

Canto 3
Chapter Thirty Two

**Entanglement in Fruitive
Activities**

The Path of Karma

Theme I – The Path of Sakama Karma Cannot bestow Liberation (3.32.1-4)

Text-1

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

Kapila said: He who enjoys (**yah dogdhi**) *artha*, *kāma* and *dharma* (**kāmam artham ca dharmān svān**) as a householder (**gṛha-medhīyān dharmān**) while living in his house (**gṛhe eva avasan**) again performs those actions (**bhūyaḥ piparti tān**).

Theme I – The Path of Sakama Karma Cannot bestow Liberation (3.32.1-4)

Text 2

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

Bewildered by desire (**kāma-mūḍhaḥ**), he rejects (**sah parān-mukhaḥ**) worship of the Lord (**bhagavad-dharmāt**) and instead very faithfully (**śraddhayānvitah**) worships (**yajate**) *devatās* and pitrs (**devān pitṛmś ca**) by sacrifice (**kratubhir**).

Theme I – The Path of Sakama Karma Cannot bestow Liberation (3.32.1-4)

Text 3

tac-**chraddhayākrānta-matiḥ**
pitṛ-**deva-vrataḥ** pumān
gatvā cāndramasam lokam
soma-**pāḥ** punar eṣyati

Overtaken with such faith (**tat-śraddhayā ākrānta-matiḥ**), dedicated to Pitṛs and *devatās* (**pitṛ-deva-vrataḥ**), a person (**pumān**) goes to the moon planet (**gatvā cāndramasam lokam**), drinks *soma* beverage (**soma-pāḥ**) and then falls back to earth (**punar eṣyati**).

Theme I – The Path of Sakama Karma Cannot bestow Liberation (3.32.1-4)

Text 4

yadā cāhīndra-śayyāyām
śete 'nantāsano hariḥ
tadā lokā layam yānti
ta ete gr̥ha-medhinām

When (**yadā**) the Supreme Lord (**hariḥ**) lies down (**śete**) on Ananta to sleep (**ahīndra-śayyāyām anantāsano**) at the end of Brahmā's day (**implied**), all these planets attained by the *dharmic* householder (**tadā ta ete lokā gr̥ha-medhinām**) are destroyed (**layam yānti**).

Theme II – Niskama Karma Yoga can bestow Sayujya Mukti (3.32.5-7)

Text 5

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

Intelligent people (**dhīrāḥ**) who do not desire the results of their prescribed actions (**ye sva-dharmān na duhyanti**) for *artha* and *kāma* (**kāmārtha-hetave**), having offered all results to the Lord (**nyasta-karmāṇaḥ**), being free from attachment (**niḥsaṅgā**), are peaceful (**praśāntāḥ**) and pure in consciousness (**śuddha-cetasāḥ**).

Theme II – Niskama Karma Yoga can bestow Sayujya Mukti (3.32.5-7)

Text 6-7

nivṛtti-dharma-niratā
nirmamā nirahaṅkṛtāḥ
sva-dharmāptena sattvena
pariśuddhena cetasā

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

Engrossed in actions of detachment (**nivṛtti-dharma-niratā**), with no sense of possessiveness or ego (**nirmamā nirahaṅkṛtāḥ**), with consciousness purified completely (**pariśuddhena cetasā**), having attained *sattva* by performance of prescribed duties (**sva-dharma āptena sattvena**), going by the path of the sun they attain the perfect Lord (**sūrya-dvāreṇa te yānti puruṣaṁ viśvato-mukham**), the controller of higher and lower beings (**parāvareśaṁ**), who is the material cause (**prakṛtim**) and efficient cause (**utpatty-anta-bhāvanam**) of the universe (**asya**).

|| BG 8.24 ||

agnir jyotir ahaḥ śuklaḥ
ṣaṇmāsā uttarāyaṇam |
tatra prayātā gacchanti
brahma brahma-vido janāḥ ||

The knowers of brahman (**brahma-vido janāḥ**) who depart (**prayātā**) on the path of fire and light (**agnir jyotir**), the waxing fortnight (**ahaḥ śuklaḥ**), and the northern progress of the sun (**ṣaṇmāsā uttarāyaṇam**) attain brahman (**brahma gacchanti**).

•The two words *agni* and *jyoti* indicate the presiding devatā of light, which is mentioned in the śrutis.

•*Ahaḥ* means the deity of the day. *Śukla* means the deity of the waxing fortnight. *Ṣaṇ-māsā uttarāyaṇam* means the presiding deity of the six months leading up to the summer solstice.

Theme III – Destination of Virata Rupa worshippers and superiority of bhakti (3.32.8-15)

Text 8

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

They remain on Satyaloka (**adhyāsate lokam**) meditating on Brahmā (**parasya para-cintakāḥ**) until the end of Brahmā's life of two *parārdhas* (**tāvad brahmaṇah dvi-parārdha avasāne**).

Theme III – Destination of Virata Rupa worshippers and superiority of bhakti (3.32.8-15)

Text 9

kṣmāmbho-'nalānila-viyan-mana-indriyārtha-
bhūtādibhiḥ parivṛtaṁ pratisañjihīṛṣuḥ
avyākṛtaṁ viśati yarhi guṇa-trayātmā
kālaṁ parākhyam anubhūya paraḥ svayambhūḥ

Desiring to give up his body (**pratisañjihīṛṣuḥ**) covered by (**parivṛtaṁ**) earth, water, fire, air, ether, mind, senses, sense objects and *ahaṅkāra* (**kṣmā-ambhah-anala-anila-viyad-mana-indriya-arthabhūta-ādibhiḥ**), knowing the length of his life of 2 parardhas (**anubhūya paraḥ kālaṁ parākhyam**), Brahmā (**svayambhūḥ**), composed of three *guṇas* (**guṇa-trayātmā**), enters into Mahāviṣṇu (**viśati avyākṛtaṁ**).

Theme III – Destination of Virata Rupa worshippers and superiority of bhakti (3.32.8-15)

Text 10

evam paretya bhagavantam anupraviṣṭā
ye yogino jita-marun-manaso virāgāḥ
tenaiva sākam amṛtaṁ puruṣaṁ purāṇaṁ
brahma pradhānam upayānty agatābhimānāḥ

The detached yogīs (**ye virāgāḥ yoginah**), conquering the life airs and mind (**jita-marut-manasah**), after attaining Brahmāloka (**evam paretya**), merge with Brahmā (**bhagavantam anupraviṣṭā**), and then merge into the Supreme Lord (**upayānty amṛtaṁ puruṣaṁ purāṇaṁ**), the excellent Brahman (**brahma pradhānam**), along with Brahmā (**tena eva sākam**), taking their identity as worshippers of Brahmā with them (**agatā abhimānāḥ**).

Theme III – Destination of Virata Rupa worshippers and superiority of bhakti (3.32.8-15)

Text 11

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

O affectionate mother (**bhāmini**)! Therefore (**atha**), surrender (**śaraṇaṁ vraja**) with love (**bhāvena**) to the Lord of all beings (**taṁ sarva-bhūtānāṁ**), who resides in the lotus of the heart (**hṛt-padmeṣu kṛta ālayam**), and is realized by hearing (**śruta anubhāvaṁ**).

Theme III – Destination of Virata Rupa worshippers and superiority of bhakti (3.32.8-15)

Text 12-15

ādyah sthira-carāṇām yo
veda-garbhaḥ saharṣibhiḥ
yogeśvaraiḥ kumārādyaiḥ
siddhair yoga-pravartakaiḥ

bheda-dṛṣṭyābhimānena
niḥsaṅgenāpi karmaṇā
kartṛtvāt saḡaṇam brahma
puruṣam puruṣarṣabham

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

aiśvaryaṁ pārameṣṭhyam ca
te 'pi dharma-vinirmitam
niṣevya punar āyānti
guṇa-vyatikare sati

Theme III – Destination of Virata Rupa worshippers and superiority of bhakti (3.32.8-15)

Sometimes, Brahmā (**ādyah**), creator of the moving and non-moving beings (**sthira-carāṇām**), the knower of the Vedas (**veda-garbhaḥ**), along with the sages (**saha ṛṣibhiḥ**), the lords of *yoga*, the Kumāras (**yogeśvaraiḥ kumārādyaiḥ**) and other perfected beings, and practitioners of *yoga* (**siddhair yoga-pravartakaiḥ**), because of seeing difference (**bheda-dṛṣṭyā**) and false identity (**abhimānena**) by conceptions of being a doer (**kartṛtvāt**) enters into the Supreme Lord (**samsṛtya saḡuṇam brahma puruṣam puruṣarṣabham**) by execution of activities with detachment (**niḥsaḡgenāpi karmaṇā**), but is born again after some time (**sah kāle punaḥ yathā-pūrvam prajāyate**) by the force of the Lord in the form of time (**kālena īśvara-mūrtinā**), with the disturbance of the *guṇas* (**jāte guṇa-vyatikare**). The sages also (**te api**), endowed with powers (**niṣevya aiśvaryaṃ pārameṣṭhyam ca**) by their pious acts (**dharma-vinirmitam**), come back (**punar āyānti**) when the *guṇas* become disturbed (**guṇa-vyatikare sati**).

Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

Text 16

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

With minds attached to this world (*ye tv iha āsakta-manasaḥ*), with faith in prescribed duties (*karmasu śraddhayānvitāḥ*), they perform *kāmya-karmas* and *nitya-karmas* (*kurvanty apratiṣiddhāni nityāny api*) to the fullest extent (*kṛtsnaśaḥ*).

Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

Text 17

rajasā kuṅṭha-manasaḥ
kāmatmāno 'jitendriyāḥ
pitṛn yajanty anudinam
gṛheṣv abhiratāśayāḥ

With minds fatigued by passion (**rajasā kuṅṭha-manasaḥ**), full of desire (**kāmatmāno**), with uncontrolled senses (**ajitendriyāḥ**), and minds absorbed in their household affairs (**gṛheṣu abhirata āśayāḥ**), they daily worship the Pitṛs (**pitṛn yajanty anudinam**).

Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

Text 18

traivargikās te puruṣā
vimukhā hari-medhasaḥ
kathāyām kathanīyoru-
vikramasya madhudviṣaḥ

These persons are interested in *artha*, *dharma* and *kāma* (**te puruṣāḥ traivargikāḥ**), and are averse (**vimukhā**) to topics of the Supreme Lord who knows how to destroy *samsāra* (**kathāyām hari-medhasaḥ**), who is the killer of Madhu (**madhudviṣaḥ**), and who is the most heroic lord (**uruvikramasya**) worthy of praise (**kathanīya**).

Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

Text 19

nūnaṁ daivena vihatā
ye cācyuta-kathā-sudhām
hitvā śṛṅvanty asad-gāthāḥ
purīṣam iva viḍ-bhujāḥ

Struck by fate (**daivena vihatā**), rejecting the nectar of topics of the Lord (**acyuta-kathā-sudhām hitvā**), they hear material topics (**śṛṅvanty asad-gāthāḥ**), like pigs eating rubbish (**purīṣam iva viḍ-bhujāḥ**).

Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

Text 20

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

Performing scriptural duties from impregnation till death (śmaśāna anta kriyā kṛtaḥ), they go to Pitṛloka (pitṛ-lokaṁ vrajanti te), by the southern course of the sun (aryamṇaḥ dakṣiṇena patha), and are then reborn among family members (prajāṁ anu prajāyante).

|| BG 8.25 ||

dhūmo rātris tathā kṛṣṇah
ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasam jyotir
yogī prāpya nivartate|

Departing on the path of smoke, the night, the waning fortnight (**dhūmah rātrih tathā kṛṣṇah**), the southern course of the sun (**ṣaṇ-māsā dakṣiṇāyanam**), and attaining Svargaloka (**tatra cāndramasam jyotir prāpya**), the karma-yogī returns (**yogī nivartate**).

Theme IV – Kapila criticizes Sakama Karma(3.32.16-21)

Text 21

tatas te kṣīṇa-sukṛtāḥ
punar lokam imam sati
patanti vivaśā devaiḥ
sadyo vibhramśitodayāḥ

Having exhausted their pious results (**tatah te kṣīṇa-sukṛtāḥ**), they helplessly fall to earth again (**punah imam lokam vivaśā patanti**), their enjoyment destroyed (**sadyah vibhramśita udayāḥ**) by fate (**devaiḥ**).

Theme V – By practice of Bhakti you can achieve the goals of other paths also (3.32.22-27)

Text 22

tasmāt tvam̐ sarva-bhāvena
bhajasva parameṣṭhinam
tad-guṇāśrayayā bhaktyā
bhajanīya-padāmbujam

Therefore (**tasmāt**), with full attention (**sarva-bhāvena**) you should worship (**tvam̐ bhajasva**) the Supreme Lord (**parameṣṭhinam**), whose attractive lotus feet are meant for worship (**bhajanīya-padāmbujam**) by *bhakti* caused by his attractive qualities (**tad-guṇa āśrayayā bhaktyā**).

Theme V – By practice of Bhakti you can achieve the goals of other paths also (3.32.22-27)

Text 23

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

Bhakti directed to the Supreme Lord Vāsudeva (**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ**) quickly produces (**āśu janayaty**) detachment and knowledge (**vairāgyam jñānam**) from which one realizes Brahman (**yad brahma-darśanam**).

Theme V – By practice of Bhakti you can achieve the goals of other paths also
(3.32.22-27)

Text 24-25

yadāsyā cittam artheṣu
sameṣv indriya-vṛttibhiḥ
na viḡrḥṇāti vaiṣamyam
priyam apriyam ity uta

sa tadaivātmanātmānam
niḥsaṅgam sama-darśanam
heyopādeya-rahitam
ārūḍham padam īkṣate

When the mind of a person with some *bhakti* (**yadā asya cittam**) does not perceive differences (**na viḡrḥṇāti vaiṣamyam**) such as good or bad (**priyam apriyam**) in material objects (**artheṣu**) which are equally accepted by the senses (**sameṣu indriya-vṛttibhiḥ**), by intelligence (**ātmanā**) he then (**sah tadā**) experiences himself as *jīva* (**īkṣate ātmānam**) endowed with detachment (**niḥsaṅgam**), with equal vision (**sama-darśanam**), devoid of conceptions of good or bad (**heya upādeya-rahitam**), and then realizes Vaikuṇṭha or Brahman, which is almost achieved (**ārūḍham padam**).

Theme V – By practice of Bhakti you can achieve the goals of other paths also (3.32.22-27)

Text 26

jñāna-mātram param brahma
paramātmēśvaraḥ pumān
drśy-ādibhiḥ pṛthag bhāvair
bhagavān eka iyate

The one form of Bhagavān (**ekah bhagavān**) also perceived as Brahman (**param brahma iyate**), consciousness alone (**jñāna-mātram**), and as Paramātmā (**paramātmā pumān**), the *puruṣa* (**īśvaraḥ**), by differing practices (**drśy-ādibhiḥ**) performed by different practitioners (**pṛthag bhāvair**).

Theme V – By practice of Bhakti you can achieve the goals of other paths also (3.32.22-27)

Text 27

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

Complete detachment from sense objects (**kṛtsnaśaḥ asaṅgaḥ**) is recognized as a necessary factor (**abhimataḥ**) for achieving the goals (**arthah**) of the devotees, *jñānīs* and *yogīs* (**samagreṇa iha yoginaḥ**) through the practice of *bhakti*, *jñāna* and *yoga* (**etāvān eva yogena yujyate**).

Theme V – Kapila speaks on Jnana (3.32.28-31)

Text 28

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

The one Brahman (**ekaṁ brahma**) composed of consciousness alone (**jñānam**), without qualities (**nirguṇam**), appears by error (**bhrāntyā avabhāty**) through materially directed senses (**parācīnair indriyair**) to take the form of various objects (**artha-rūpeṇa**) with qualities such as sound (**śabdādi-dharminā**).

Theme V – Kapila speaks on Jnana (3.32.28-31)

Text 29

yathā mahān ahaṁ-rūpas
tri-vṛt pañca-vidhaḥ svarāt
ekādaśa-vidhas tasya
vapur aṇḍaṁ jagad yataḥ

From *mahat-tattva* (**yathā mahān**), *ahaṅkāra* of three *guṇas* (**tri-vṛt ahaṁ-rūpah**), the five elements and sense objects (**pañca-vidhaḥ**), the eleven senses (**ekādaśa-vidhah**), the totality of *jīvas*, the individual *jīva* (**svaṛāt**), whole universe and the body of the *jīva* (**tasya vapuh**), the world of matter appears (**jagad**).

Theme V – Kapila speaks on Jnana (3.32.28-31)

Text 30

etad vai śraddhayā bhaktyā
yogābhyāsenā nityaśaḥ
samāhitātmā niḥsaṅgo
viraktyā paripaśyati

By faith, by *bhakti* (**śraddhayā bhaktyā**), by practice of *yoga* and by detachment (**yogābhyāsenā viraktyā**), with constantly controlled mind (**nityaśaḥ samāhita ātmā**), giving up material association (**niḥsaṅgo**), a person sees this Brahman (**etad paripaśyati**).

Theme V – Kapila speaks on Jnana (3.32.28-31)

Text 31

ity etat kathitaṃ gurvi
jñānaṃ tad brahma-darśanam
yenānubuddhyate tattvaṃ
prakṛteḥ puruṣasya ca

O mother (**gurvi**)! In this way I have explained *jñāna* (**ity etat kathitaṃ jñānaṃ**), realization of Brahman (**tad brahma-darśanam**), by which one understands (**yena anubuddhyate**) the truth concerning *prakṛti* and *puruṣa* (**prakṛteḥ puruṣasya tattvaṃ**).

Theme VI – Various Paths to realize God (3.32.32-36)

Text 32

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

The goal of *jñāna* (*jñāna-yogaḥ arthah*), fixed on my expansion as Brahman (*man-niṣṭhaḥ*), beyond the *guṇas* (*nairguṇyah*), and the goal of *bhakti* (*bhakti-lakṣaṇaḥ*) are actually only one goal (*eka eva arthah*), which is known by the word Bhagavān (*bhagavac-chabda-lakṣaṇaḥ*).

Theme VI – Various Paths to realize God (3.32.32-36)

Text 33

yathendriyaiḥ pṛthag-dvārain
artho bahu-guṇāśrayaḥ
eko nāneyate tadvad
bhagavān śāstra-vartmabhiḥ

Just as one object (**yathā eko arthah**), the substrate of many qualities (**bahu-guṇa āśrayaḥ**), is perceived (**īyate**) by the various senses (**nānā indriyaiḥ**) in various ways (**pṛthag-dvārain**), so Bhagavān is perceived variously (**tadvad bhagavān**) by the various scriptural practices (**śāstra-vartmabhiḥ**).

Theme VI – Various Paths to realize God (3.32.32-36)

Text 34-36

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

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

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

By pious actions (**kriyayā**), sacrifices (**kratubhiḥ**), charities (**dānaiḥ**), by austerity, by study and discussion of the Vedas (**tapaḥ-svādhyāya-marśanaiḥ**), by control of the senses and mind (**ātma indriya-jayena**), by renunciation of all duties (**sannyāsenā ca karmaṇām**), by practice of the various *aṅgas* of *yoga* (**yogena vividhā aṅgena**), by the addition of *bhakti* to all these processes (**bhakti-yogena caiva hi**), by *sakāma* and *niṣkāma varṇāśrama* duties (**dharmena ubhaya-cihnena**) which are for enjoyment and liberation (**yaḥ pravṛtti-nivṛttimān**), by understanding the nature of *ātmā* (**ātma-tattva avabodhena**), and by firm detachment (**vairāgyeṇa dṛḍhena ca**), the Lord is perceived as Svarga, Brahman, Paramātmā and Bhagavān (**īyate bhagavān saguṇo nirguṇaḥ sva-dṛk**).

Theme VII – Who can and who cannot receive this Knowledge (3.32.37-43)

Text 37

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

I have explained to you (**prāvocaṁ te**) the four types of *bhakti*: *tamasic*, *rajasic*, *sattvic* and *nirguṇa bhakti* (**bhakti-yogasya catur-vidham**) and the form of time (**kālasya svarūpaṁ**) whose progress is invisible (**avyakta-gateh**) and which pursues all living beings (**yah antardhāvati jantuṣu**).

Theme VII – Who can and who cannot receive this Knowledge (3.32.37-43)

Text 38

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

O mother (**aṅga**)! There are numerous transmigrations of the *jīva* (**jīvasya saṁsṛtīr bahvīr**) caused by action in ignorance (**avidyā-karma-nirmitāḥ**), entering into which (**yāsu praviśann**) the *jīva* (**ātmā**) does not understand his own destination (**na veda ātmanaḥ gatim**).

Theme VII – Who can and who cannot receive this Knowledge (3.32.37-43)

Text 39

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

One should not give these teaching (**na etat upadiśet**) to those with evil motives (**khalāya**), to those without behaviour as students (**avinītāya**), to those who are proud (**stabdhāya**), to those with different ideas (**bhinnāya**), and those who make a show of religion for profit and position (**dharma-dhvajāya**).

Theme VII – Who can and who cannot receive this Knowledge (3.32.37-43)

Text 40

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

One should not teach this knowledge (**na upadiśet**) to those who are extremely attached to material enjoyment (**lolupāya**), to those attached to family affairs (**gr̥hārūḍha-cetase**), to those without devotion (**abhaktāya**), and never to those who hate the devotees (**na jātu mad-bhakta-dviṣām api**).

Theme VII – Who can and who cannot receive this Knowledge (3.32.37-43)

Text 41-42

śraddadhānāya bhaktāya
vinītāyānasūyave
bhūteṣu kṛta-maitrāya
śuśrūṣābhiratāya ca

bahir-jāta-virāgāya
śānta-cittāya dīyatām
nirmatsarāya śucaye
yasyāham preyasām priyaḥ

One should teach this (**dīyatām**) to devotees having faith (**śraddadhānāya bhaktāya**), to those with proper conduct (**vinītāya**), to those without hatred for any living being (**anasūyave**), who are friendly to all beings (**bhūteṣu kṛta-maitrāya**), who are eager to serve (**śuśrūṣa abhiratāya**), to those who are detached from external objects (**bahir-jāta-virāgāya**), to those with peaceful minds (**śānta-cittāya**), to those who are unselfish (**nirmatsarāya**), to those who are pure (**śucaye**), and to those for whom I am the most dear among all dear things (**yasya aham preyasām priyaḥ**).

Theme VII – Who can and who cannot receive this Knowledge (3.32.37-43)

Text 43

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

O mother (**amba**)! That person who hears this topic (**yah puruṣaḥ idam śṛṇuyād**) once with faith (**śraddhayā sakṛt**), or who utters this topic (**yah vā abhidhatte**), concentrating his mind on me (**mac-cittaḥ**), certainly attains the place where my feet rest (**sah hy eti padavīm ca me**).