

Canto 3
Chapter Thirty Three

Activities of Kapila

Departure of Kapila

Theme I – Devahuti's Prayers (3.33.1-8)

Text-1

maitreya uvāca

evam niśamya kapilasya vaco janitrī
sā kardamasya dayitā kila devahūtiḥ
visrasta-moha-paṭalā tam abhipraṇamya
tuṣṭāva tattva-viṣayānkita-siddhi-bhūmim

Maitreya said: Devahūti (**janitrī devahūtiḥ**), the wife of Kardama (**kardamasya dayitā**), hearing the words of Kapila (**evam niśamya kapilasya vacah**), became free of ignorance concerning *bhakti*, *jñāna* and *yoga* (**visrasta-moha-paṭalā**). She offered respects to and satisfied Kapila (**tam abhipraṇamya tuṣṭāva**), the compiler of knowledge concerning *bhakti*, *jñāna* and *yoga* (**tattva-viṣayānkita**), and the giver or perfection to men on this earth (**siddhi-bhūmim**).

Theme I – Devahuti's Prayers (3.33.1-8)

Text 2

devahūtir uvāca
athāpy ajo 'ntaḥ-salile śayānam
bhūtendriyārthātma-mayaṁ vapus te
guṇa-pravāham sad-aśeṣa-bījam
dadhyau svayaṁ yaj-jāṭharābja-jātaḥ

Devahūti said: Even Brahmā (**ajah api**) born from the lotus in your navel (**yaj-jāṭharābja-jātaḥ**) could only meditate (**dadhyau svayaṁ**) upon your form (**te vapus**) lying in the ocean (**antaḥ-salile śayānam**), which is composed of spiritual elements, spiritual sense objects and spiritual senses (**bhūta-indriya-artha-ātma-mayaṁ**), which is endowed with all good qualities (**guṇa-pravāham**) and which is the source of unlimited real universes (**sad-aśeṣa-bījam**).

Theme I – Devahuti's Prayers (3.33.1-8)

Text 3

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

You distribute (**bhavān vidhatte**) your powers of creation, maintenance and destruction (**viśvasya sargādy vīryaḥ**) by dividing them up according to the *guṇas* (**guṇa-pravāheṇa vibhakta**). You are without material activities (**anīhah**). Your desires are never unfulfilled (**avitatha abhisandhih**). You are the lord of all the *jīvas* (**ātmeśvarah**). You are the possessor of unlimited, inconceivable energies (**atarkya-sahasra-śaktiḥ**). In this way you carry out your activities (**implied**).

Theme I – Devahuti's Prayers (3.33.1-8)

Text 4

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

O Lord (**nātha**)! How were you (**katham̐ nu tvam̐**), in whose belly the universe rests (**yasya udare etad viśvam̐ āsīt**), held in my womb (**me jaṭhareṇa bhṛtaḥ**)? As a merciful baby (**māyā-śiśuh**) you lie alone (**ekaḥ śete sma**) on a banyan leaf (**vaṭa-patra**), sucking your toe (**aṅghri-pānaḥ**), at the end of the *yuga* (**yugānte**).

Theme I – Devahuti’s Prayers (3.33.1-8)

Text 5

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

O Lord (**vibho**)! You become dependent on my body as a baby (**tvam deha-tantraḥ**). Just as you appear in this world in forms like the boar (**yathā tava sūkarādayah avatārāh**) to destroy sin (**pāpmanām praśamāya**) and to make those who follow your instructions prosperous (**nideśa-bhājām vibhūtaye**), you have appeared to teach the path of *jñāna* and *bhakti* directed to yourself (**tathāyam apy ātma-patha upalabdhye**).

Theme I – Devahuti’s Prayers (3.33.1-8)

Text 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**).

Bhakti destroys Prarabdha Karma

- Svadah doesn't refer to a person who accidentally ate dog flesh once. Sva + adan (eating) – present tense. Therefore svadah refers to a dog cooker or a low born person.
- Such a person, by performing any one of the devotional limbs as mentioned above, destroys these prarabdha karmas which have produced this low birth which prevents him from performing sacrifices.
- Also, performance of bhakti also creates the pious credits and qualities needed for performing sacrifices.

Bhakti destroys Prarabdha Karma

- But, just like a brahmana, a dog eater also has to undergo proper vedic training and 2nd initiation in order to perform sacrifice. The purpose of this verse is not to advocate his immediate performance of sacrifices.
- But, in order to undergo 2nd initiation one should have taken the vedic initiation and learnt the Vedas from a very young age. But the dog eater has missed it.
- Therefore, if he wants to perform vedic sacrifices, he has to wait for one more birth because of his lack of proper conduct or sistacara at the young age, while he was still a dog eater.
- But BSST says that even such a person, when he undergoes vaisnava diksa, he surpasses second birth.

Bhakti destroys Prarabdha Karma

- Savanaya kalpate also means that he should be given the respect due to a qualified person.
- But one might ask: "How can you say that the prarabdha karma is destroyed? He still has the same body."
- Sinful reactions due to bad birth in the form of acquisition of bad qualities and suffering are removed immediately. But the birth itself cannot be changed from one parents to another. But bad qualities are definitely destroyed by bhakti.
- VCT adds that such a low born practitioner of bhakti does not perform sacrifices, not because of his lack of qualification, but because he has no faith in them as he is endowed with pure bhakti.
- But a brahmana devotee might continue doing the sacrifices to set the right example. (**karmanaiva hy samsiddhim**)

Bhakti destroys Prarabdha Karma

- One might ask: "If practice of bhakti removes suffering, why then do I see devotees suffering?"
- Devotee's happiness is due to his practice of bhakti (not punya karma) and his suffering is given personally by the Lord's mercy (not due to bad karma).

*yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya svajanā duḥkha-duḥkhitam*

If I especially favor someone (**yasya aham anuḡṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then (**tato**) the relatives and friends (**svajanā**) of such a poverty-stricken man (**adhanam asya**) abandon him (**tyajanty**). In this way he suffers one distress after another (**duḥkha-duḥkhitam**). SB 10.88.8

- Baladev Vidyabhusana – Silk analogy
- Sometimes however, the suffering is a result of offense to the Vaiṣṇavas.

Theme I – Devahuti's Prayers (3.33.1-8)

Text 7

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

How astonishing (**aho bata**)! The outcaste (**śva-pacah**) on the tip of whose tongue (**yaj-jihvā agre**) your name appears (**vartate nāma tubhyam**) becomes the guru (**atah garīyān**)! All those who chant your name (**te nāma grṇanti ye**), becoming most respectable (**āryā**), have completed all austerities (**tapas tepuh**), all sacrifices, all bathing (**juhuvuḥ sasnuh**) and all study of the Vedas (**brahmānūcur**).

Theme I – Devahuti's Prayers (3.33.1-8)

Text 8

**taṁ tvāṁ ahaṁ brahma paraṁ pumāṁsaṁ
pratyak-srotasy ātmani saṁvibhāvyam
sva-tejasā dhvasta-guṇa-pravāham
vande viṣṇuṁ kapilaṁ veda-garbham**

I offer respects to you (**tvāṁ ahaṁ vande**) Kapila, who are Viṣṇu (**viṣṇuṁ kapilaṁ**), Brahman, the supreme person (**brahma paraṁ pumāṁsaṁ**), the destroyer of material existence (**dhvasta-guṇa-pravāham**) by your appearance in this world (**sva-tejasā**), the shelter of the Vedas (**veda-garbham**), who should be the object of meditation for the mind (**ātmani saṁvibhāvyam**) which has withdrawn from material objects (**pratyak-srotasy**).

Theme II – Kapila’s Final Instructions to Devahuti (3.33.9-11)

Text 9

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

Maitreya said: The Lord called Kapila (**bhagavān kapilākhyah**), the supreme person (**paraḥ pumān**), praised thus (**evaṁ īḍitah**), spoke to his mother (**mātaram āha**) out of affection for her (**mātr-vatsalah**), with choked voice (**aviklavayā vācā**).

Theme II – Kapila’s Final Instructions to Devahuti (3.33.9-11)

Text 10

kapila uvāca
mārgeṇānena mātā te
susevyenoditena me
āsthithena parām kāṣṭhām
acirād avarotsyasi

Kapila said: My dear Mother (**mātā**)! By this path of *bhakti* (**anena mārgēṇa āsthithena**) explained by me (**me uditena**), which is easy to perform (**su-sevyena**), you will quickly attain (**acirād avarotsyasi**) the supreme goal of *prema* (**parām kāṣṭhām**).

Theme II – Kapila’s Final Instructions to Devahuti (3.33.9-11)

Text 11

śraddhatsvaitan mataṁ mahyam
juṣṭam yad brahma-vādibhiḥ
yena mām abhayam yāyā
mṛtyum ṛchanty atad-vidah

Have faith in my instructions (**etad mataṁ mahyam śraddhatsva**) which are practiced by those who know the truth (**juṣṭam yad brahma-vādibhiḥ**), and which will give you fearlessness (**yena mām abhayam yāyā**). Those who do not know this attain death (**mṛtyum ṛchanty atad-vidah**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 12

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

Maitreya said: Having shown his mother (**iti satīm pradarśya**) the path of the soul (**ātmano gatim**), Kapila (**bhagavān kapilah**), taking permission (**anumatah**) from his mother who knew the truth about her son (**brahma-vādinyā sva-mātrā**), departed (**yayau**).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 13

sā cāpi tanayoktena
yogādeśena yoga-yuk
tasminn āśrama āpīḍe
sarasvatyāḥ samāhitā

By following the instructions on *bhakti* (**yogādeśena**) spoken by her son (**tanaya uktena**), absorbed in *bhakti* (**yoga-yuk**), she became engaged in *samādhi* (**sā samāhitā**) in that hermitage (**tasminn āśrama**), which was like a flower crown on the Sarasvatī River (**sarasvatyāḥ āpīḍe**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 14

abhīkṣṇāvagāha-kapiśān
jaṭilān kuṭilālakān
ātmānam cogra-tapasā
bibhratī cīriṇam kṛśam

Her locks of hair (**kuṭilālakān**) became matted (**jaṭilān**) and grey (**kapiśān**) from repeated bathing (**abhīkṣṇa avagāha**). Her body (**ātmānam**), clothed in rags (**cīriṇam**), became thin (**kṛśam bibhratī**) because of severe austerities (**ugra-tapasā**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 15

prajāpateḥ kardamasya
tapo-yoga-vijṛmbhitam
sva-gārhashtyam anaupamyam
prārthyam vaimānikair api

The house (**sva-gārhashtyam**) Kardama produced through the austerities of yoga (**prajāpateḥ kardamasya tapo-yoga-vijṛmbhitam**) was unequalled (**anaupamyam**) and desired by the *devatās* (**vaimānikair api prārthyam**).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 16

payaḥ-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni ca haimāni
susparśāstaraṇāni ca

The ivory beds (**dāntā śayyā**) resembling the foam of milk (**payaḥ-phena-nibhāḥ**) had gold coverings (**rukma-paricchadāḥ**). The chairs were made of gold (**āsanāni ca haimāni**) with soft cushions (**susparśā āstaraṇāni ca**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 17

svaccha-sphaṭika-kudyeṣu
mahā-mārakateṣu ca
ratna-pradīpā ābhānti
lalanā ratna-saṃyutāḥ

Jewel lamps (**ratna-pradīpā**) shone (**ābhānti**) on clear crystal walls (**svaccha-sphaṭika-kudyeṣu**) decorated with large emeralds (**mahā-mārakateṣu ca**). The women were decorated with jewels (**lalanā ratna-saṃyutāḥ**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 18

gr̥hodyānam kusumitai
ramyam bahv-amara-drumaiḥ
kūjad-vihaṅga-mithunam
gāyan-matta-madhuvratam

The garden (**gr̥ha udyānam**) was made beautiful (**ramyam**) with many flowering celestial trees (**kusumitai bahv-amara-drumaiḥ**) with pairs of singing birds (**kūjad-vihaṅga-mithunam**) and intoxicated, humming bees (**gāyan-matta-madhuvratam**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 19

yatra praviṣṭam ātmānam
vibudhānucarā jaguḥ
vāpyām utpala-gandhinyām
kardamenopalālitam

When Devahūti, under the care of Kardama (**yatra kardamena upalālitam**), would enter the pond (**vāpyām praviṣṭam**), fragrant with lotuses (**utpala-gandhinyām**), the *devatās*' assistants (**vibudha anucarā**) glorified her (**ātmānam jaguḥ**).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 20

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

Giving up that house (**tad hitvā**), most desirable even to the wives of Indra (**ākhaṇḍala-yoṣitām apy īpsitatamam**), Devahūti became silent, overcome with grief (**kiñcic cakāra vadanam**), pained by the absence of her son (**putra-viśleṣaṇa āturā**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 21

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

Since her husband had also left home (**patyāv vanam pravrajite**), she became aggrieved with separation from her son (**apatya-viraha āturā**), even though she knew the truth (**jñāta-tattvāpy**). She was like a cow aggrieved when losing a calf (**naṣṭe vatse vatsalā gaur iva abhūt**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 22

tam eva dhyāyatī devam
apatyam kapilam harim
babhūvācirato vatsa
niḥsprhā tādrśe gr̥he

O Vidura (**vatsa**)! Meditating on her son Kapila (**tam apatyam kapilam eva dhyāyatī**), the Supreme Lord (**devam harim**), she quickly became detached (**acirato niḥsprhā babhūva**) from that opulent house (**tādrśe gr̥he**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 23

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

She meditated on the form of the Supreme Lord (**dhyāyatī bhagavad-rūpam**), the worthy object of meditation (**dhyāna-gocaram**), with smiling face (**prasanna-vadanam**), whom her son had described (**yad āha sutaḥ**), thinking of his whole form and its parts (**samasta-vyasta-cintayā**).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 24-26

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

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

**brahmaṇy avasthita-matir
bhagavaty ātma-saṁśraye
nivr̥tta-jīvāpattivāt
kṣīṇa-kleśāpta-nivr̥tiḥ**

By *bhakti-yoga* which flows like a current (**bhakti-pravāha-yogena**), by strong renunciation (**vairāgyeṇa balīyasā**) produced from proper practice of *bhakti* (**yukta anuṣṭhāna-jātena**), by knowledge causing realization of the Lord (**jñānena brahma-hetunā**), by purity of mind (**ātmānam viśuddhena**), she saw the Supreme Lord (**tadā ātmānam**), who pervades all direction (**viśvato-mukham**) and is devoid of material qualities (**tirobhūta-māyā-guṇa-viśeṣaṇam**) through personal realization (**svānubhūtyā**). Her mind became fixed (**avasthita-matir**) in Brahman, Bhagavān and Paramātmā (**brahmaṇy bhagavaty ātma-saṁśraye**), and she attained bliss (**āpta-nivr̥tiḥ**) and destruction of suffering (**kṣīṇa-kleśā**) because of destroying *saṁsāra* (**nivr̥tta-jīva āpattivāt**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 27

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

Because of attaining continuous Samadhi (**nityārūḍha-samādhivāt**), and being free of wandering towards sense objects (**parāvṛtta-guṇa-bhramā**), she did not remember her body (**na sasmāra tadātmānaṁ**), just as a person on waking does not remember what happened in a dream (**svapne dr̥ṣṭam iva utthitaḥ**)

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 28

tad-dehaḥ parataḥ poṣo
'py akṛśaś cādhy-asambhavāt
babhau malair avacchannaḥ
sadhūma iva pāvakaḥ

Her body was cared for the maidens created by Kardama (tad-dehaḥ parataḥ poṣaḥ) and because of no anxieties (ādhy-asambhavāt), she was not thin (akṛśaś). Though covered by dirt (malair avacchannaḥ apy), her body shone like a fire covered by smoke (sadhūma pāvakaḥ iva babhau).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 29

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

Completely absorbed in Vāsudeva (**vāsudeva-praviṣṭa-dhīḥ**), she was not aware (**na bubudhe**) that her body (**sva aṅgam**), engaged in austerity and yoga (**tapo-yogamayam**), with unbound hair and absence of clothing (**mukta-keśam gatāmbaram**), was protected by the Lord (**daiva-guptam**).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 30

evam sā kapiloktena
mārgenācirataḥ param
ātmānam brahma-nirvāṇam
bhagavantam avāpa ha

By the method taught by Kapila (**evam kapila uktena mārgena**), she quickly attained (**sā acirataḥ avāpa ha**) the Supreme Lord, Bhagavān, the supreme soul (**bhagavantam param ātmānam**). This attainment included liberation (**brahma-nirvāṇam**).

Theme III – Kapila leaves and Devahuti achieves Perfection (3.33.12-32)

Text 31

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

O Vidura (**vīra**)! That place (**tad kṣetraṁ**), called Siddha-pada (**siddha-padaṁ nāmnā**), where she attained perfection (**yatra sā saṁsiddhim upeyuṣī**), is most pure (**puṇyatamaṁ āsīt**) and famous in the three worlds (**trailokya-viśrutam**).

Theme III – Kapila leaves and Devahuti achieves
Perfection (3.33.12-32)

Text 32

**tasyās tad yoga-vidhuta-
mārtyaṃ martyam abhūt sarit
srotasām pravarā saumya
siddhidā siddha-sevitā**

Devahūti's body (**tasyās tad martyam**), purified of material *dhātus* by *bhakti-yoga* (**yoga-vidhuta-mārtyaṃ**), became a river (**abhūt sarit**). That river is the best of rivers (**srotasām pravarā**), bestowing perfection and worshipped by perfected souls (**siddhidā siddha-sevitā**).

Theme IV– Activities of Kapila (3.33.33-37)

Text 33

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

The great *yogī* Kapila (**kapilo mahā-yogī**), the Supreme Lord (**bhagavān**), taking permission from his mother (**mātaram samanujñāpya**), departed from his father's hermitage (**pitur āśramāt yayau**) and went first north and then east (**prāg-udīcim diśam**).

Theme IV– Activities of Kapila (3.33.33-37)

Text 34

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

Praised (**stūyamānaḥ**) by the Siddhas, Cāraṇas, Gandharvas (**siddha-cāraṇa-gandharvair**), sages and Apsarās (**munibhiś cāpsaro-gaṇaiḥ**), he was given a place as an offering (**data arhaṇa-niketaṇaḥ**) by the ocean personified (**samudreṇa**).

Theme IV– Activities of Kapila (3.33.33-37)

Text 35

**āste yogam samāsthāya
sāṅkhyācāryair abhiṣṭutaḥ
trayāṇām api lokānām
upaśāntyai samāhitaḥ**

Taking shelter of *bhakti-yoga* (**yogam samāsthāya**) and worshiped by the teachers of Sāṅkhya (**sāṅkhyācāryair abhiṣṭutaḥ**), he still remains there (**āste**), fixed in *samādhi* (**samāhitaḥ**), for the peace of the three worlds (**trayāṇām api lokānām upaśāntyai**).

Theme IV– Activities of Kapila (3.33.33-37)

Text 36

etan nigaditam tāta
yat pṛṣṭo 'ham tavānagha
kapilasya ca saṁvādo
devahūtyāś ca pāvanaḥ

O sinless Vidura (**anagha**)! As requested by you (**yat tava pṛṣṭo**), I have spoken (**aham nigaditam**) about the pure conversation between Kapila and Devahūti (**etad kapilasya devahūtyāś ca pāvanaḥ saṁvādah**).

Theme IV– Activities of Kapila (3.33.33-37)

Text 37

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

He who hears the teaching of Kapila (**ya idam kapila-muner matam anuśṛṇoti**) containing the secret of meditation on the Lord (**ātma-yoga-guhyam**), or he who teaches it (**yah abhidhatte**), concentrating his mind on the Lord (**bhagavati kṛta-dhīḥ**) whose emblem is Garuda (**suparṇa-ketāv**), attains the Lord's lotus feet (**upalabhate bhagavat-padāravindam**).