

Canto 3
Chapter Twenty Seven

Understanding Material Nature

Kapila Describes Liberation

Theme I – Kapila describes the need for liberation for a conditioned soul (3.27.1-5)

Text-1

śrī-bhagavān uvāca
prakṛti-stho 'pi puruṣo
nājyate prakṛtair guṇaiḥ
avikārād akartṛtvān
nirguṇatvāj jalārkavat

The Lord said: The *jīva*, though situated in *prakṛti* (**prakṛti-stho api puruṣah**), is not affected by *prakṛti*'s *guṇas* (**nājyate prakṛtair guṇaiḥ**), since it is without *guṇas* (**nirguṇatvāt**), not the doer (**akartṛtvān**) and is devoid of change (**avikārād**), like the sun's rays on the surface of water (**jala-arkavat**).

Verse Summary: The *jīva*, in its pure state, has nothing to do with the *prakṛti*. It is not affected by the *gunas*.

Theme I – Kapila describes the need for liberation for a conditioned soul (3.27.1-5)

Text 2

sa eṣa yarhi prakṛter
guṇeṣv abhiviṣajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate

When the *jīva* (**saḥ eṣa yarhi**), in waking and dream state (implied), becomes absorbed in the *guṇas* of *prakṛti* (**prakṛter guṇeṣv abhiviṣajjate**), bewildered by ego (**ahaṅkriyā-vimūḍhātmā**), he thinks that he is the doer (**kartā asmī iti abhimanyate**).

Verse Summary: Jiva in the conditioned state: a) But, when the same jiva becomes absorbed in the gunas of prakṛti, then he falsely thinks that he is the doer

Theme I – Kapila describes the need for liberation for a conditioned soul (3.27.1-5)

Text 3

tena saṁsāra-padavīm
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asa-miśra-yoniṣu

Unwillingly (**avaśah**), the joyless *jīva* (**anirvṛtaḥ**) treads the path (**abhyeti**) of material birth and death (**saṁsāra-padavīm**) by faulty action arising from association with *prakṛti* (**prāsaṅgikaiḥ karma-doṣaiḥ**), receiving birth in bodies of mixed happiness and suffering (**sad-asa-miśra-yoniṣu**).

Verse Summary: Jiva in the conditioned state: b) Because of this false identification with prakṛti, all the actions that he performs leads to birth in good, bad and mixed species

Theme I – Kapila describes the need for liberation for a conditioned soul (3.27.1-5)

Text 4

arthe hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

Though actions do not actually exist for the *jīva* (**arthe hi avidyamāne api**), material life does not cease (**saṁsṛtir na nivartate**) because he meditates on sense objects (**dhyāyato viṣayān asya**) think himself a doer (implied). It is like the experience of unreal actions in a dream (**svapne anarthāgamo yathā**).

Verse Summary: Jiva in the conditioned state: c) Troublesome material life does not cease for such a person because of his constant meditation on the sense objects, thinking himself to be the doer

4.22.30

indriyair viṣayākṛṣṭair
ākṣiptam dhyāyatām manah
cetanām harate buddheḥ
stambas toyam iva hradāt

The mind (**manah**) of a person thinking of sense objects (**dhyāyatām**) is bewildered (**ākṣiptam**) by the senses attracted to those objects (**viṣaya ākrṣṭair indriyaiḥ**). Then the mind takes away the discriminating power of the intelligence (**cetanām harate buddheḥ**), just as grass takes away water from a lake (**stambas toyam iva hradāt**).

4.22.31

**bhraśyaty anusmṛtiś cittam
jñāna-bhraṁśaḥ smṛti-kṣaye
tad-rodham kavayaḥ prāhur
ātmāpahnavam ātmanaḥ**

When ability to discriminate is lost (**bhraśyaty cittam**), memory becomes destroyed (**anusmṛtiḥ**). With loss of memory (**smṛti-kṣaye**), knowledge is destroyed (**jñāna-bhraṁśaḥ**). The wise say (**kavayaḥ prāhur**) that destruction of knowledge (**tad-rodham**) is called destruction of the self (**ātmāpahnavam ātmanaḥ**).

4.22.33

arthendriyārthābhidyānam
sarvārthāpahnavo nṛṇām
bhraṁśito jñāna-vijñānād
yenāviśati mukhyatām

Always thinking (**abhidyānam**) of wealth and sense objects (**artha indriya arthā**) is the destruction of all goals for humans (**sarva artha apahnavo nṛṇām**), and by this (**yena**), after having destroyed jñāna and vijñāna (**bhraṁśito jñāna-vijñānād**), one attains immovable life forms (**āviśati mukhyatām**).

4.22.34

na kuryāt karhicit saṅgam
tamas tīvram titīriṣuḥ
dharmārtha-kāma-mokṣāṅām
yad atyanta-vighātakam

Those who desire to cross over the intense ignorance of saṁsāra (**tamas tīvram titīriṣuḥ**) should never have attachment (**na kuryāt karhicit saṅgam**) to things which completely obstruct (**yad atyanta-vighātakam**) dharma, artha, kāma and mokṣa (**dharmārtha-kāma-mokṣāṅām**).

3.9.8

kṣut-tr̥ṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varaṣair itaretarāc ca
kāmagñinācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me

My mind becomes disheartened (**sīdate me manah**) on seeing (**sampaśyato**) these living entities (**imā**) constantly suffering (**muhur ardyamānāḥ**) from hunger, thirst, *vāta*, *pitta*, *śleṣma* (**kṣut-tr̥ṭ-tridhātubhir**); from heat, cold, wind and rain (**śītoṣṇa-vāta-varaṣair**); from each other (**itara itarāt ca**); and from the unendurable fire of lust (**acyuta kāmagñinā**) and continuous anger (**ruṣā ca sudurbhareṇa**).

3.9.9

yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balam bhagavato jana īśa paśyet
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivaham vahatī kriyārthā

As long as (**yāvat**) people (**janah**) see the only the condition of the *jīva*'s body (**idam ātmana pṛthaktvam paśyet**), possessing the strength of the Lord's *māyā* (**māyā-balam bhagavato**) in the form of sense objects (**indriyārtha**), the *jīva*'s material existence (**tāvat asau saṁsṛtir**), though insubstantial (**vyartha api**), will not be destroyed (**na pratisaṅkrameta**). It produces great suffering (**duḥkha-nivaham vahatī**) and giving results for all actions (**kriyā arthā**).

Theme I – Kapila describes the need for liberation for a conditioned soul (3.27.1-5)

Text 5

ata eva śanaiś cittam
prasaktam asatām pathi
bhakti-yogena tīvreṇa
viraktyā ca nayed vaśam

Therefore (**atah**), gradually (**śanaih**) one should bring under control the mind (**cittam ca nayed vaśam**) attached to the path of material objects (**prasaktam asatām pathi**) by strong *bhakti* and *yoga* (**bhakti-yogena tīvreṇa**), accompanied by disgust for material life (**viraktyā ca**).

Verse Summary: Solution: Gradually control the materially attached mind through (Bhakti or yoga) + Virakti

|| 6.1.55 ||

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

This contrary position of the jīvas (**eṣa puruṣasya viparyayaḥ**) 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**).

Theme II – Practice of Jnana Yoga to attain Liberation (3.27.6-11)

Text 6

yamādibhir yoga-pathair
abhyasañ śraddhayānvitaḥ
mayi bhāvena satyena
mat-kathā-śravaṇena ca

With faith (**śraddhayānvitaḥ**) one should practice (**abhyasañ**) using the *yoga* process (**yoga-pathair**) starting with *yama* and *niyama* (**yamādibhir**), while hearing my glories (**mat-kathā-śravaṇena ca**) with the understanding that I am real (**mayi bhāvena satyena**).

Verse Summary: **Solution:** a. Practice astanga yoga with faith b. Have faith that the Lord's form is real c. Hear Krsna katha

10.2.32

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādr̥ta-yuṣmad-aṅghrayaḥ

O Lord (**aravindākṣa**)! Persons who are falsely under the impression of being liberated (**ye anye vimukta-māninaḥ**), without devotional service to the Lord (**anādr̥ta-yuṣmad-aṅghrayaḥ**), may reach the goal of the brahmajyoti (**āruhya kṛcchreṇa param padam**), but because of their impure consciousness (**aviśuddha-buddhayaḥ**) and for want of shelter in the Vaikuṅṭha-lokas (**tvayy asta-bhāvād**), such so-called liberated persons again fall down into material existence (**tataḥ patanty adhaḥ**).

1.5.12

**naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karma yad apy akāraṇam**

Even the stage of jñāna (**jñānam apy**) without the bondage of karma (**naiṣkarmyam**) is not glorious (**na śobhate**) because it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alam nirañjanam**)? What to speak of sakāma-karma which is suffering during practice and perfection (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**akāraṇam karma yad apy**), when not offered to the Lord (**īśvare na arpitam**)?

11.5.3

ya eṣām puruṣam sāksād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ

If any of the members of the four varṇas and four āśramas (**ya eṣām**) fail to worship (**na bhajanty**) or intentionally disrespect (**avajānanti**) the Personality of Godhead (**puruṣam sāksād**), who is the source of their own creation (**ātma-prabhavam īśvaram**), they will fall down from their position into a hellish state of life (**sthānād bhraṣṭāḥ patanty adhaḥ**).

Theme II – Practice of Jnana Yoga to attain Liberation (3.27.6-11)

Text 7

**sarva-bhūta-samatvena
nirvairēṅāprasaṅgataḥ
brahmacaryeṅa maunena
sva-dharmeṅa baliyasā**

One should see all living beings equally (**sarva-bhūta-samatvena**), without enmity (**nirvairēṅa**), without attachment (**aprasaṅgataḥ**), and should observe celibacy and silence (**brahmacaryeṅa maunena**). One should perform occupational duties as an offering to the Lord (**sva-dharmeṅa baliyasā**).

Verse Summary (7-10): 18 qualities to be cultivated by the practitioner

4.22.23

arthendriyārāma-sagoṣṭhy-atrṣṇayā
tat-sammatānām aparigraheṇa ca
vivikta-rucyā paritoṣa ātmani
vinā harer guṇa-pīyūṣa-pānāt

Attachment to the Lord takes place by (**implied**) disgust (**atrṣṇayā**) with material friendship (**sa-goṣṭhy**) related to persons who accumulate wealth or enjoy the senses (**arthena idriya-ārāma**), by not accepting those goals (**tat-sammatānām aparigraheṇa ca**), and by a taste for solitary living (**vivikta-rucyā**), with satisfaction in the self (**paritoṣa ātmani**), as long as one cannot relish the nectar of the Lord's qualities (**vinā harer guṇa-pīyūṣa-pānāt**).

Theme II – Practice of Jnana Yoga to attain Liberation (3.27.6-11)

Text 8

yadṛcchayopalabdhenā
santuṣṭo mita-bhukḥ munih
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān

One should be satisfied with what comes on its own (**yadṛcchaya upalabdhenā santuṣṭah**), should eat with regulation (**mita-bhuk**), should contemplate (**munih**), live in a secluded place (**vivikta-śaraṇaḥ**), and should be peaceful (**śāntah**), friendly (**maitraḥ**), compassionate and determined (**karuṇa ātma-vān**).

Verse Summary (7-10): 18 qualities to be cultivated by the practitioner

Theme II – Practice of Jnana Yoga to attain Liberation (3.27.6-11)

Text 9-11

sānubandhe ca dehe 'sminn
akurvann asad-āgraham
jñānena dr̥ṣṭa-tattvena
prakṛteḥ puruṣasya ca

nivṛtta-buddhy-avasthāno
dūri-bhūtānya-darśanaḥ
upalabhyātmanātmānam
cakṣuṣevārkam ātma-dṛk

mukta-liṅgam sad-ābhāsam
asati pratipadyate
sato bandhum asat-cakṣuḥ
sarvānusyūtam advayam

He should not have (**akurvann**) thoughts of I and mine (**asad-āgraham**) for his body (**dehe asminn**) or relatives (**ca sānubandhe**). By realized knowledge (**jñānena dr̥ṣṭa-tattvena**) of *prakṛti* and *puruṣa* (**prakṛteḥ puruṣasya ca**), he should transcend (**nivṛtta**) all states of consciousness such as waking and sleeping (**buddhi-avasthānah**). He should see all material objects from far away (**dūri-bhūtānya-darśanaḥ**). The *jñānī* (**ātma-dṛk**) should realize the Paramātmā (**upalabhya ātmanā**) by the pure *jīva* alone (**ātmānam**), and attain that Lord (**pratipadyate**), seeing him like an ocean of light (**arkam**) by the healthy eye (**cakṣuṣā eva**). The object of realization for the liberated souls (**mukta-liṅgam**), Paramātmā, constantly remains (**sad-ābhāsam**) in the temporary material world (**asati**) as the *antaryāmī*. He is the cause of *prakṛti* (**satah bandhum**), is the revealer of *prakṛti*'s evolutes, the material elements (**asat-cakṣuḥ**), pervades both *prakṛti* and its evolutes (**sarva anusyūtam**), and is one alone (**advayam**).

Verse Summary (7-10): 18 qualities to be cultivated by the practitioner.

11 – Characteristics of that Super-soul:

1) mukta-liṅgam 2) asati sad-abhasam 3) sato bandhum 4) asat-caksuh 5) sarvanusyutam 6) Advayam

Verses 7-10 – 18 qualities to be cultivated by the practitioner:

- 1) Equality to all jivas
- 2) No enmity
- 3) No material association
- 4) Brahmacharya
- 5) Mauna
- 6) Performing ones occupation as an offering to the Lord
- 7) Satisfied with what comes of its own accord
- 8) mita-bhuk
- 9) Munih
- 10) living in a secluded place
- 11) Santah
- 12) Maitrah
- 13) Karuna
- 14) atmavan
- 15) Free from conceptions of I and mine
- 16) Transcend the 3 states of intelligence by realized knowledge of prakrti and purusa
- 17) See material objects from far away
- 18) Realize the Super-soul

Theme III – Understanding the presence of Soul and Supersoul (3.27.12-16)

Text 12-13

yathā jala-stha ābhāsaḥ
sthala-sthenāvadr̥śyate
svābhāsenā tathā sūryo
jala-sthena divi sthitaḥ

evam̐ trivṛd-ahaṅkāro
bhūtendriya-manomayaḥ
svābhāsair lakṣito 'nena
sad-ābhāsenā satya-dṛk

Just as a reflection in water (**yathā jala-stha ābhāsaḥ**) reflected on a wall (**sthala-sthena**) is inferred to come from the image reflected on water (**jala-sthena avadr̥śyate**), and the sun situated in the sky (**sūryah divi sthitaḥ**) is inferred by this reflection on water (**sva ābhāsenā tathā**), similarly (**evam̐**), the *jīva*, existing with the imposition of three-fold *anaṅkāra* (**trivṛd-ahaṅkārah**), is inferred (**lakṣitaḥ**) by its reflection (**sva ābhāsair**) in the body, senses and mind (**bhūta indriya-manah mayaiḥ**), and from this (**anena**), Paramātmā (**satya-dṛk**) is inferred (**lakṣitaḥ**) by the *jīva* purified by *bhakti* (**sad-ābhāsenā**).

Verse Summary: How can one understand the presence of the soul and Supersoul by inference?

- Presence of soul can be inferred from the consciousness which is manifested in the body mind and senses
- Presence of Super-soul can be inferred by the *jīva* purified by *bhakti*

Text 14-16

**bhūta-sūkṣmendriya-mano-
buddhy-ādiṣv iha nidrayā
līneṣv asati yas tatra
vinidro nirahaṅkriyaḥ**

**manyamānas tadātmānam
anaṣṭo naṣṭavan mṛṣā
naṣṭe 'haṅkaraṇe draṣṭā
naṣṭa-vitta ivāturaḥ**

**evaṁ pratyavamṛśyāsāv
ātmānam pratipadyate
sāhaṅkārasya dravyasya
yo 'vasthānam anugrahaḥ**

The *jīva* who remains alert (**yaḥ vinidraḥ**) without ego (**nirahaṅkriyaḥ**) when merging (**tatra līneṣu**) the sense objects, senses, mind and intelligence (**bhūta-sūkṣma indriya-mano buddhy-ādiṣu**) in *prakṛti* (**asati**) by sleeping (**nidrayā**), but who, though indestructible (**anaṣṭaḥ**), with the destruction of *ahaṅkāra* (**naṣṭe ahaṅkaraṇe**), falsely thinks (**mṛṣā manyamānaḥ**) that he also has been destroyed (**atmānam naṣṭavat**), becomes distressed (**āturaḥ**) like a person who has lost his wealth (**naṣṭa-vitta iva**). However, after careful reflection on these matters (**evaṁ pratyavamṛśya**), he attains understanding of the existence of the *ātmā* (**asau ātmānam pratipadyate**), who is the shelter of the *ahaṅkāra* and the body (**yaḥ ahaṅkārasya dravyasya avasthānam**), and is the Lord's object of favour (**anugrahaḥ**).

How can one see the atma without the covering of body, senses and mind?

a. When: During the time of universal dissolution

b. How: The living entity is uncovered by false ego and the products of false ego like mind and body at that time. Therefore, there is nothing else to identify with except the self.

c. What happens at that time: With the destruction of body and mind, he falsely thinks that he has also been destroyed. But, after careful deliberation he realizes that he is atma.

d. Is this permanent realization: No.

Theme IV – Devahuti’s questions about rarity of Liberation (3.27.17-20)

Text 17

devahūtir uvāca
puruṣaṁ prakṛtir brahman
na vimuñcati karhicit
anyonyāpāśrayatvāc ca
nityatvād anayoḥ prabho

Devahūti said: O *brāhmaṇa* (**brahman**)! O master (**prabho**)! *Prakṛti* never gives up the Lord (**prakṛtir puruṣaṁ na vimuñcati**) at any time (**karhicit**), because of eternal (**nityatvād**) attraction (**apāśrayatvāt**) between them (**anyonya anayoḥ**).

Verse Summary (17-19): Just as Prakṛti, who has taken shelter of the Lord, never leaves His association, it would be similarly very difficult for the Jiva to leave the association of prakṛti, as he has taken her shelter. Therefore, liberation must be very rare.

|| 5.5.8 ||

pumsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gr̥ha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti

The relationship between a man and woman (**etad pumsaḥ striyā tayoh mithunī-bhāvam**) is called (**āhuḥ**) double bondage (**mitho hṛdaya-granthim**). This creates illusion for the jīva (**atah janasya mohah**) in relation to house, property, sons, relatives and wealth (**gr̥ha-kṣetra-sutāpta-vittaih**), in which he thinks, “I am this. This is mine (**ahaṁ mama iti**).”

Theme IV – Devahuti’s questions about rarity of Liberation (3.27.17-20)

Text 18

yathā gandhasya bhūmeś ca
na bhāvo vyatirekataḥ
apām rasasya ca yathā
tathā buddheḥ parasya ca

Just as (**yathā**) fragrance cannot exist separate from earth (**gandhasya bhūmeś ca na bhāvo vyatirekataḥ**), and taste cannot exist separate from water (**yathā apām rasasya ca**), the Lord does not exist separate from *prakṛti* (**tathā buddheḥ parasya ca**).

Verse Summary (17-19): Just as Prakṛti, who has taken shelter of the Lord, never leaves His association, it would be similarly very difficult for the Jiva to leave the association of prakṛti, as he has taken her shelter. Therefore, liberation must be very rare.

Theme IV – Devahuti’s questions about rarity of Liberation (3.27.17-20)

Text 19

akartuḥ karma-bandho 'yaṁ
puruṣasya yad-āśrayaḥ
guṇeṣu satsu prakṛteḥ
kaivalyaṁ teṣv ataḥ katham

The *jīva* (**ayaṁ**), though not a doer (**akartuḥ**), becomes bound up by action (**karma-bandhah**) since the *guṇas* of *prakṛti* (**prakṛteḥ guṇeṣu**) remain with the *jīva* (**puruṣasya satsu**) who takes shelter of the *guṇas* (**yad-āśrayaḥ**). How can he attain liberation (**kaivalyaṁ teṣu ataḥ katham**)?

Verse Summary (17-19): Just as Prakṛti, who has taken shelter of the Lord, never leaves His association, it would be similarly very difficult for the Jiva to leave the association of prakṛti, as he has taken her shelter. Therefore, liberation must be very rare.

Theme IV – Devahuti's questions about rarity of Liberation (3.27.17-20)

Text 20

**kvacit tattvāvamarśena
nivṛttam bhayam ulbaṇam
anivṛtta-nimittatvāt
punaḥ pratyavatiṣṭhate**

Sometimes (**kvacit**) fear of *saṁśāra* (**bhayam ulbaṇam**) is destroyed (**nivṛttam**) by considering the elements (**tattva avamarśena**), but fear then returns (**punaḥ pratyavatiṣṭhate**) because of not destroying *saṁśāra*'s cause (**anivṛtta-nimittatvāt**).

Verse Summary: By meditating on the elements, as described by the process of sankhya, fear of samsara goes away sometimes. But, it returns back because the cause of samsara is not destroyed. What is the solution?

6.1.9

śrī-rājovāca
dṛṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

Though the *jīva* knows (**ātmanah jānann apy**) that sinful acts are detrimental (**pāpam ahitam**) by seeing and hearing (**dṛṣṭa-śrutābhyām**), he helplessly commits sin again (**yat karoti bhūyo vivaśaḥ**). What is the use of atonement (**prāyaścittam atho katham**)?

6.1.10

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat

Sometimes (**kvacit**), after withdrawing from sin (**abhadrāt nivartate**) one commits the sin again (**kvacit carati tat punaḥ**). I think (**manye**) therefore (**atho**), that atonement is useless (**prāyaścittam apa artham**), like an elephant bathing (**kuñjara-śaucavat**).

6.1.11

śrī-bādarāyaṇir uvāca
karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṃ vimarśanam

Śukadeva said: Completely counteracting sin (**ātyantika karma-nirhārah**) is not at all possible by performing atonement (**karmaṇā na hy iṣyate**), for it is done out of ignorance (**avidvad-adhikāritvāt**). Real atonement is attaining *jñāna* (**prāyaścittaṃ vimarśanam**).

6.1.13-14

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

deha-vāg-buddhijam dhīrā
dharmajñāḥ śraddhayānvitāḥ
kṣipanty agham 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 *yamas* like non-violence and *niyamas* like *japa* (**yamena niyamena vā**), the wise men (**dhīrā**), knowers of *dharma* (**dharmajñāḥ**), filled with faith (**śraddhayānvitāḥ**), destroy even great sin (**kṣipanty agham mahad api**) arising from the body, words and intelligence (**deha-vāg-buddhijam**), just like fire destroys a clump of bamboos (**veṇu-gulmam iva analaḥ**).

6.1.15

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ

Some persons (**kecit**), who surrender to Kṛṣṇa (**vāsudeva-parāyaṇāḥ**), completely destroy sins (**aghaṁ dhunvanti kārtsnyena**) only by pure *bhakti* (**kevalayā bhaktyā**), just as the sun destroys fog (**nīhāram iva bhāskaraḥ**).

6.2.17

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajam tad-hṛdayam
tad apīśānghri-sevayā

Sins are destroyed (**tais tāny aghāni pūyante**) by austerity, charity and vows (**tapo-dāna-vratādibhiḥ**) but the root of sin (**adharmajam**) is not destroyed (**na tad-hṛdayam**). However by *bhakti* to the Lord, even the root of sin, namely desire, is destroyed (**tad api īśānghri-sevayā**).

4.22.39

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇam bhaja vāsudevam

Worship Vāsudeva (**bhaja vāsudevam**), the shelter (**tam araṇam**). By devotion to his lotus toes possessing ever-increasing beauty (**yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā**), the devotees (**santah**) untie the knot (**grathitam udgrathayanti**) of false ego filled with impressions of *karma* (**karmāśayaṁ**), which (**tadvan**) the foolish *sannyāsīs* who try to stop the senses flowing like a river cannot untie (**na rikta-matayah yatayo api ruddha**).

Theme V –Liberation is possible by this process of Jnana when accompanied by Tivra Bhakti (3.27.21-23)

Text 21-23

śrī-bhagavān uvāca
animitta-nimittena
sva-dharmenaamalātmanā
tīvrayā mayi bhaktyā ca
śruta-sambhṛtayā ciram

jñānena dr̥ṣṭa-tattvena
vairāgyeṇa baliyasā
tapo-yuktena yogena
tīvreṇaātma-samādhinā

prakṛtiḥ puruṣasyeha
dahyamānā tv ahar-niśam
tiro-bhavitṛī śanakair
agner yonir ivāraṇiḥ

The Lord said: By energetic *bhakti* to me (**tīvrayā mayi bhaktyā ca**) for a long time (**ciram**), without desire for results (**animitta-nimittena**), which purifies the heart (**amalātmanā**) and is performed according to one's occupational duties (**sva-dharmena**), by knowledge with realization of the elements (**jñānena dr̥ṣṭa-tattvena**), by strong renunciation (**vairāgyeṇa baliyasā**), by *yoga* accompanied by austerities (**tapo-yuktena yogena**), by intense concentration on the Lord (**tīvreṇa ātma-samādhinā**), the subtle body of the *jīva* (**puruṣasya iha prakṛtiḥ**) burns continually (**dahyamānā ahar-niśam**) and gradually disappears (**śanakair tiro-bhavitṛī**), like the kindling stick is consumed by fire (**agner yonir iva araṇiḥ**).

Verse Summary: Solution:

a. Tivra bhakti without desire for result, b. Performed for a long time, c. Performed according to one's occupation d. With knowledge and realization of elements e. With strong renunciation f. With yoga accompanied by austerities g. By concentrating the mind on the Lord h. Nourished by hearing about the Lord

Further Clarifications on the Initial Instructions offered by Kapiladev to achieve Liberation

	Initial Instruction	Further qualifications clarified
1	yamādibhir yoga-pathair abhyasañ	tapo-yuktena yogena tīvreṇa ātma-samādhinā
2	mat-kathā-śravaṇena ca	śruta-sambhṛtayā ciram
3	mayi bhāvena satyena	animitta-nimittena sva-dharmeṇa āmalātmanā tīvrayā mayi bhaktyā
4	muniḥ	jñānena dr̥ṣṭa-tattvena vairāgyeṇa balīyasā

Theme VI – Why Prakṛti cannot touch such a Practitioner? (3.27.24-26)

Text 24

**bhukta-bhogā parityaktā
dr̥ṣṭa-doṣā ca nityaśaḥ
neśvarasyāśubham dhatte
sve mahimni sthitasya ca**

Since the *jīva* sees the faults in *prakṛti* (**dr̥ṣṭa-doṣā**) which has been given up after enjoyment (**bhukta-bhogā parityaktā**), *prakṛti* can never harm that *jīva* (**nityaśaḥ na aśubham dhatte**), who is capable of discrimination (**īśvarasya**) and is situated on the correct path (**sve mahimni sthitasya ca**).

Verse Summary: Why Prakṛti cannot touch such a person?

- a. He sees, with discrimination, the faults of prakṛti
- b. He is situated in the right path

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 VI – Why Prakṛti cannot touch such a Practitioner? (3.27.24-26)

Text 25

yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate

The dream (**prasvāpah**) of a sleeping person (**apratibuddhasya**) causes many anxieties (**yathā hy bahu-anartha-bhṛt**), but the same impressions (**sa eva**) cause no illusion (**na vai mohāya kalpate**) for the person who is awake (**pratibuddhasya**).

Verse Summary: Why Prakṛti cannot touch such a person?

c. Such a person of discrimination is like an awake person who is not affected by the dream

Theme VI – Why Prakṛti cannot touch such a Practitioner? (3.27.24-26)

Text 26

evam vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit

Prakṛti (**prakṛtiḥ**) cannot at any time harm (**na karhicit apakuruta**) the person who has fixed his mind on me (**mayi mānasam yuñjataḥ**), who knows about the elements (**vidita-tattvasya**), and who enjoys in the self (**ātmārāmasya**).

Verse Summary: Why Prakṛti cannot touch such a person?

d. He has fixed his mind on the Lord e. He knows the elements f. Enjoys in the self

Text 27-29

yadaivam adhyātma-rataḥ
kālena bahu-janmanā
sarvatra jāta-vairāgya
ābrahma-bhuvanān muniḥ

mad-bhaktaḥ pratibuddhārtho
mat-prasādena bhūyasā
niḥśreyasaṁ sva-saṁsthānaṁ
kaivalyākhyam mad-āśrayam

prāpnotihāñjasā dhīraḥ
sva-dṛṣā cchinna-saṁśayaḥ
yad gatvā na nivarteta
yogī liṅgād vinirgame

When a sage (**yadā muniḥ**) engages for many lifetimes (**kālena bahu-janmanā**) in meditation on *ātmā* (**adhyātma-rataḥ**) with complete detachment from everything (**sarvatra jāta-vairāgya**) in all the worlds including Brahma-loka (**ābrahma-bhuvanān**), and becomes my devotee (**mad-bhaktaḥ**), understanding the ultimate truth (**pratibuddha artho**)-- by my bountiful mercy (**mat-prasādena bhūyasā**), he easily attains (**prāpnoti añjasā**) the highest benefit (**niḥśreyasaṁ**), his *svarūpa* (**sva-saṁsthānaṁ**), called Brahman (**kaivalyākhyam**), which is under my shelter (**mad-āśrayam**). Having attained that position (**yad gatvā**), having cut all doubt by his knowledge of *ātmā* (**sva-dṛṣā cchinna-saṁśayaḥ**), having destroyed the subtle body (**liṅgād vinirgame**), the steady yogī (**dhīraḥ yogī**) does not return (**na nivarteta**).

Verse Summary (27-30): Such a yogi when:

- Engages in meditation on atma for many life times
 - With complete detachment
 - Becomes my devotee
 - Understanding the absolute truth by My mercy
 - Does not get attracted by Siddhis
- Easily attains Brahman. He never returns back.

Theme VII – Such a Practitioner achieves Liberation after many life times
(3.27.27-30)

Text 30

yadā na yogopacitāsu ceto
māyāsu siddhasya viṣajjate 'ṅga
ananya-hetuṣv atha me gatiḥ syād
ātyantikī yatra na mṛtyu-hāsaḥ

My dear mother (**aṅga**)! When the *yogī*'s heart (**yadā siddhasya cetah**) is no longer attracted (**na viṣajjate**) to the abundant (**upacitāsu**) enjoyments (**māyāsu**) available only through *yoga* (**yogo ananya-hetuṣu**), he can attain final liberation (**atha me ātyantikī gatiḥ syād**), where death cannot overcome him (**yatra na mṛtyu-hāsaḥ**).

Verse Summary (27-30): Such a yogi when:

- Engages in meditation on atma for many life times
 - With complete detachment
 - Becomes my devotee
 - Understanding the absolute truth by My mercy
 - Does not get attracted by Siddhis
- Easily attains Brahman. He never returns back.

4.23.12

chinnānya-dhīr adhigatātma-gatir nirīhas
tat tatyaje 'cchinad idam vayunena yena
tāvan na yoga-gatibhir yatir apramatto
yāvad gadāgraja-kathāsu ratim na kuryāt

Having destroyed the concept of being his body (**chinna
anya-dhīh**), having realizing the form of Paramātmā
(**adhigata ātma-gatih**), and being without desire for siddhis
(**nirīhah**), Pṛthu destroyed his subtle body (**idam
acchinad**) by jnana (**vayunena**) and then rejected that
jñāna (**tat tatyaje**). As long as one does not have attraction
for the topics of the Lord (**yāvad gadāgraja-kathāsu ratim
na kuryāt**), the jñānī (**tāvad yatih**) will be attached
(**apramattah**) to yoga siddhis and liberation (**yoga-
gatibhih**).