

Canto 3

Chapter Twenty Eight

**Kapila's Instructions on the
Execution of Devotional Service**

Kapila Describes Aṣṭāṅga Yoga

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text-1

śrī-bhagavān uvāca
yogasya lakṣaṇam vakṣye
sabījasya nṛpātmaje
mano yenaiva vidhinā
prasannaṁ yāti sat-patham

The Lord said: I shall speak about the characteristics of *yoga* (**yogasya lakṣaṇam vakṣye**), dependent on *bhakti* (**sabījasya**), by following which (**yenaiva vidhinā**) the mind attains the joyful, spiritual path (**manah yāti prasannaṁ sat-patham**).

Verse Summary: Let Me describe to you Bhakti Misra Yoga, following which the mind attains the joyful spiritual path

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 2

**sva-dharmācaraṇam śaktyā
vidharmāc ca nivartanam
daivāl labdhena santoṣa
ātmavic-caraṇārcanam**

One must follow one's duties of *varṇāśrama* to the best of one's ability (**sva-dharma ācaraṇam śaktyā**) and avoid sin (**vidharmāt ca nivartanam**). One should be satisfied with what comes of its own accord (**daivāl labdhena santoṣa**) and worship the lotus feet of those who know the Lord (**ātma-vit-caraṇa arcanam**).

Verse Summary: Yama and Niyama: (i) sva-dharma ācaraṇam śaktyā (ii) vidharmāc ca nivartanam (iii) daivāt labdhena santoṣa (iv) ātmavit-caraṇa arcanam

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 3

**grāmya-dharma-nivṛttiś ca
mokṣa-dharma-ratis tathā
mita-medhyādanam śaśvad
vivikta-kṣema-sevanam**

One should avoid duties that lead to material attachment (**grāmya-dharma-nivṛttiś ca**) and be absorbed in those which lead to liberation (**mokṣa-dharma-ratis tathā**). One should eat pure food in moderated quantities (**mita-medhya adanam**) and always live in a secluded, peaceful place (**śaśvad vivikta-kṣema-sevanam**).

**Verse Summary: Yama and Niyama: (v)grāmya-dharma-nivṛttih
(vi)mokṣa-dharma-ratih (v)mita-medhya adanam (vi) śaśvad vivikta-
kṣema-sevanam**

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 4

**ahimsā satyam asteyam
yāvad-artha-parigrahaḥ
brahmacaryam tapaḥ śaucam
svādhyāyaḥ puruṣārcanam**

One should practice non-violence, truthfulness, and avoid theft (**ahimsā satyam asteyam**). One should accept only what is necessary (**yāvad-artha-parigrahaḥ**), and practice celibacy, austerity, and cleanliness (**brahmacaryam tapaḥ śaucam**). One should study the Vedas and worship the Supreme Lord (**svādhyāyaḥ puruṣa arcanam**).

Verse Summary: Yama and Niyama: (vii) ahimsā (viii) satyam (ix) asteyam (x) yāvad-artha-parigrahaḥ (xi) brahmacaryam (xii) tapaḥ (xiii) śaucam (xiv) svādhyāyaḥ (xv) puruṣa arcanam (xvi) maunam

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 5

**maunaṁ sad-āsana-jayaḥ
sthairyaṁ prāṇa-jayaḥ śanaiḥ
pratyāhāraś cendriyāṇāṁ
viṣayān manasā hr̥di**

One should observe silence (**maunaṁ**). One should attain steadiness (**sthairyaṁ**) by mastering correct *āsanas* (**sad-āsana-jayaḥ**), and control the breath (*prāṇāyama*) (**prāṇa-jayaḥ**). Gradually (**śanaiḥ**) one should withdraw the senses (**pratyāhārah ca indriyāṇāṁ**) from material objects (**viṣayān**) to the heart (**hr̥di**) using the mind (*pratyāhāra*) (**manasā**).

Verse Summary: Asana: One should attain steadiness by mastering correct asanas

Pranayama: Control the breath

Pratyahara: Withdraw the senses from material objects and turn them towards the heart using the mind

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 6

sva-dhiṣṇyānām eka-deśe
manasā prāṇa-dhāraṇam
vaikuṅṭha-līlābhidyānam
samādhānam tathātmanah

One should fix the *prāṇa* (**prāṇa-dhāraṇam**) at one spot (**eka-deśe**) among the various *cakras* (**sva-dhiṣṇyānām**) by the mind (**manasā**). One should meditate on the pastimes in the spiritual world (**vaikuṅṭha-līlā abhidhyānam**). Then one should attain *samādhi* of the mind (**samādhānam tathā ātmanah**).

Verse Summary: Dharana: Fix the Prana at one spot among the various cakras by the mind

Dhyana: One should meditate on the pastimes of the spiritual world

Samadhi: One should then attain Samadhi of the mind

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 7

etair anyaiś ca pathibhir
mano duṣṭam asat-patham
buddhyā yuñjīta śanakair
jita-prāṇo hy atandritaḥ

Also engaging in other methods (**etair anyaiś ca pathibhir**) with the intelligence (**buddhyā**), having controlled the *prāṇas* (**jita-prāṇah**), with attention (**atandritaḥ**) one gradually engages the wicked mind (**śanakair yuñjīta manah duṣṭam**) which leads one to material life (**asat-patham**) in meditation.

Verse Summary: If the mind is contaminated, one should try to control it by (i) Control of Prana (ii) Intelligence

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 8

śucau deśe pratiṣṭhāpya
vijitāsana āsanam
tasmin svasti samāsīna
ṛju-kāyaḥ samabhyaset

Mastering the *āsanas* (**vijita āsanah**), he should establish his seat in a clean place (**śucau deśe pratiṣṭhāpya**) and sitting in *svastikāśana* (**tasmin svasti samāsīna**), keeping the body straight (**ṛju-kāyaḥ**), he should practice controlling the breath (**samabhyaset**).

Verse Summary: Asana requirements: One should practice control of breath by:

- (i) Mastering the asanas (ii) Establish the seat in a clean place (iii) Sit in svastika asana (iv) Keep body straight

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 9

prāṇasya śodhayen mārgam
pūra-kumbhaka-recakaiḥ
pratikūlena vā cittam
yathā sthiram acañcalam

One should purify the passage for *prāṇa* (**prāṇasya mārgam śodhayet**) by inhaling, holding and exhaling the breath (**pūra-kumbhaka-recakaiḥ**) or reversing the process (**pratikūlena vā**), so that the unsteady mind becomes steady (**yathā sthiram acañcalam**).

Verse Summary: Mind control through Pranayama:

a. One should purify the passage for prana by practice of Kumbhaka, Puraka and Recaka, so that the mind becomes steady

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 10

mano 'cirāt syād virajam
jita-śvāsasya yoginaḥ
vāyv-agnibhyām yathā loham
dhmātam tyajati vai malam

Very soon (**acirāt**) the mind of the *yogī* (**yoginaḥ manah**) who controls his breath (**jita-śvāsasya**) will become pure (**virajam syāt**), just as heated gold (**yathā dhmātam loham**) gives up impurities (**tyajati vai malam**) by air and fire (**vāyu-agnibhyām**).

Verse Summary: Mind control through Pranayama:

b. Very soon the mind of such a yogi becomes pure

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 11

prāṇāyāmair dahed doṣān
dhāraṇābhiś ca kilbiṣān
pratyāhāreṇa saṃsargān
dhyānenānīśvarān guṇān

By controlling the breath, one burns up the faults in the *doṣas* of the body (**prāṇāyāmaih dahet doṣān**). By *dhāraṇā* one destroys sins (**dhāraṇābhih ca kilbiṣān**). By *pratyāhāra* one destroys association with sense objects (**pratyāhāreṇa saṃsargān**). By meditation one destroys uncontrollable qualities such as attraction and repulsion (**dhyānena anīśvarān guṇān**).

Verse Summary: a. Pranayama: Doshas of body are destroyed b. Dharana: Sins are destroyed c. Pratyahara: Association with sense objects is destroyed d. Dhyana: Uncontrollable qualities are destroyed

Theme I – Kapila describes the limbs of Astanga Yoga (3.28.1-12)

Text 12

yadā manaḥ svaṁ virajam
yogena susamāhitam
kāṣṭhām bhagavato dhyāyet
sva-nāsāgrāvalokanaḥ

When the mind becomes purified (**yadā manaḥ svaṁ virajam**) and steady by *yama* and other the *āṅgas* (**yogena susamāhitam**), looking at the tip of the nose (**sva-nāsā agrā avalokanaḥ**), one should then meditate on the form of the Lord (**kāṣṭhām bhagavataḥ dhyāyet**).

Verse Summary: When the mind becomes steady by the practice of Yama, niyama and other *āṅgas*, one should meditate on the Supreme Lord by looking at the tip of the nose

Theme II – Description of the Form of the Lord to perform Dharana (3.28.13-18)

Text 13

prasanna-vadanāmbhojaṁ
padma-garbhāruṇekṣaṇam
nīlotpala-dala-śyāmaṁ
śaṅkha-cakra-gadā-dharam

One should meditate on that form with joyful, lotus face (**prasanna-vadana ambhojaṁ**), red lotus eyes (**padma-garbhāruṇa īkṣaṇam**), and complexion like a blue lotus (**nīla-utpala-dala-śyāmaṁ**), holding conch, *cakra* and club (**śaṅkha-cakra-gadā-dharam**).

Verse Summary: Description of the beautiful form of the
Supersoul

Theme II – Description of the Form of the Lord to perform Dharana (3.28.13-18)

Text 14

lasat-pankaja-kiñjalka-
pīta-kaśeya-vāsasam
śrīvatsa-vakṣasam bhrājat
kaustubhāmukta-kandharam

He wears silk cloth the color of glowing lotus pollen (**lasat-pankaja-kiñjalka-pīta-kaśeya-vāsasam**), has Śrīvatsa on his chest (**śrīvatsa-vakṣasam**), and the brilliant Kaustubha on his neck (**bhrājat kaustubha-āmukta-kandharam**).

Verse Summary: Description of the beautiful form of the Supersoul

Theme II – Description of the Form of the Lord to perform Dharana (3.28.13-18)

Text 15

matta-dvirepha-kalayā
parītaṁ vana-mālayā
parārdhya-hāra-valaya-
kirīṭāṅgada-nūpuram

He wears a garland (**parītaṁ vana-mālayā**) filled with the sweet humming of intoxicated bees (**matta-dvirepha-kalayā**). He wears priceless (**parārdhya**) necklaces, bracelets, crown, arm bands and anklets (**hāra-valaya-kirīṭa-aṅgada-nūpuram**).

**Verse Summary: Description of the beautiful form of the
Supersoul**

Theme II – Description of the Form of the Lord to perform Dharana (3.28.13-18)

Text 16

kāñcī-guṇollasac-chronim
hṛdayāmbhoja-viṣṭaram
darśanīyatamaṁ śāntaṁ
mano-nayana-varadhanam

His hips shine with the cords of his belt (**kāñcī-guṇa-ullasat-śronim**). He sits in the lotus heart of the devotees (**hṛdayāmbhoja-viṣṭaram**). He is most attractive to see (**darśanīya tamaṁ**), peaceful (**śāntaṁ**), and increases the joy of the mind and eye (**mano-nayana-varadhanam**).

Verse Summary: Description of the beautiful form of the
Supersoul

Theme II – Description of the Form of the Lord to perform Dharana (3.28.13-18)

Text 17

apīcya-darśanam śaśvat
sarva-loka-namaskṛtam
santam vayasi kaiśore
bhṛtyānugraha-kātaram

He is beautiful (**apīcya-darśanam**), and worshipped by all people (**sarva-loka-namaskṛtam**). He is eternally fifteen years old (**śaśvat kaiśore vayasi santam**) and eager to bless his servants (**bhṛtya-anugraha-kātaram**).

Verse Summary: Description of the beautiful form of the Supersoul

Theme II – Description of the Form of the Lord to perform Dharana (3.28.13-18)

Text 18

kīrtanya-tīrtha-yaśasaṁ
puṇya-śloka-yaśaskaram
dhyāyed devaṁ samagrāṅgaṁ
yāvan na cyavate manaḥ

One should meditate on this form of the Lord with all his limbs (**dhyāyed devaṁ samagra-aṅgaṁ**), who is worthy of glorification (**kīrtanya-tīrtha-yaśasaṁ**), who increases the fame of his devotees (**puṇya-śloka-yaśaskaram**) until the mind does not deviate (**yāvan na cyavate manaḥ**).

Verse Summary: One should meditate on this form until the mind does not deviate.

Theme III – Dhyana – Meditation on the individual limbs of the Lord (3.28.19-33)

Text 19

**sthitam vrajantam āsīnam
śayānam vā guhāśayam
prekṣaṇīyehitam dhyāyec
chuddha-bhāvena cetasā**

With one's heart filled with pure emotion (**śuddha-bhāvena cetasā**), one should meditate (**dhyāyet**) on the Lord living in the spiritual world (**guhāśayam**) as he stands, walks, sits or sleeps (**sthitam vrajantam āsīnam śayānam**), and performs pastimes worthy of seeing (**prekṣaṇīya īhitam**).

Verse Summary: With heart filled with pure emotions, one should meditate on the pastimes of the Lord in the spiritual world (**Dhyana**)

Theme III – Dhyana – Meditation on the individual limbs of the Lord (3.28.19-33)

Text 20

**tasmīḥ labdha-padam cittaṁ
sarvāvayava-samsthitaṁ
vilakṣyaikatra samyujyād
aṅge bhagavato muniḥ**

The sage (**muniḥ**), having concentrated his mind on seeing the Lord (**tasmīḥ vilakṣya labdha-padam cittaṁ**) with all his limbs (**sarva avayava-samsthitaṁ**), should concentrate on one limb of the Lord (**samyujyād ekaṭra bhagavato aṅge**).

Verse Summary: After perfecting Dharana (Meditation on the full form of the Lord), one should start Dhyana (Meditation on the individual limbs)

|| 2.2.13 ||

ekaikaśo 'ngāni dhiyā nu bhāvayet
pādādi yāvad dhasitam gadābhṛtaḥ
jitam jitam sthānam apohya dhārayet
param param śuddhyati dhīr yathā yathā ||

One should firmly (**nu**) meditate (**bhāvayet**) with the intelligence (**dhiyā**) on each limb (**ekaikaśo aṅgāni**) one after the other starting from the feet (**pādādi yāvad**) up to the smiling face (**hasitam**) of the Lord (**gadābhṛtaḥ**). After practicing concentrating on one limb (**jitam jitam sthānam**) one should give that up and proceed to the next (**apohya dhārayet**) as the intelligence gradually becomes purified (**param param śuddhyati dhīr yathā yathā**).



Smaranam









apīcya-darśanam śaśvat
sarva-loka-namaskṛtam
santam vayasi kaiśore
bhṛtyānugraha-kātaram
(SB 3.28.17)



The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees. (SB 3.28.17)





*sañcintayed bhagavataś caraṇāravindam
vajrāṅkuśa-dhvaja-saroruha-lāñchanādhyam
uttuṅga-rakta-vilasan-nakha-cakravāla
jyotsnābhirāhata-mahad-dhṛdayāndhakāram
(SB 3.28.21)*

One should meditate on the Lord's lotus foot (sañcintayed bhagavataś caraṇāravindam) marked with (lāñchana ādhyam) a thunderbolt, elephant goad, flag, and lotus (vajra-aṅkuśa-dhvaja-saroruha), which destroys (āhata) the great darkness of the heart (mahad-hṛdaya andhakāram) with the brilliance (jyotsnābhir) of the array (cakravāla) of his gleaming (vilasan), raised (uttuṅga), red (rakta) toenails (nakha).



*yac-chauca-niḥsrta-
sarit-pravarodakena
tīrthena mūrdhny adhi
kṛtena śivaḥ śivo 'bhūt
dhyātur manah-śamala-
śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś
caraṇāravindam
(SB 3.28.22)*

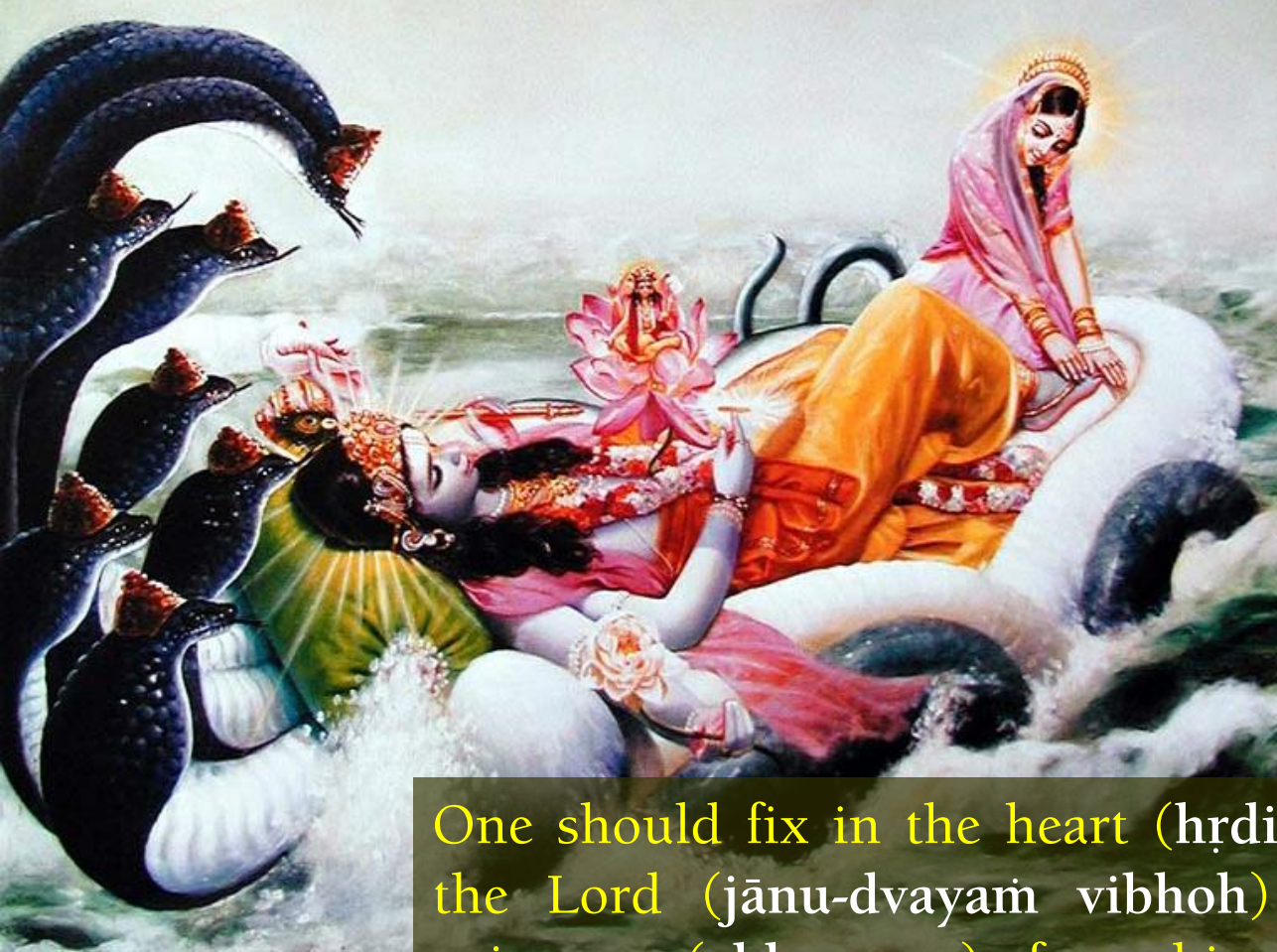


One should meditate continually upon the Lord's lotus feet (dhyāyet ciraṁ bhagavataś caraṇāravindam), the water washing which (yat-śauca-udakena), the Ganga (sarit-pravara), flows (niḥsr̥ta) and makes (abhūt) the auspicious Lord Siva (śivaḥ) , who holds this Ganga on his head (tīrthena mūrdhny adhikṛtena), more auspicious (śivaḥ). The Lotus feet acts as thunderbolt (vajraṁ) which is released amongst mountain of sins (śamala-śaila nisṛṣṭa) in the meditator's mind (dhyātur manah).





*jānu-dvayaṁ-jalaja-locanayā jananyā
lakṣmyākhillasya sura-vanditayā vidhātuh
ūrvor nidhāya kara-pallava-rociṣā yat
saṁlālitaṁ hṛdi vibhor abhavasya kuryāt
(SB 3.28.23)*



One should fix in the heart (hr̥di kuryāt) the two legs of the Lord (jānu-dvayaṁ vibhoh) who destroys material existence (abhavasya), from his foot to his knee (jānu), massaged (saṁlālitaṁ) with the lustrous, bud-like hands (kara-pallava-rociṣā) of lotus-eyed Lakṣmī (jalaja-locanayā lakṣmyā), who is worshipped by all the *devatās* (akhilasya sura-vanditayā) and who is mother of Brahmā (vidhātuḥ jananyā). She places those lotus feet upon her thighs (yat ūrvoh nidhāya).



|| 1.11.37 ||

uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām |
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyam vimathitum kuhakair na śekuḥ

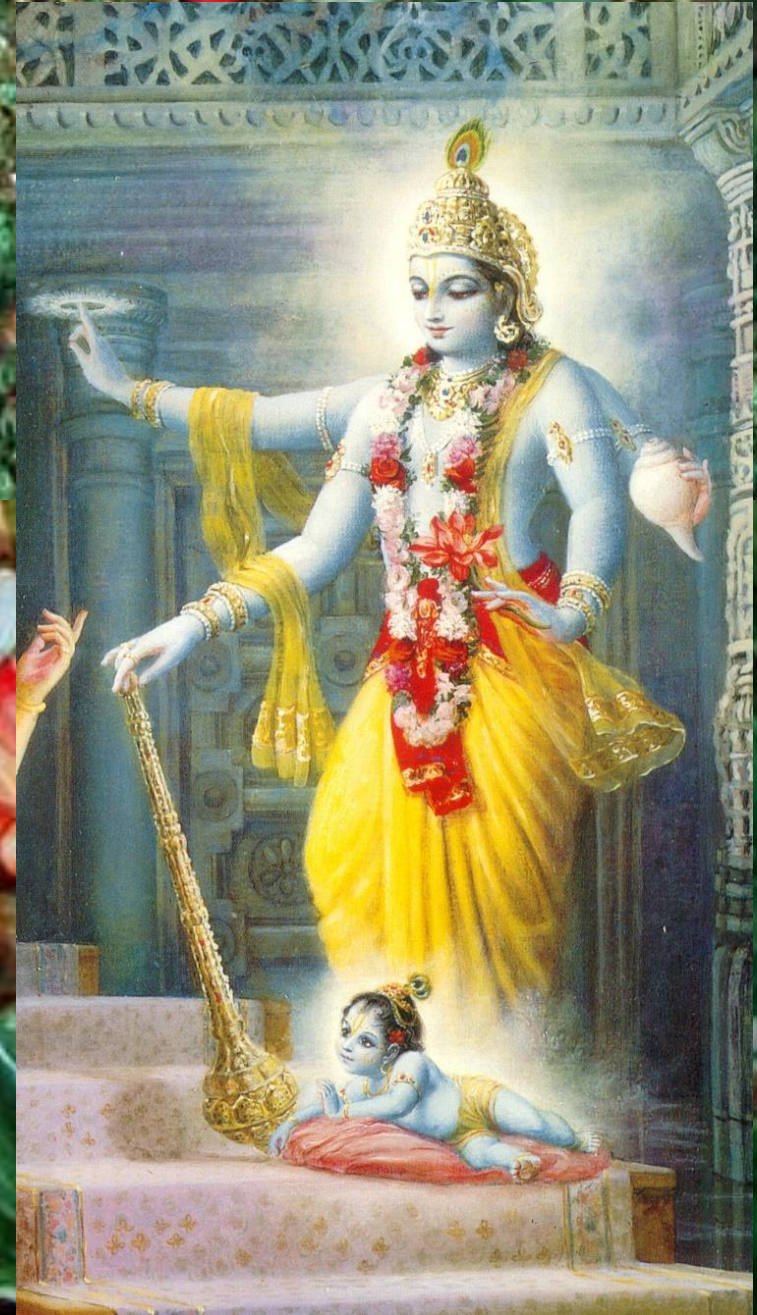
Although the queens' beautiful smiles (**pramada uttamāh tā valgu-hāsa**) and furtive glances (**vrīḍa avaloka**) were all spotless and exciting (**piśuna amala**), and signified deep love (**uddāma-bhāva**), and although they could conquer Cupid himself (**madanah nihato api**) by making him give up his bow (**cāpam ajahāt**) in frustration (**sammuhya**), those who approached him with false smiles and glances (**kuhakai**) could not agitate (**vimathitum na śekuḥ**) the senses of the Lord (**yasya indriyam**).

*ūrū suparṇa-bhujayor adhi śobhamānāv
ojo-nidhī atasikā-kusumāvabhāsau
vyālambi-pīta-vara-vāsasi vartamāna
kāñcī-kalāpa-parirammbhi nitamba-bimbam*

(SB 3.28.24)

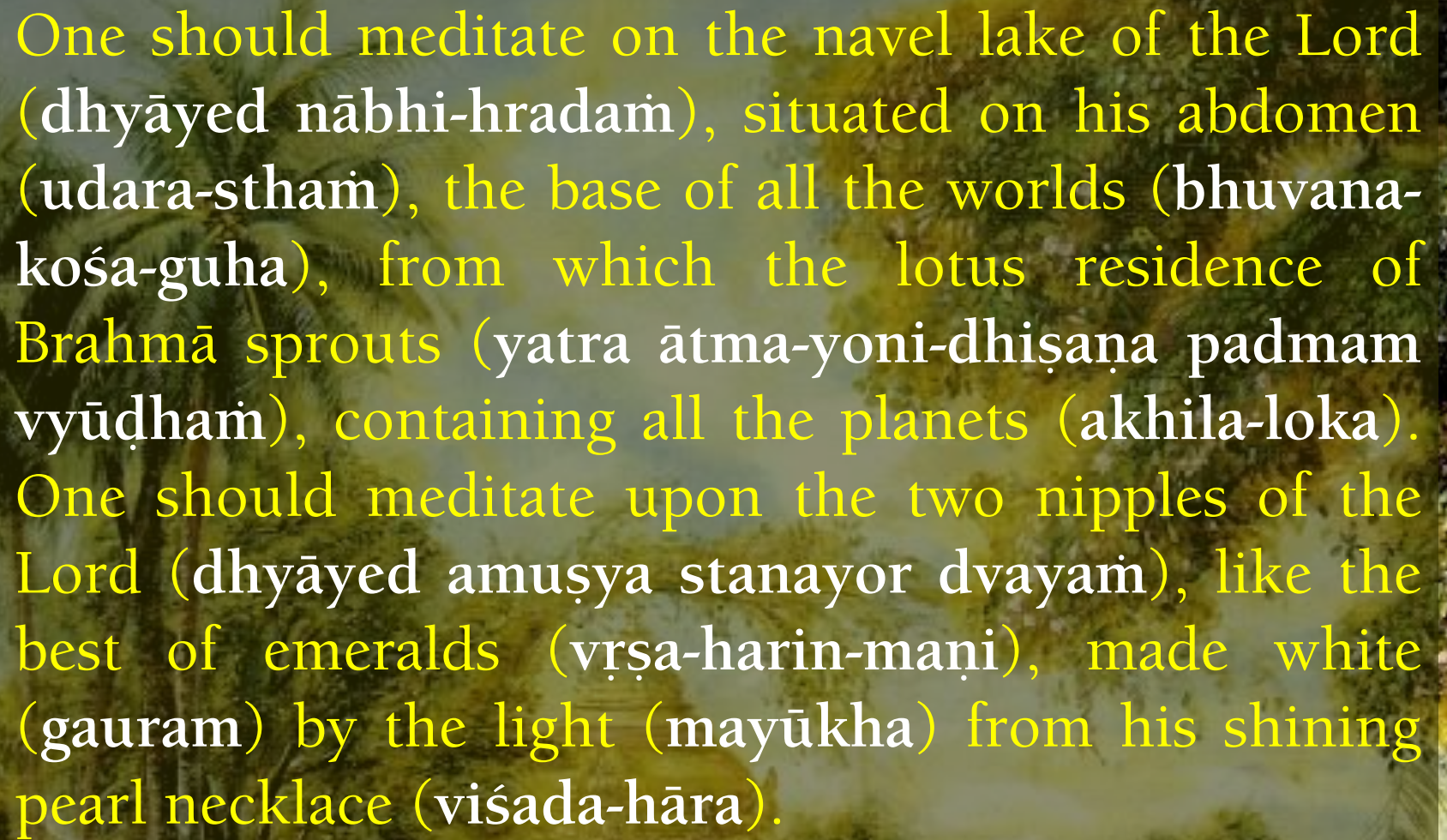


He should place in his mind (implied) on the two beautiful (śobhamānāv), powerful thighs of the Lord(ojo-nidhī ūrū), blue like the *atasi* flower (atasikā-kusuma-avabhāsau), as he sits on the shoulders of Garuḍa (suparṇa-bhujayor adhi), with rounded hips (nitamba bimbam) surrounded by a belt (kāñcī-kalāpa-parirambhi vartamāna) and draped with the best yellow cloth (vyālambi-pīta-vara-vāsasi).





*nābhi-hradam
bhuvana-
kośa-guhodara-stham
yatrātma-yoni-dhiṣaṇā
khila-loka-padmam
vyūḍham harin-maṇi-
vṛṣa-stanayor amuṣya
dhyāyed dvayam
viśada-
hāra-mayūkha-gauram
(SB 3.28.25)*

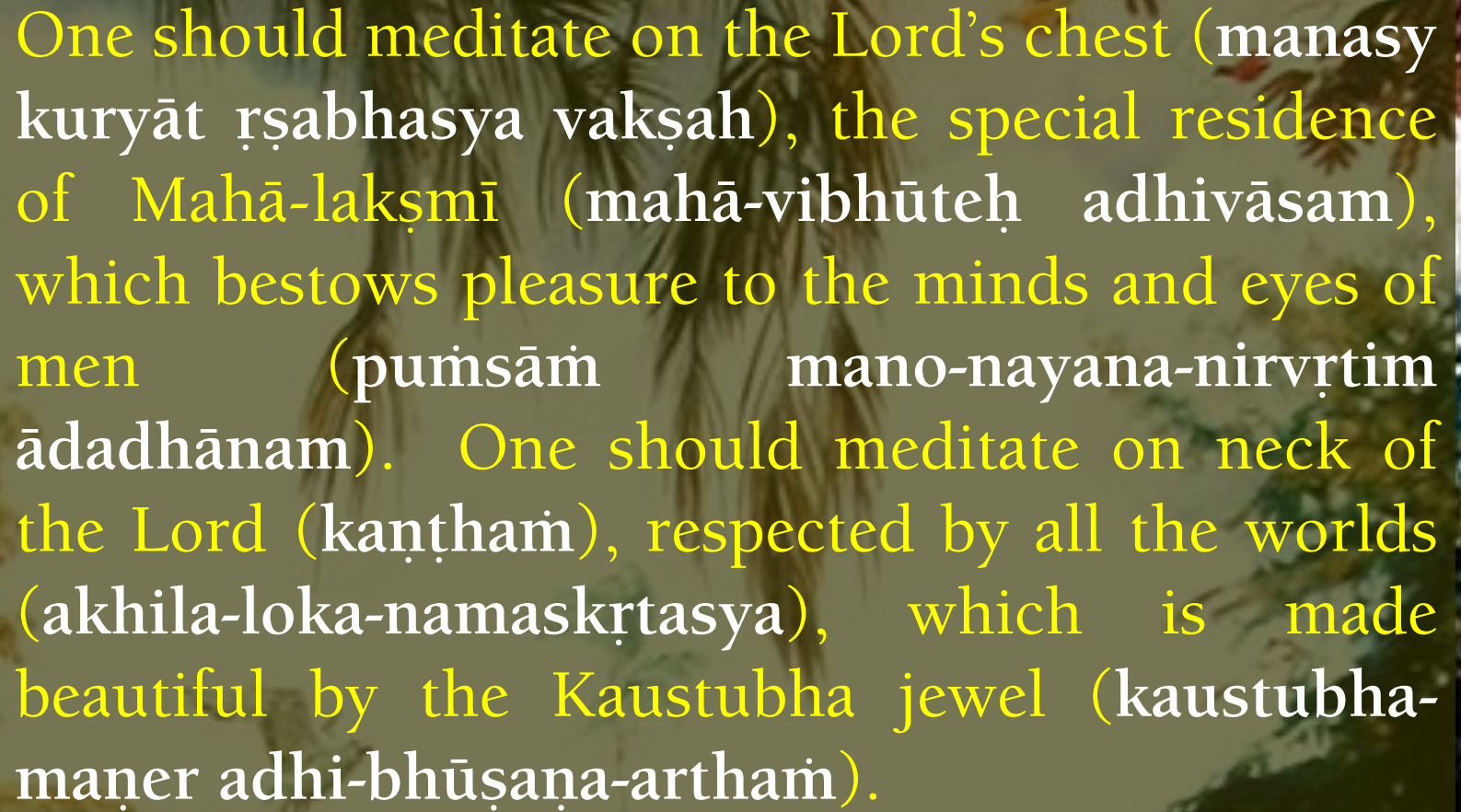


One should meditate on the navel lake of the Lord (dhyāyed nābhi-hradam), situated on his abdomen (udara-stham), the base of all the worlds (bhuvana-kośa-guha), from which the lotus residence of Brahmā sprouts (yatra ātma-yoni-dhiṣaṇa padmam vyūḍham), containing all the planets (akhila-loka). One should meditate upon the two nipples of the Lord (dhyāyed amuṣya stanayor dvayam), like the best of emeralds (vṛṣa-harin-maṇi), made white (gauram) by the light (mayūkha) from his shining pearl necklace (viśada-hāra).



*vakṣo 'dhivāsam ṛṣabha
sya mahā-vibhūteḥ
puṁsām mano-nayana-
nirvṛtim ādadhānam
kaṇṭham ca kaustubha-
maṇer adhibhūṣaṇārtham
kuryān manasy akhila-
loka-namaskṛtasya
(SB 3.28.26)*

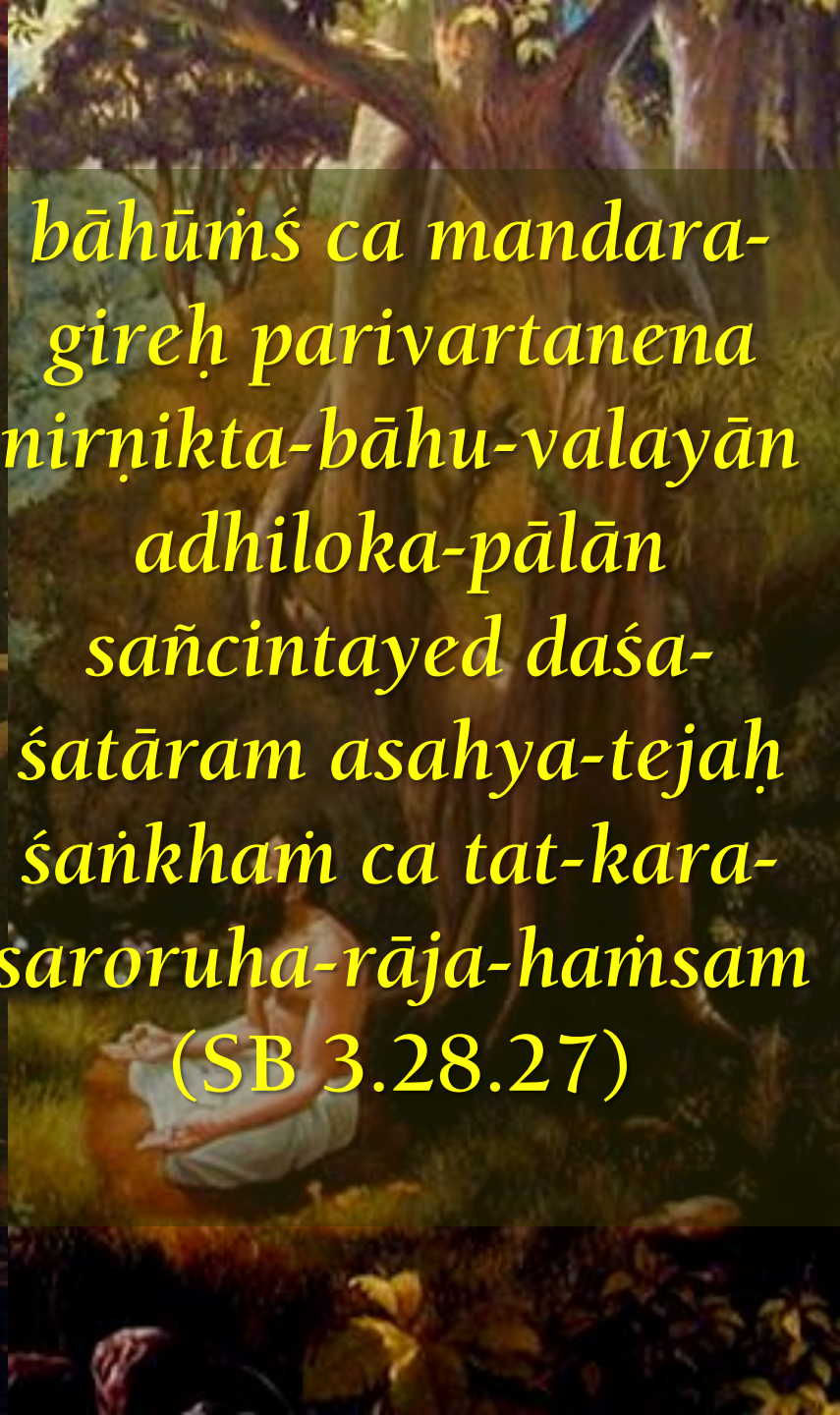


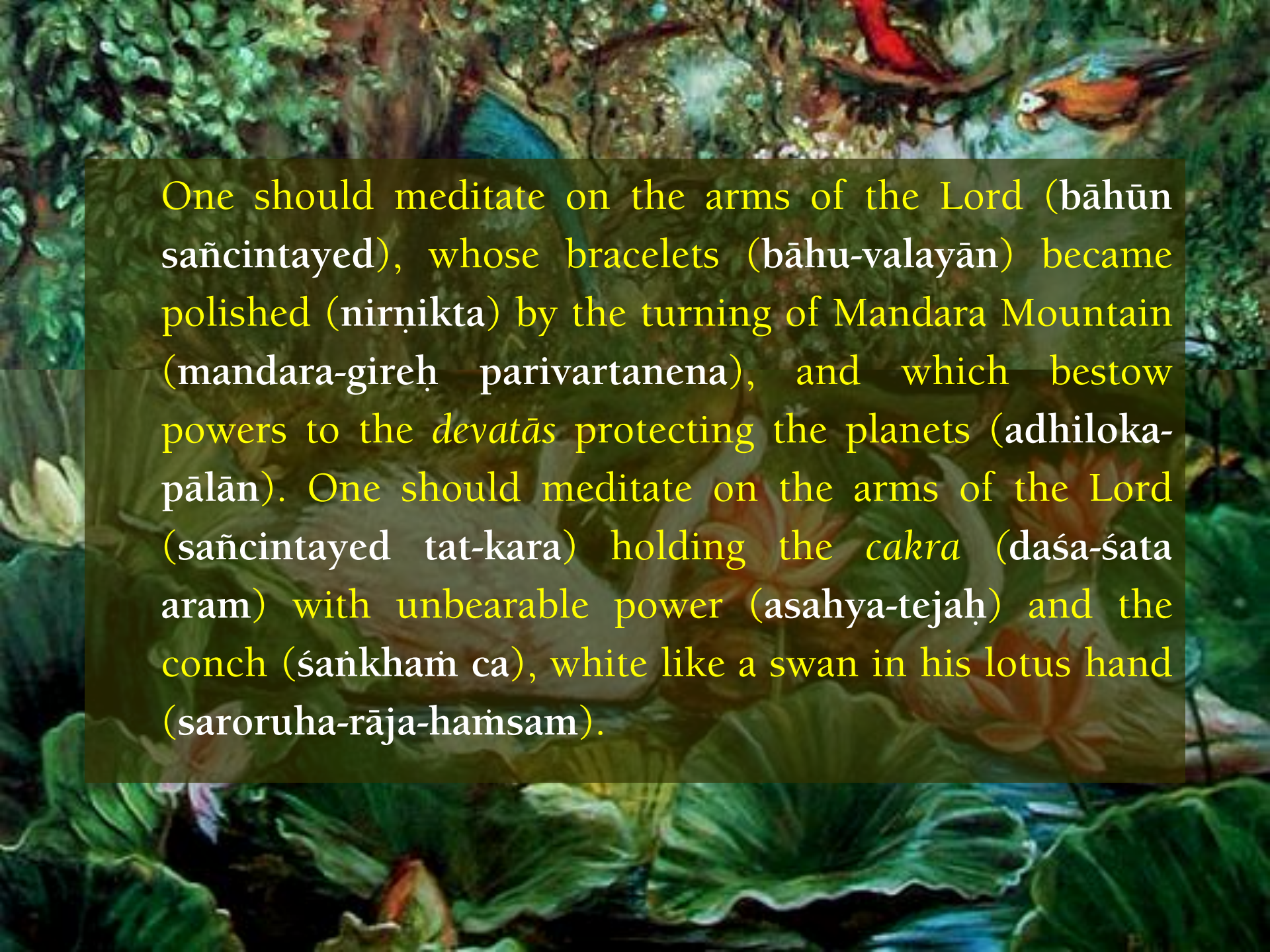
A vibrant tropical forest scene with lush greenery, palm trees, and a bird perched on a branch. The background is a soft-focus view of a dense jungle with various types of trees and foliage. A bird is visible in the upper left, perched on a branch. The overall atmosphere is serene and natural.

One should meditate on the Lord's chest (manasy kuryāt ṛṣabhasya vakṣah), the special residence of Mahā-lakṣmī (mahā-vibhūteḥ adhivāsam), which bestows pleasure to the minds and eyes of men (puṁsām mano-nayana-nirvṛtim ādadhānam). One should meditate on neck of the Lord (kaṅṭham), respected by all the worlds (akhila-loka-namaskṛtasya), which is made beautiful by the Kaustubha jewel (kaustubha-maṇer adhi-bhūṣaṇa-artham).



*bāhūnś ca mandara-
gireḥ parivartanena
nirṇikta-bāhu-valayān
adhiloka-pālān
sañcintayed daśa-
śatāram asahya-tejah
śaṅkham ca tat-kara-
saroruha-rāja-hamsam
(SB 3.28.27)*



A vibrant painting of a tropical forest scene. In the upper part, a waterfall cascades down a rocky ledge. Several colorful parrots, including a red one and a blue and orange one, are perched on branches. The lower part of the image shows a pond with large green lotus leaves and several blooming lotus flowers in shades of pink and orange. The overall scene is lush and detailed, with a rich palette of greens, blues, and warm tones.

One should meditate on the arms of the Lord (bāhūn sañcintayed), whose bracelets (bāhu-valayān) became polished (nirṇikta) by the turning of Mandara Mountain (mandara-gireḥ parivartanena), and which bestow powers to the *devatās* protecting the planets (adhiloka-pālān). One should meditate on the arms of the Lord (sañcintayed tat-kara) holding the *cakra* (daśa-śata aram) with unbearable power (asahya-tejaḥ) and the conch (śaṅkham ca), white like a swan in his lotus hand (saroruha-rāja-hamsam).

|| 1.11.2 ||

sa uccakāṣe dhavalodaro daro 'py
urukramasyādharasoṇa-ṣoṇimā ||
dādhmāyamānaḥ kara-kañja-sampute |
yathābja-ṣaṇḍe kala-hamsa utsvanaḥ

The white-bellied conch (**sah dhavala udara darah**), continually blown in his lotus hands (**dādhmāyamānaḥ kara-kañja-sampute**), like a bellowing swan (**yathā kala-hamsa utsvanaḥ**) amidst a lotus grove (**abja-ṣaṇḍe**), reddened (**ṣoṇimā**) by the touch of Kṛṣṇa's lips (**urukramasya adhara ṣoṇa**), appeared most attractive (**uccakāṣe**).

*kaumodakīm bhagavato
dayitām smareta
digdhām arāti-bhaṭa-
śoṇita-kardamena
mālām madhuvrata-
varūtha-giropaghuṣṭām
caityasya tattvam amalām
maṇim asya kaṇṭhe
(SB 3.28.28)*

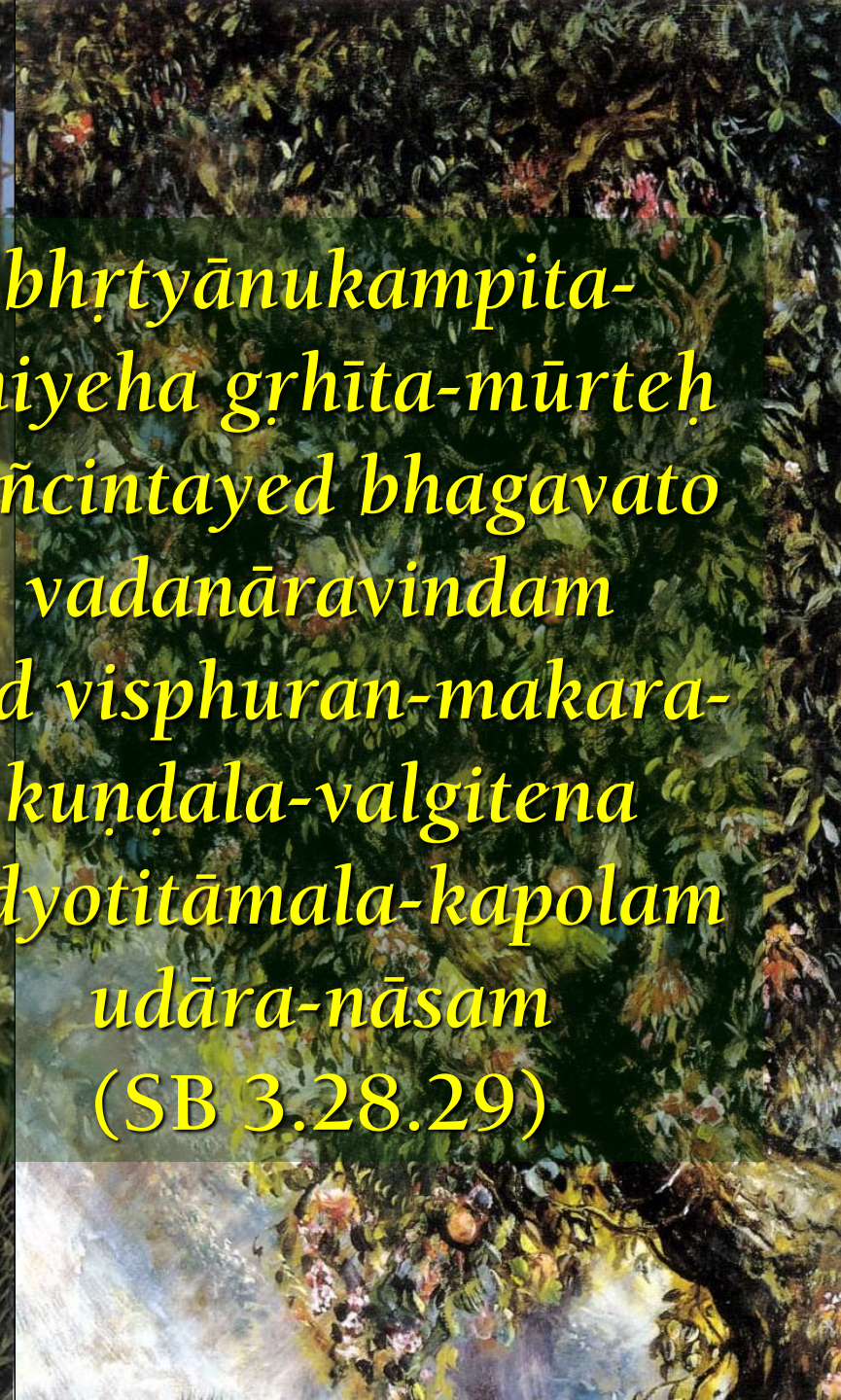




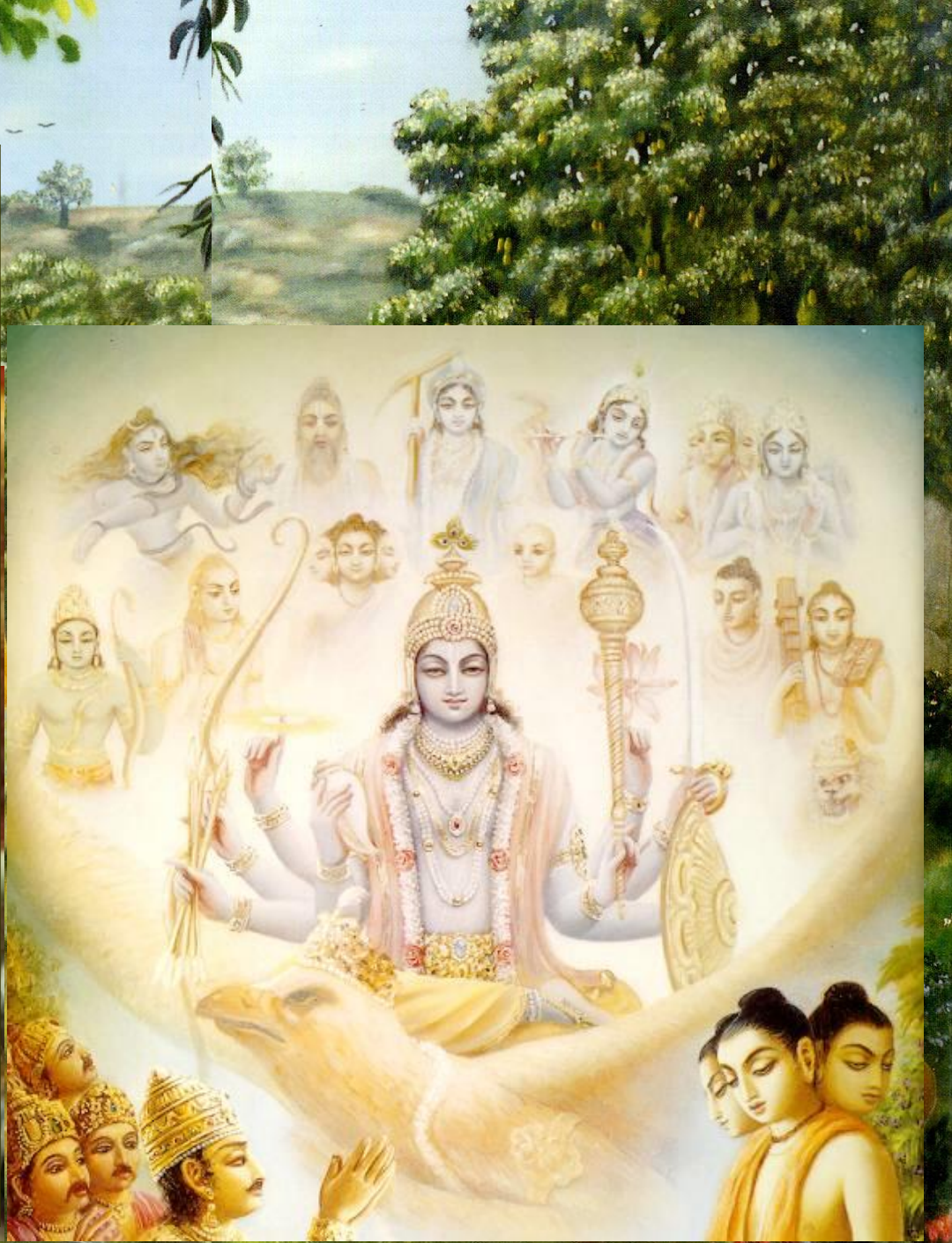
One should meditate on the Lord's dear club Kaumadakī (kaumodakīm bhagavato dayitām smareta), smeared with the blood (digdhām-śonita-kardamena) of the enemy (arāti-bhaṭa). One should meditate on His garland (mālām) surrounded by (upaghuṣṭām) swarms (varūtha) of buzzing bees (girā madhuvrata), and on the pure Kaustubha jewel on his neck (amalam maṇim asya kaṇṭhe), which represents jīva-tattva (caityasya tattvam).



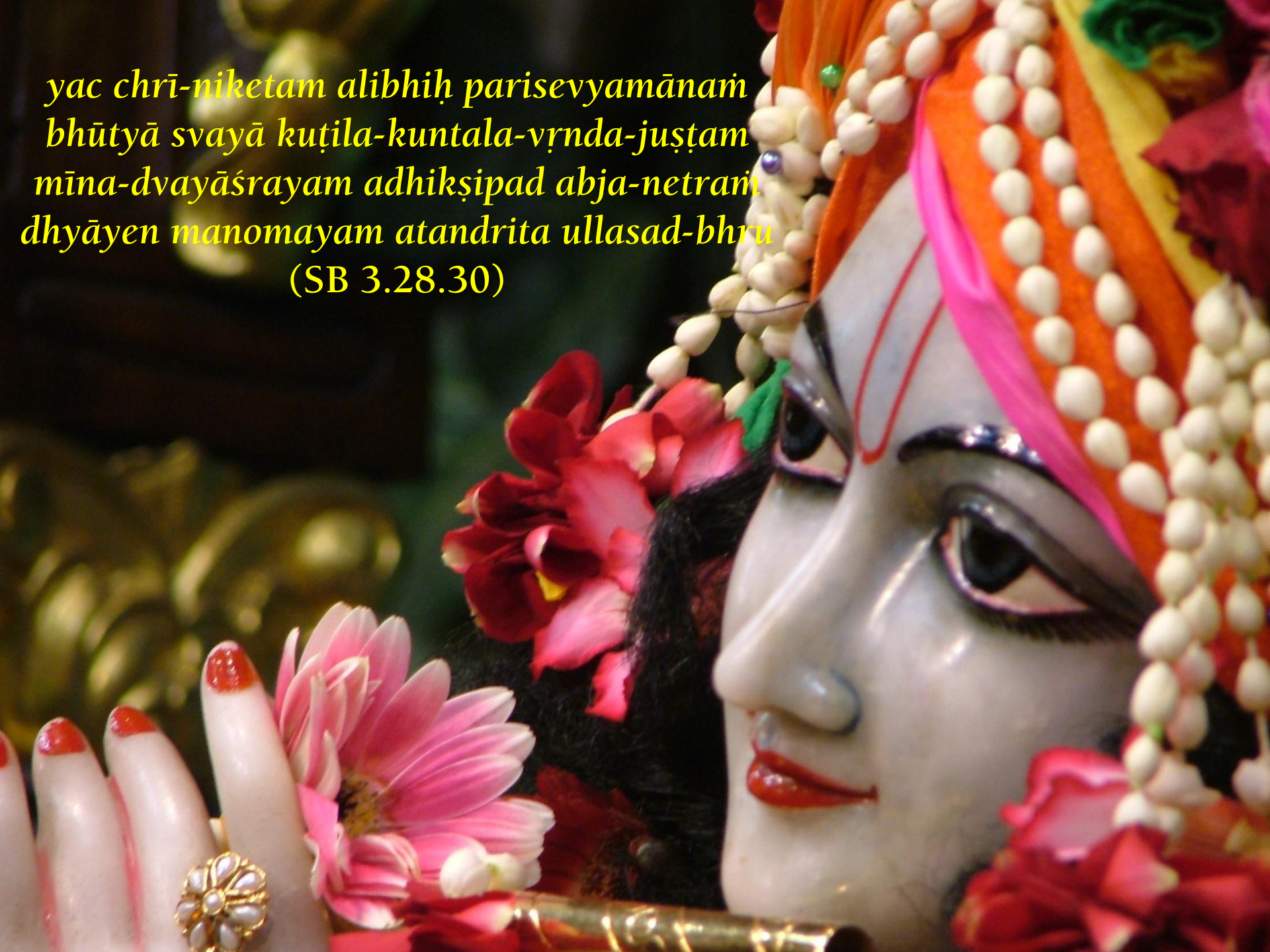
*bhṛtyānukampita-
dhiyeha grhīta-mūrteḥ
sañcintayed bhagavato
vadanāravindam
yad visphuran-makara-
kuṇḍala-valgitena
vidyotitāmala-kapolam
udāra-nāsam
(SB 3.28.29)*



One should meditate on the lotus face of the Lord (sañcintayed bhagavato vadanāravindam) who accepts forms in this world (iha grhīta-mūrteḥ) out of compassion for his servants (bhr̥tya anukampita-dhiyā). That face has a raised nose (udāra-nāsam) and clear cheeks (amala-kapolam) glittering (vidyotita) with the movements (valgitena) of his sparkling *makara* earrings (visphurat-makara-kuṇḍala).



*yac chrī-niketam alibhiḥ parisevyamānaṁ
bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam
mīna-dvayāśrayam adhikṣipad abja-netraṁ
dhyāyen manomayam atandrita ullasad-bhru
(SB 3.28.30)*



One should meditate on the lotus face of the Lord, the abode of beauty (dhyāyet yac chrīniketam), with which the mind completely identifies (manomayam atandrita), which has lotus eyes (abja-netraṁ), black locks of hair (kuṭīla-kuntala-vṛnda-juṣṭam), and trembling eyebrows (ullasad-bhru), and which defeats (adhikṣipad) in elegance (svayā bhūtyā) a lotus served by bees (alibhiḥ parisevyamānam) and two fish (mīna-dvaya āśrayam).





*tasyāvalokam adhikam
kṛpayātighora
tāpa-trayopasāmanāya
nisṛṣṭam akṣṇoḥ
snigdha-smitānuguṇitam
vipula-prasādam
dhyāyec ciraṁ vipula-
bhāvanayā guhāyām
(SB 3.28.31)*



One should meditate for a long time (dhyāyet ciram) with deep love in the heart (vipula-bhāvanayā guhāyām) on the glance of the Lord (tasya avalokam), cast from his eyes (nisrṣtam akṣṇoh) to dispel the three terrible miseries (ati ghora-tāpa-traya upaśamanāya), and which smiles with affection (snigdha-smita anugunitam vipula-prasādam), continually multiplying with great mercy (adhikam kṛpayā).





*hāsaṁ harer avanat
ākhila-loka-tīvra
śokāśru-sāgara-
viśoṣaṇam atyudāram
sammohanāya racitaṁ
nija-māyayāsyā
bhrū-maṇḍalam muni-
kṛte makara-dhvajasya
(SB 3.28.32)*



One should meditate on the generous smile of the Lord (atīudāram hāsam hareh) which completely dries (viśoṣaṇam) up the ocean of tears of intense grief (tīvra śoka aśru-sāgara) in his devotees (avanata akhila-loka) caused by separation. One should meditate on the Lord's brow (bhrū-maṇḍalam), manufactured by his own energy (nija-māyayā racitaṁ) to bewilder Cupid (sammohanāya makara-dhvajasya) for the benefit of the sages (muni-kr̥te).



*dhyānāyanam prahasitam bahulādharoṣṭha
bhāsārūṇāyita-tanu-dvija-kunda-paṅkti
dhyāyet svadeha-kuhare 'vasitasya viṣṇor
bhaktyārdayārpita-manā na pṛthag didṛkṣet
(SB 3.28.33)*





One should meditate upon the Lord's laughter (dhyāyet prahasitaṁ), an easy object of meditation (dhyāna ayanam), which shows his teeth like a row of jasmine buds (tanu-dvija-kunda-pankti) with his shining (bhāsa), full (bahula), red (aruṇāyita) lips (adhara oṣṭham). One should not desire to see (na didṛkṣet) anything except Viṣṇu (viṣṇoh pṛthag) who is present in one's heart (sva deha-kuhare avasitasya) with a mind fixed (arpita-manā) in mature devotion (ārdrayā bhaktyā).



Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 34

evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍiśam śanakair viyuṅkte

The unfortunate yogī who has developed love for the Lord (**evam harau bhagavati pratilabdha-bhāvah**), full of all sweet qualities, whose heart is somewhat soft because of devotion (**bhaktyā dravad-dhṛdaya**), whose body hairs stand on end in ecstasy (**utpulakaḥ pramodāt**), who is constantly overcome with intense tears of joy (**autkaṅṭhya-bāṣpa-kalayā muhuh ardyamānah**), gradually withdraws (**śanakaih viyuṅkte**) his hook-like mind (**citta-baḍiśam**) from the Lord's form (**tat**).

Verse Summary: In spite of drowning in the ecstasy of the form of the Lord, the unfortunate yogi tries to remove that form from his mind.

- The foolish yogī, who, receiving great mercy and experiencing the sweetness of meditation on the Lord's pastimes, rejects it because he is not fixed in that taste, is considered low class among yogīs, even though he is steady in yoga. He is cheated of bhakti-rasa.
- By bhakti alone, he attains liberation with realization of pratyag-ātmā (individual soul) while destroying twenty-one types of suffering.
- But he does not attain liberation with realization of Paramātmā. That is explained starting in this verse and until the end of the chapter.

- This yogī has attained bhāva for the Supreme Lord since the Lord is most attractive (harau), possessing the six bhagas (bhagavati).
- Pratilabdha besides meaning “to attain” suggests that he receives, but does not respond appropriately.
- Thus the meaning is “Though he received bhāva for the sweet form of the Lord, though his heart melted, though his hairs stood on end, and though he was constantly afflicted with streams of tears caused by longing, he withdraws the hook of his mind from that form (tad api).”
- It is said that one should give up jñāna to attain liberation (jñānañ ca mayi sannyaset, SB 11.19.1), but there is no rule to give up bhakti to attain liberation.
- On the contrary, it is forbidden to give up bhakti, for it has just been said in the previous verse “One should not desire to see anything except the Viṣṇu who is present in one’s heart with a mind steeped in mature devotion.”

- Therefore, the yogī gives up that sweet form only by his own foolish decision. He does so without following rules.
- Because his heart is like a hook, he gives up that sweet form.
- This means that the heart which was inundated with the sweetness of the Lord then begins to negate that eagerness for sweetness of the Lord, in order to distance itself from eagerness for rasa for material objects.
- He does so gradually, because it is difficult to withdraw, since the heart has directly experienced that sweetness.
- Even if he has no direct experience of the sweetness, he can only withdraw his mind by repeated effort, two times, three times, four times, five times, seven or eight times.

- The hook is made of iron. It does not melt like gold, silver or butter.
- It softens a little by applying great heat, but immediately becomes hard again.
- Thus the verse states that his heart is in the process of melting (dravat), rather than being fully fluid.
- The hook, though always bathed in the waters of the sacred Gaṅgā, remains permanently crooked, without appreciation of rasa.
- He is also a cheater, because he covers its point with bits of sweet food for attracting greedy fish.
- The yogī's heart is thus condemned by this analogy. Though purified by the holy place, it remains hard and crooked, and makes a show, covering its nature with devotional meditation to attract the Lord.

- The touch of that hook of the yogī's heart is uncomfortable for the Lord as well.
- Thus, after the withdrawal from the Lord, the Lord gives liberation with realization of pratyagātmā while destroying twenty-one type of suffering to the fisherman yogī with his withdrawn hook-like heart.
- He does not give liberation with realization of Paramātmā.
- The relishers of the Bhāgavatam say that the yogī described in the Gītā does not reject meditation on the Lord, and thus the Lord awards him liberation with realization of the form of Paramātmā, since that yogī never desires to withdraw from the sweet form of the Lord, the object of his meditation.

|| 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**).

|| 1.5.19 ||

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

Oh! The person who serves Mukunda (**mukunda-sevy janah**) will never under any condition (**na vai jātu kathañcana**) return to the material world (**saṁsṛtim āvrajet**), unlike practitioners of other processes (**anyavad**). Remembering the embrace of the Lord's lotus feet (**smaran mukundāṅghry-upagūhanam**), eager for that taste he has experienced (**rasa-graho**), he will not desire to give up those feet again (**punar na vihātum icchet**).

- Even among the yogīs, Śukadeva and others were pleased with hearing about the Lord.
- They were rasa-graha, enjoyers of the taste of the Lord.
- In the previous verse also it was said that yogī whose mind is offered up with bhakti should not see anything accept the Lord.
- If the yogī offers his mind to the Lord, the mind belongs only to the Lord.
- If that is so, how can that mind reject the Lord?
- And how can he, once giving the mind, take it back?
- Such a person can only be condemned! And the Lord resides only in the hearts of the devotees, not in the hearts of the yogīs.

|| 3.9.5 ||

ye tu tvadīya-caraṇāmbuja-kośa-gandham
jighranti karna-vivaraiḥ śruti-vāta-nītam
bhaktyā grhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiṣi nātha hr̥dayāmburuhāt sva-puṁsām

O master (**nātha**)! You do not give up (**na apaiṣi**) the lotus hearts of your devotees (**sva-puṁsām hr̥daya ambu-ruhāt**) who smell through their ears (**ye karna-vivaraiḥ jighranti**) the fragrance of your lotus bud feet (**tvadīya-caraṇāmbuja-kośa-gandham**) brought by the wind of the Vedas (**śruti-vāta-nītam**), and take your lotus feet as the greatest treasure (**grhīta-caraṇaḥ parayā ca teṣāṁ**) through *prema-bhakti* (**bhaktyā**).

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation
(3.28.34-44)

Text 35

muktāśrayam yarhi nirviṣayam viraktam
nirvāṇam ṛchhati 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 ṛchhati**), 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**).

Verse Summary: Condition of the yogi's mind which gives up the Lord's form:

- When the mind of such a yogi becomes detached from all material objects, the mind suddenly gets destroyed.
- Having destroyed the misconceptions of his body, the yogi sees his atma without coverings

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 36

so 'py etayā caramayā manaso nivṛtṭyā
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat
svātman vidhatta upalabdha-parātma-kāṣṭhaḥ

By final (**caramayā**) cessation of the mind (**manaso nivṛtṭyā**) through *yoga* practice (**etayā**), that *jīva* (**sah**) becomes situated in his true position (**tasmin mahimny avasitaḥ**) beyond happiness and distress (**sukha-duḥkha-bāhye**). Realising himself as *ātmā* (**upalabdha-parātma-kāṣṭhaḥ**), he sees (**vidhatta**) the cause of his happiness and distress (**hetutvam duḥkhayoh**) in himself (**sva ātman**) to be the *ahaṅkāra* (**kartari**), caused by ignorance (**asati**).

Verse Summary: Condition of the yogi's mind which gives up the Lord's form:

c. At this stage, the *jiva* becomes situated in his own position, beyond happiness and distress.

d. This is because he clearly sees that the cause of happiness and distress to be his false ego.

Condition of the yogi's mind which gives up the Lord's form:

1. When the mind of such a yogi becomes detached from all material objects, the mind suddenly gets destroyed.
2. Having destroyed the misconceptions of his body, the yogi sees his atma without coverings
3. At this stage, the jiva becomes situated in his own position, beyond happiness and distress.
4. This is because he clearly sees that the cause of happiness and distress to be his false ego.

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation
(3.28.34-44)

Text 37

dehaṁ ca taṁ na caramaḥ sthitam utthitam vā
siddho vipaśyati yato 'dhyagamat svarūpam
daivād upetam atha daiva-vaśād apetaṁ
vāso yathā parikṛtaṁ madirā-madāndhaḥ

Because (**yataḥ**) he has attained his *svarūpa* (**adhyagamat sva-rūpam**), because he has achieved perfection (**siddhaḥ upetaṁ**), the last state (**caramaḥ**), he does not see his body (**dehaṁ ca na vipaśyati**) - whether it has risen from a chair, or remains there (**sthitam utthitam vā**), or whether it is coming or going by fate (**daivād upetaṁ atha daiva-vaśād apetaṁ**), just as a drunk man (**yathā madirā-madāndhaḥ**) does not know if he is wearing cloth (**vāsaḥ parikṛtaṁ**) or not (**vāna**).

Verse Summary: The state of such a jivanmukta:

a. He acts as if he is totally unaware of his body, just as a drunken person is totally unaware of his body.

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 38

deho 'pi daiva-vaśagaḥ khalu-karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuh
taṁ sa-prapañcam adhirūḍha-samādhi-yogaḥ
svāpnaṁ punar na bhajate pratibuddha-vastuḥ

The body along with the senses (**deho sa asuh**), controlled by previous impressions (**daiva-vaśagaḥ**), continues to live (**pratisamīkṣata**) as long as the *prārabdhā-karmas* remain (**yāvat sva ārambhakaṁ karma**). That person (**sah**) does not again enjoy (**punar na bhajate**) the body (**taṁ**) or its extensions such as sons (**sa-prapañcam**) since he has attained *samādhi* (**adhirūḍha-samādhi-yogaḥ**) and has realized his position as *ātmā* (**pratibuddha-vastuḥ**). The body is a like a dream body (**svāpnaṁ**).

Verse Summary: The state of such a jivanmukta:

- b. The body remains as long as his prarabdha karma remains
- c. He no more enjoys any relationships with that body
- d. That body is like a dream body

The state of such a jivanmukta:

1. He acts as if he is totally unaware of his body, just as a drunken person is totally unaware of his body.
2. The body remains as long as his prarabdha karma remains
3. He no more enjoys any relationships with that body
4. That body is like a dream body

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 39

yathā putrāc ca vittāc ca
pṛthañ martyaḥ pratīyate
apy ātmatvenābhimatād
dehādeḥ puruṣas tathā

Just as the father (**yathā martyaḥ**) is actually different (**pṛthak**) from his son or wealth (**putrāc ca vittāc ca**), though he identifies them as his self (**ātmatvenā pratīyate apy**) out of affection (**ābhimatād**), so the *jīva* is different from his body (**dehādeḥ puruṣas tathā**).

Verse Summary: A person desiring liberation should cultivate this thought process:

a. Just as a father is different from his son and wealth, though he identifies with these as his own, the *jīva* is different from his body.

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 40-41

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

bhūtendriyāntaḥ-karaṇāt
pradhānāj jīva-samjñitāt
ātmā tathā pṛthag draṣṭā
bhagavān brahma-samjñitaḥ

Just as fire is actually different (**yathā agniḥ pṛthag**) from a blazing coal (**ulmukāt**), and similarly is different from (**yathā pṛthag**) the spark and the smoke (**visphuliṅgād dhūmād**), which arise from the fire (**sva-sambhavāt**), though by imagination they appear to be fire (**ātmatvena abhimatād apy**), similarly (**tathā**), Bhagavān (**ātmā**), possessor of inconceivable powers (**bhagavān**), who also appears as impersonal Brahman (**brahma-samjñitaḥ**), is different from (**pṛthag**) *pradhāna* (**pradhānāt**), the conscious *jīva* (**jīva-samjñitāt**), and the body, senses and *antaḥkaraṇa* (**bhūta indriya antaḥ-karaṇāt**), because he is the witness of the others (**draṣṭā**).

Verse Summary: A person desiring liberation should cultivate this thought process:

b. The Supersoul is different from the Pradhana, the Jiva and the body, senses etc.

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 42

sarva-bhūteṣu cātmānam
sarva-bhūtāni cātmani
īkṣetānanya-bhāvena
bhūteṣv iva tad-ātmatām

This *yogī* should see (**īkṣeta ananya-bhāvena**) Paramātmā in all beings (**sarva-bhūteṣu ātmānam**), and all beings in Paramātmā (**sarva-bhūtāni cātmani**), just as one sees the material elements in all beings (**bhūteṣv iva tad-ātmatām**).

Verse Summary: A person desiring liberation should cultivate this thought process:

c. Such a yogi should see the Supersoul in all beings and all beings in the Supersoul.

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation
(3.28.34-44)

Text 43

sva-yoniṣu yathā jyotir
ekam nānā pratiyate
yonīnām guṇa-vaiśamyāt
tathātmā prakṛtau sthitaḥ

Just as one fire (**yathā jyotih ekam**) in various types of wood (**sva-yoniṣu**) appears to be different (**nānā pratiyate**) because of different qualities in the wood (**yonīnām guṇa-vaiśamyāt**), Paramātmā is one, but appears to be of many varieties, because he is situated in different bodies (**tathātmā prakṛtau sthitaḥ**).

Verse Summary: A person desiring liberation should cultivate this thought process:

d. Just as fire in various types of wood appears to be different because of the different qualities of the wood, the Supersoul is one but appears to be many because He is situated in different bodies.

Theme IV – But the unfortunate Yogi gives up that form to attain Liberation (3.28.34-44)

Text 44

**tasmād imām svām prakṛtiṁ
daivīm sad-asad-ātmikām
durvibhāvyaṁ parābhāvya
svarūpeṇāvatiṣṭhate**

Because of the bewildering forms of *prakṛti* (**tasmād**), after conquering self-supporting *prakṛti* (**imām daivīm svām prakṛtiṁ parābhāvya**), composed of cause and effect (**sad-asad-ātmikām**), which is difficult to conquer (**durvibhāvyaṁ**), one should be situated in ones uncovered form of consciousness (**sva-rūpeṇa avatiṣṭhate**).

Verse Summary: A person desiring liberation should cultivate this thought process:

e. Such a person, after conquering the difficult to conquer Prakṛti, should be situated in his uncovered form of consciousness.

A person desiring liberation should cultivate this thought process:

1. Just as a father is different from his son and wealth, though he identifies with these as his own, the jiva is different from his body.
2. The Supersoul is different from the Pradhana, the Jiva and the body, senses etc.
3. Such a yogi should see the Supersoul in all beings and all beings in the Supersoul.
4. Just as fire in various types of wood appears to be different because of the different qualities of the wood, the Supersoul is one but appears to be many because He is situated in different bodies.
5. Such a person, after conquering the difficult to conquer Prakrti, should be situated in his uncovered form of consciousness.