.3.10)
- However, the attainment of the lotus feet of the Lord by niṣkāma or sakāma bhaktas should not be considered the same in all ways.
- That which is pure by nature and that which is purified by force do not have the same value.
- Thus the excellence of Hanumān is greater than that of Dhruva. – “**tasyaravinda nayanasya**”

Theme V – Devahuti's Questions (3.25.28-30)

Text 29

yo yogo bhagavad-bāṇo
nirvāṇātmaṁs tvayoditaḥ
kīḍṛśaḥ kati cāṅgāni
yatas tattvāvabodhanam

What is the *yoga* (**kīḍṛśaḥ yah yogah**) mentioned by you (**tvayā uditah**) which is aimed at the Lord (**bhagavat-bāṇah**) for liberation (**nirvāṇa ātman**)? And what is the *jñāna* (**kīḍṛśaḥ**) by which one understands *tattvas* (**yataḥ tattva avabodhanam**)? How many limbs does it have (**kati ca aṅgāni**)?

Verse Summary: Explain the processes of jnana and yoga. How many limbs do they have

Theme V – Devahuti’s Questions (3.25.28-30)

Text 30

tad etan me vijānīhi
yathāham manda-dhīr hare
sukham buddhyeya durbodham
yoṣā bhavad-anugrahāt

O Lord (**hare**)! Therefore (**tad**) tell this to me (**etad me vijānīhi**), so that I (**yathā aham**), an unintelligent woman (**manda-dhīr yoṣā**), can easily understand (**sukham buddhyeya**) what is difficult to understand (**durbodham**), by your mercy (**bhavad-anugrahāt**).

Verse Summary: Please explain all this so that an unintelligent woman like me can easily understand.

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 31

maitreya uvāca
viditvārtham kapilo mātur ittham
jāta-sneho yatra tanvābhijātaḥ
tattvāmnāyam yat pravadanti sāṅkhyam
provāca vai bhakti-vitāna-yogam

Maitreya said: Kapila (**kapilah**), knowing the purpose of his mother (**ittham mātuh artham viditvā**), affectionate (**jāta-sneho**) because he was born from her (**yatra tanvā abhijātaḥ**), described what they call Sāṅkhya (**provāca vai pravadanti sāṅkhyam**), containing enumeration of *tattvas* (**yat tattva āmnāyam**), and described as well *yoga* filled with *bhakti* (**bhakti-vitāna-yogam**).

Verse Summary: In response to His mother's queries, Kapiladev responds by describing sankhya and yoga filled with bhakti

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 32

śrī-bhagavān uvāca
devānām guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī

The Lord said: *Bhakti* to the Supreme Lord without material desires (**animittā bhāgavatī bhaktiḥ**), composed of actions of the senses (**devānām karmaṇām**) to reveal senses objects related to the Lord (**guṇa-liṅgānām**), which conforms to *guru*'s instructions (**ānuśravika**), with mind dedicated exclusively to the Lord (**sattva eva eka-manaso**), and which includes actions on the spontaneous level (**vṛttiḥ svābhāvikī tu yā**), is superior to liberation (**siddher garīyasī**).

Verse Summary: In response to your first question - I recommend *uttama bhakti* which has the characteristics of “anyabhilasita sunyam.....bhaktir uttama”. Such a *bhakti* performed at the stage of *bhava* is better than liberation

- In order to speak about yoga filled with bhakti, Kapila describes bhakti beyond the guṇas, the process suitable to the Lord, preferred by the Lord, about which Devahūti asked in verse 28.
- The bhakti is directed to the Supreme Lord. Sattve means “unto the form of śuddha-sattva, the Supreme Lord,” not the devatās.
- The devotee’s mind should desire to accept the Lord’s form and name with the thought that the Lord alone is most worthy of service (eka-manasaḥ). His mind does not reject the form as is the case with yogīs and others.
- And the person’s mind is concentrated on one process, worship of the Lord, not on jñāna or karma (eka-manasaḥ).

- That is niṣkāma (animittā) devotion to the Lord in which actions (receiving sense objects) of the sense devatās who reveal the objects of the senses such as sound (guṇa-lingānām devānām) are directed to the Lord (sattve); or in which actions of the senses which are engaged spiritually (div) because the object of their functions is the Lord are directed to the Lord.
- The word sattve cannot mean the devatās like Brahmā or Śiva since the verse speaks of bhāgavatī bhakti, devotion exclusively to Bhagavān.
- Sattve can also refer to the devotees who are called sat. Thus sattvam means “being a Vaiṣṇava.”
- One should be thinking only (eka-manasaḥ), “I should be a devotee (sattve).”

- Thus bhakti is actions of the senses with the exclusive mentality of being a Vaiṣṇava.
- Bhakti is not action of the senses which act on their own, but action of the senses according the mantra given by guru. The senses should have daily actions in accordance with the mantra concerning the Lord given by guru (anuśravika-karmānām).

**utsargān mala-mūtrādeś citta-svāsthyam yato bhavet
ataḥ pāyur upasthaś ca tad-ārādhana-sādhanam**

Because the mind maintains a healthy state by excretion of urine and stool, the anus and urinary organ should be considered as senses engaged in the Lord's service. Viṣṇu-rahasya

- Thus even these organs, by functioning in relation to bhakti, are to be considered part of vaidhi-sādhanā-bhakti.

- The word tu, causing differentiation, indirectly indicates sādhyā-bhakti in the form of bhāva-bhakti, of rāgānuga type.
- The bhakti with natural functioning (svābhāvīkī vṛttiḥ) of the senses is better than liberation (siddheḥ).
- Spontaneous action of the senses directed to the Lord is superior to liberation.
- Spontaneous or natural action is of two types.
- One can develop natural action of the senses towards the Lord by ascending through the stages of niṣṭhā, ruci and finally āsakti by constant practice of engagement in pure bhakti as directed by guru, following the dictates of scripture.

- Similar to the spontaneous attraction of the senses in the material world to husband or sons, one may also develop spontaneous action of the senses without awareness of the dictates of scripture, in which the senses act according to the bhakti scriptures, previous to or after taking instructions from guru, caused by outstanding impressions arising from mercy of great devotees in this or previous lives.
- The spontaneity (bhāva stage) developed from vaidhi-bhakti has excellence of quantity.
- Examples are given in many verses (SB 3.25.34-37).
- The second type of spontaneity, generated from rāgānuga, has excellence of type (at the stage of sādhana). An example is given in SB 3.25.38.
- Compared to the two spontaneous types of bhakti, unspontaneous bhakti (vaidhi-sādhana) is inferior in quantity and type. An example is given in SB 3.25.39-40.

Definition of Sadhana Bhakti

**kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā |
nitya-siddhasya bhāvasya
prākāṣyam hr̥di sādhyatā ||**

Action of the senses (**kṛti-sādhyā**), which produces the stage of bhāva (**sādhyā-bhāvā bhavet**), is called sādhanabhakti (**sā sādhanābhidhā**). This attained state of bhāvabhakti (**sādhyatā**) is an eternal sthāyi-bhāva which is not created (**nitya-siddhasya bhāvasya**), but simply manifests within the soul by the spiritual energy of the Lord (**hr̥di prākāṣyam**).

Match the Following

Anyabhilasita Sunyam	—————>	animittā
Jnana Karmady anavrtam	—————>	sattva evaika-manaso
Anukulyena	—————>	guṇa-liṅgānām
Krsna	—————>	bhāgavatī
Anu	—————>	Ānuśravika
Silanam	—————>	Devānām karmaṇām
Bhaktir uttama	—————>	bhaktiḥ

The Lord said: *Bhakti* to the Supreme Lord without material desires (**animittā bhāgavatī bhaktiḥ**), composed of actions of the senses (**devānām karmaṇām**) to reveal senses objects related to the Lord (**guṇa-liṅgānām**), which conforms to *guru's* instructions (**ānuśravika**), with mind dedicated exclusively to the Lord (**sattva eva eka-manaso**), and which includes actions on the spontaneous level (**vṛttiḥ svābhāvikī tu yā**), is superior to liberation (**siddheh gariyasi**).

Narada Pancaratra

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam |
hr̥ṣīkeṇa hr̥ṣīkeśa-
sevanam bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa- sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**).

Match the Following

Anyabhilasita Sunyam	→	sarvopādhi-vinirmuktaṁ
Jnana Karmady anavrtam	→	Nirmalam
Anukulyena	→	tat-paratvena
Krsnanusilanam	→	hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam
Bhaktir uttama	→	bhaktir ucyate

Bhakti is defined as (**bhaktir ucyate**) service to the Lord (**hr̥ṣīkeśa-sevanam**) using the senses (**hr̥ṣīkeṇa**). It should be done with the intention of pleasing the Lord (**tat-paratvena**), free of other desires (**sarvopādhi-vinirmuktaṁ**), and unobstructed by other processes (**nirmalam**).

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 33

**jarayaty āśu yā kośam
nigīrṇam analo yathā**

This *bhakti* (**yā**) quickly destroys the subtle body (**jarayaty āśu kośam**), just as the digestive fire consumes food (**nigīrṇam analo yathā**).

Verse Summary: Such a *bhakti* quickly destroys the subtle body like digestive fire consumes food.

Path of Jnana is incomplete in destruction of subtle body

tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyām
yamena niyamena vā

deha-vāg-buddhijaṃ dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṃ mahad api
veṇu-gulmam ivānalaḥ

By avoiding enjoyments (**tapasā**), by avoiding association with women (**brahmacaryeṇa**), by controlling the mind as much as possible, by controlling the external senses (**śamena ca damena ca**), by giving in charity (**tyāgena**), by following truthfulness and cleanliness (**satya-śaucābhyām**), by following yamas like non-violence and niyamas like japa (**yamena niyamena vā**), the wise men (**dhīrā**), knowers of dharma (**dharmajñāḥ**), filled with faith (**śraddhayā anvitāḥ**), destroy even great sin (**kṣipanty aghaṃ mahad api**) arising from the body, words and intelligence (**deha-vāg-buddhi jaṃ**), just like fire destroys a clump of bamboos (**analaḥ veṇu-gulmam iva**).

But Bhakti does a complete job

yathāgniḥ susamrddhārciḥ
karoty edhāmsi bhasmasāt
tathā mad-viṣayā-bhaktir
uddhavaināmsi kṛtsnaśaḥ

My dear Uddhava (**Uddhava**), just as a blazing fire (**yathā agniḥ susamrddha arciḥ**) burns to ashes (**karoty bhasmasāt**) all the fuel (**edhamsi**), similarly (**tatha**) devotional service in relationship with Me (**mad visaya bhaktir**) burns to ashes all the sinful reactions (**enamsi kṛtsnaśaḥ**).

Jnana and yoga processes do not revive the spiritual part of the subtle body

Text 35

muktāśrayam yarhi nirviṣayam viraktam
nirvāṇam ṛcchati manaḥ sahasā yathārciḥ
ātmānam atra puruṣo 'vyavadhānam ekam
anvīkṣate pratinivṛtta-guṇa-pravāhaḥ

When the mind of the foolish *yogī* (**yarhi manaḥ**), still under the shelter of the Lord (**mukta āśrayam**), becomes devoid of material objects (**nirviṣayam**) and is detached from all material objects (**viraktam**), that mind suddenly gets destroyed (**sahasā manaḥ nirvāṇam ṛcchati**), just as a flame dies without oil and wick (**yathārciḥ**). The *jīva* (**puruṣaḥ**), having destroyed misconceptions of his body (**pratinivṛtta-guṇa-pravāhaḥ**), then sees (**atra anvīkṣate**) his *ātmā* (**ekam ātmānam**) without coverings (**avyavadhānam**).

Bhakti gives liberation as an unsought result

tair darśanīyāvayavair udāra-
vilāsa-hāseṣṭita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṅvīm prayuṅkte

To the devotees whose minds and senses have been stolen (**hṛta ātmano hṛta-prāṇān**) by the attractive limbs of the Lord (**taiḥ darśanīya āvayavaiḥ**), which contain pleasing words (**vāma-sūktaiḥ**), glances (**ikṣita**), smiles (**hāsa**) and pastimes, and which fulfil their desires (**udāra-vilāsa**), *bhakti* offers them liberation (**bhaktir me aṅvīm gatim prayuṅkte**), though they do not desire it (**anicchato**).

Devotee never desires liberation
ko nu īśa te pāda-saroja-bhājām
sudurlabho 'rtheṣu caturṣv apīha |
tathāpi nāham pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

What among the four goals of artha, dharma, kāma and mokṣa (**kaḥ nu artheṣu caturṣv apīha**) is difficult to achieve (**sudurlabhah**) for one who worships your lotus feet (**te pāda-saroja-bhājām**)? O Lord (**bhūman**)! I therefore (**tathāpi**) do not accept these things (**na aham pravṛṇomi**), since I am enthusiastically engaged in serving your lotus feet (**bhavat-padāmbhoja-niṣevaṇa utsukaḥ**).

Bhakti gradually destroys the karmas

aprārabdha-phalaṁ pāpaṁ
kūṭaṁ bījaṁ phalonmukham |
kramaṇaiva praliyeta
viṣṇu-bhakti-ratātmanām

For those engaged in *bhakti* to Viṣṇu (**viṣṇu-bhakti-ratātmanām**), step by step (**kramaṇaiva**) the *aprārabdha*, *kūṭa*, *bīja* and *prārabdha-karmas* are destroyed (**praliyeta**).

Bhakti gradually destroys the karmas

SB 3.33.6

yan-nāma-dheya-śravaṇānukīrtanād
yat-prahvaṇad yat-smaraṇād api kvacit |
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face (**kutaḥ punas te bhagavan nu darśanāt**), even a person born in a family of dog-eaters (**śvādah api**) immediately (**sadyah**) becomes eligible (**kalpate**) to perform Vedic sacrifices (**savanaya**) if he once (**kvacit**) utters the holy name of the Supreme Personality of Godhead or chants about Him (**yan-nāma-dheya-śravaṇa anukīrtanād**), hears about His pastimes, offers Him obeisances (**yat-prahvaṇad**) or even remembers Him (**Smaranad**).

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 34

naikātmatām me spr̥hayanti kecin
mat-pāda-sevābhiratā mad-īhāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

These devotees (**ye bhāgavatāḥ**), who are engaged in service to my feet following scriptural rules (**mat-pāda-sevābhiratā**), who desire only the taste of my beauty (**mad-īhāḥ**), who, gathering together (**ye prasajya**), relish my pastimes amongst themselves (**anyonyato sabhājayante mama pauruṣāṇi**), never desire to become one with Brahman (**na eka ātmatām me spr̥hayanti kecid**).

Verse Summary: Disposition of devotees in bhava:

They don't desire impersonal liberation because: a. They are engaged in service to lotus feet of Lord b. They are engaged in tasting Lord's beauty c. They discuss Hari katha amongst themselves

4.20.24

na kāmāye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varah

I do not desire anything, and especially I do not want liberation (**na kāmāye nātha tad apy ahaṁ kvacit**), in which there is no nectar of your lotus feet (**na yatra yuṣmac-caraṇāmbuja āsavaḥ**), coming from the hearts of great devotees (**mahat tama antar-hṛdayān**) and falling from their mouths (**mukha-cyuto**). Give me millions of ears (**vidhatsva karṇāyutam**). That is my request (**eṣa me varah**).

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 35

paśyanti te me rucirāṅy amba santah
prasanna-vaktrāruṅa-locanāni
rūpāṅi divyāni vara-pradāni
sākaṁ vācaṁ sprhaṅīyāṁ vadanti

O mother (**amba**)! The devotees see (**te santah paśyanti**) my attractive, red eyes (**me rucirāṅy aruṅa-locanāni**) in my smiling face (**prasanna-vaktra**) and my spiritual forms (**rūpāṅi divyāni**) which bestow blessings (**vara-pradāni**). They speak pleasing words (**sprhaṅīyāṁ vācaṁ vadanti**) with me (**sākaṁ**).

Verse Summary: Lord's reciprocation with such devotees:

a. Allows them to see and enjoy His form b. Allows them to speak with Him

utpanna-ratayah samyañ
nairvighnyam anupāgatāḥ |
kṛṣṇa-sākṣāt-kṛtau योग्याḥ
sādhakāḥ parikīrtitāḥ ||

Those are called practitioners (sādhaka) (**sādhakāḥ parikīrtitāḥ**) who have developed rati for Kṛṣṇa (**utpanna-ratayah**) and are qualified to see Kṛṣṇa directly (**kṛṣṇa-sākṣāt-kṛtau योग्याḥ**), but who have not completely extinguished the anarthas (**samyak nairvighnyam anupāgatāḥ**).

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 36

tair darśanīyāvayavair udāra-
vilāsa-hāseṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṅvīm prayuṅkte

To the devotees whose minds and senses have been stolen (**hṛta ātmano hṛta-prāṇān**) by the attractive limbs of the Lord (**taih darśanīya avayavaih**), which contain pleasing words (**vāma-sūktaiḥ**), glances (**īkṣita**), smiles (**hāsa**) and pastimes, and which fulfil their desires (**udāra-vilāsa**), *bhakti* offers them liberation (**me bhaktih aṅvīm gatim prayuṅkte**), though they do not desire it (**anicchatah**).

Verse Summary: Lord's reciprocation with such devotees:
c. Awards them liberation though they don't desire it

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 37

atho vibhūtim mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyam bhāgavatīm vāspṛhayanti bhadrām
parasya me te 'śnuvate tu loke

The devotees (**te**) certainly do not desire (**asprṛhayanti**) attainment of the happiness of the material universe piled up by *māyā* (**tām mama māyāvinah vibhūtim**), the powers of *yoga-siddhis* following *bhakti* (**aiśvaryam aṣṭāṅgam anupravṛttam**), the auspicious rewards of residing in Vaikuṅṭha (**bhadrām bhāgavatīm śriyam**), or the bliss of Brahman (**vā**). But the devotees (**tu te**) attain the planet of me (**me loke aśnuvate**), the Supreme Lord (**parasya**).

Verse Summary: Lord's reciprocation with such devotees:
d. Awards them His own abode

11.20.32-33

yat karmabhir yat tapasā
jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa
śreyobhir itarair api

sarvaṁ mad-bhakti-yogena
mad-bhakto labhate 'ñjasā
svargāpavargaṁ mad-dhāma
kathañcid yadi vāñchati

Everything that can be achieved by fruitive activities, penance (**yat karmabhir yat tapasā**), knowledge, detachment (**jñāna-vairāgyataś ca yat**), mystic yoga, charity, religious duties (**yogena dāna-dharmeṇa**) and all other means of perfecting life (**śreyobhir itarair api**) is easily achieved (**sarvaṁ labhate añjasā**) by My devotee through loving service unto Me (**mad-bhakto mad-bhakti-yogena**). If somehow or other My devotee desires (**kathañcid yadi vāñchati**) promotion to heaven, liberation, or residence in My abode (**svarga apavargaṁ mad-dhāma**), he easily achieves such benedictions (**labhate añjasā**).

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 38

na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam

The devotees in the spiritual world (**mat-parāḥ śānta-rūpe**) are never deprived of any enjoyment (**na karhicid nañkṣyanti**). My wheel of time (**me animiṣo hetih**) does not afflict those devotees (**na leḍhi**), for whom I am (**yeṣām ahaṁ**) a lover, the *ātmā* (**priya ātmā**), son, friend (**sutah ca sakhā**), elder, companion (**guruḥ suhrdah**) or worshipable deity (**daivam iṣṭam**).

Verse Summary: This achievement of the spiritual world by the devotees is not like the achievement of svarga. Why? – The devotee's achievement is permanent, as they have established the relationship with the all permanent Lord

2.9.10

pravartate yatra rajas tamas tayoh
sattvam ca miśram na ca kāla-vikramah |
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ

In Vaikuṅṭha (**yatra**) there is no (**na pravartate**) rajas or tamas (**rajas tamas**), and no sattva mixed with rajas and tamas (**sattvam ca tayoh miśram**). There is no influence of time (**na ca kāla-vikramah**). There is no influence of māyā at all (**na yatra māyā**), what to speak of its products such as material elements (**kim uta apare**). In Vaikuṅṭha the inhabitants are fully dedicated to the Lord (**yatra harer anuvratā**) and are worshippingable by the devas, asuras and devotees (**sura asura arcitāḥ**).

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 39-40

imaṁ lokam tathaivāmum
ātmānam ubhayāyinam
ātmānam anu ye ceḥa
ye rāyaḥ paśavo gṛhāḥ

visṛjya sarvān anyāś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tān mṛtyor atipāraye

Giving up attachment to bodily identification (**visṛjya ātmānam ubhayāyinam**) which produces the enjoyments in this life and the next (**imaṁ lokam tathā eva amum**), and giving up as well related persons (**visṛjya sarvān anyāś ca**) such as wife and sons (**ātmānam anu ye ca iha**), and items such as wealth (**rāyaḥ**), animals (**paśavaḥ**) and house (**gṛhāḥ**), the devotees with exclusive *bhakti* (**ananyayā bhaktyā**) worship me (**bhajanty mām**), who stand before them wherever they are (**evaṁ viśvato-mukham**). I take them beyond the ocean of birth and death (**tān mṛtyor atipāraye**).

Verse Summary: Vaidhi Sadhana Bhakti:

a. For those who are not qualified for bhava, sadhana bhakti is recommended. b. Such devotees give up bodily attachments of this world and next and worship Me c. I reciprocate with such people by taking them beyond birth and death

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 41

nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānām
bhayaṁ tīvraṁ nivartate

Except by devotion to me (**mad anyatra**) as Kṛṣṇa Bhagavān (**bhagavataḥ**), Rāma, the Lord of Vaikuṇṭha (**pradhāna-puruṣeśvarāt**) or by devotion to the *puruṣāvatāras* (**ātmanaḥ sarva-bhūtānām**), intense fear in the material world cannot be stopped (**tīvraṁ bhayaṁ na nivartate**).

Verse Summary: Fear of material world can be overcome only by ananya bhakti unto the Supreme Lord

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 42

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

Out of fear of me (**mad-bhayād**), the wind blows (**ayaṁ vātaḥ vāti**). Out of fear of me, the sun shines (**sūryaḥ tapati mad-bhayāt**). Out of fear of me, Indra pours rain (**varṣati īndraḥ**) and fire burns (**dahaty agnir**). Out of fear of me, death flees (**mṛtyuḥ carati mad-bhayāt**).

Verse Summary: Won't the devatas become upset if I just worship You? – Never. All of them are fearful of Me, their master

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 43

**jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam**

The *yogīs* take shelter of my feet (**yoginaḥ pāda-mūlaṁ me praviśanty**), abode of fearlessness (**akuto-bhayam**) by *bhakti* mixed with *jñāna* and *vairāgya* (**jñāna-vairāgya-yuktena bhakti-yogena**), for attaining the highest benefit (**kṣemāya**).

Verse Summary: What to speak of the pure devotees, even the mixed devotees (bhakti misra yogis and bhakti misra jnanis) can attain perfection of their process only by taking shelter of My lotus feet

Theme – III Sukadev Goswami’s prayers to the Supreme Lord (11-25)

|| 2.4.16 ||

**vicakṣaṇā yac-caraṇopasādanāt
saṅgam vyudasyobhayato ’ntar-ātmanah |
vindanti hi brahma-gatiṁ gata-klamās
tasmai subhadra-śravase namo namaḥ ||**

I offer repeated respects to the Lord with all auspicious qualities (**tasmai subhadra-śravase namo namaḥ**). By worshipping his feet (**yac-caraṇa upasādanāt**) the *jñānīs* (**vicakṣaṇā**) destroy the attachments (**saṅgam vyudasya**) of this world and the next (**ubhayatah**) which reside in the heart (**antar-ātmanah**), and attain their spiritual goal of *brahman* (**vindanti hi brahma-gatiṁ**) without fatigue (**gata-klamāh**).

Verse Summary: Even the Jnanis have to worship this form of the Lord to attain Brahman easily.

Theme VI – Kapiladev answers the First Question (3.25.31-44)

Text 44

etāvān eva loke 'smin
puṁsām niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitam sthiram

The mind offered to me (**mano mayy arpitam**) with *pure bhakti* (**tīvreṇa bhakti-yogena**) with steadiness (**sthiram**) alone (**etāvān eva**) creates the highest benefit for men (**puṁsām niḥśreyasa udayaḥ**) in this world (**asmin loke**).

Verse Summary: But the greatest benefit can be achieved only by offering one's mind in pure bhakti to Me.

2.3.11

etāvān eva yajatām
iha niḥśreyasodayaḥ |
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (**niḥśreyasa udayaḥ**) for the worshippers of devatās (**etāvān eva yajatām**) if firm devotion for the Lord (**bhagavaty acalo bhāvo**) arises from association with devotees (**yad bhāgavata-saṅgataḥ**).