

OM

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!  
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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

॥ तृतीयस्कन्धः ॥

**THRITHEEYASKANDHAH (CANTO THREE)**

॥ पञ्चविंशोऽध्यायः - २५ ॥

**PANJCHAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-FIVE)**

**Kaapileyopaakhyaane (The Story of Kapila) [Kapilopadhesa (Advice of Kapila)]**

[In this chapter we can read the Philosophical Advice of Saamkhya Saasthra by Kapila Maharshi to his divine mother, Dhevahoothi. This chapter will introduce Saamkhya Saasthra with some basic information in a very simple and straightforward manner. We can read the details of this most ancient ethical philosophy in detail in the next seven more chapters. Please continue to read...]

शौनक उवाच

## Saunaka Uvaacha (Saunaka Said):

कपिलस्तत्त्वसङ्ख्याता भगवानात्ममायया ।  
जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम् ॥ १ ॥

1

Kapilasthaththvasamkhyaaatha Bhagawaanaathmamaayayaa  
Jaathah svayamAjassaakshaadhaathmaprejnjapthaye nrinaam.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is birthless and deathless was self-incarnated or self-born as Kapila. The purposes of this incarnation are to provide and teach the Ultimate Principle of Soul or Paramaathma Thatthvam to mankind and to revive and establish Saamkhya Saasthra in this universe.

न ह्यस्य वर्ष्मणः पुंसां वरिष्णः सर्वयोगिनाम् ।  
विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ २ ॥

2

Na hyasya varshmanah pumsaam varimnassarvayoginaam  
Visruthau sruthadhevasya bhoori thripyanthi measavah.

Oh Sootha Mahaasaya, we are not at all satisfied with the narration of the greatness and glories and Yoga Prebhaava of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who has incarnated as Kapila as the embodiment of Yoga. The more we listen to the divinities the more His effulgence will be brightened up and established in our mind and heart. He is the Supreme Primordial Prime Personality. He is the Lord of Yogaas. He is the Lord and Embodiment of Divinity.

यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया ।  
तानि मे श्रद्धधानस्य कीर्त्तन्यान्यनुकीर्त्तय ॥ ३ ॥

3

Yedhyadhviddaththe Bhagawaan svachchhandhaathmaaaathmamaayayaa  
Thaani me sredhdhaddhaanasya keerththanyaanyanukeerththaya.

We are all very anxious and interested to listen to the divinities and nobilities and glories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who had incarnated and would incarnate from time to time with His own will and wish in order to safeguard and bless and to provide prosperity and auspiciousness to the entire entities of this universe. Therefore, oh blessed Soul, please explain it to us.

सूत उवाच

**Sootha Uvaacha (Sootha Said):**

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा ।  
प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ ४॥

4

Dhvaipaayanasakhashthvevam Maithreyo Bhagawaamsthatthaa  
Praahedham Vidhuraam preetha aanveekshikyaam prechodhithah.

Hey Saunaka, the Saamkhya Saasthra has been narrated by Maithreya, who is the close friend of Vyaasa Bhagawaan, to Vidhura very vividly and with blissful happiness. I will explain that in its entirety and without any break or interruption to you.

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया ।  
तस्मिन् बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल ॥ ५॥

5

Pithari prestthithearanyam maathuh priyachikeershayaa  
Thasmin Bindhusaareavaathseeth Bhagawaan Kapilah kila.

After Kardhdhama left the hermitage and went to forest to lead Sanyaasa or materially detached life Kapila, compassionately and willingly and

dutifully and happily, stayed in the hermitage on the shores of Bindhusarass to fulfill the wishes of his mother, Dhevahoothi.

तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् ।  
स्वसुतं देवहृत्याह धातुः संस्मरती वचः ॥ ६॥

6

Thamaaseenamakarmmaanam thaththvamaarggaagradhersanam  
Svasutham Dhevahoothyaaha ddhaathussamsmarathee vachah.

One day when Kapila was sitting leisurely and meditatively on his seat Dhevahoothi, his mother, approached him and spoke to him remembering the words of Brahma Dheva. [When Brahma Dheva and the Rishees met Dhevahoothi and Kardhdhama immediately after the incarnation of Kapila, Brahma told them that Kapila would be advising Transcendental Philosophies of Saamkhya Saasthram to Dhevahoothi. That is what Dhevahoothi recollected.]

देवहृतिरुवाच

**DhevahoothirUvaacha (Dhevahoothi Said):**

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् ।  
येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ ७॥

7

Nirvvinnaa nitharaam bhoomannasadhindhriyatharshanaath  
Yena sambhaavyamaanena prepannaanddham thamah prebhoh.

Oh, the Supreme Almighty, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are Omni Pervasive. I am sure that there is nothing in this universe or in any other universes not known to you. Even the minutest of the minute atom cannot move without your knowledge. You can read the mind and thoughts of each and every entity of all universes. But I am totally immersed into the deep ocean of ignorance of this material universe created by your illusory power. I am groping under the total control of that horrible darkness of ignorance without having any scope and

hope of brightness of divine and transcendental knowledge. I am sick of the material disturbances and miseries caused by the material senses. Therefore, my mind and intelligence are very weak and incapable of finding the right path to cross the miseries of this material ocean of ignorance.

तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् ।  
सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ ८॥

8

Thasya thvam thamasoanddhasya dhushpaarasyaadhya paaragam  
Sachchakshurjjenmanaamanthe lebhddham me thvadhanugrehaath.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, after having innumerable births and deaths in this huge and deep ocean of ignorance you have now blessed me to cross it with the help of brightness and knowledge with transcendental eyes. Without the brightness showered into the eyes with transcendentalism we could only be groping within the depth of this ocean of material miseries. I worship and pray and offer obeisance for finding me a permanent solution for liberation of all my material miseries.

य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल ।  
लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ ९॥

9

Ya aadhyo Bhagawaan pumsaamEeswaro vai Bhawaan kila  
Lokasya thamasaanddhasya chakshuh Soorya ivodhithah.

Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are the Supreme most Primordial Primary Personality. You are the destroyer and eliminator of ignorance of all your devotees who are entrapped in the miseries of this material ocean. Now, your incarnation as my son is also exactly with the same purpose.

अथ मे देव सम्मोहमपाक्रष्टं त्वमर्हसि ।  
योऽवग्रहोऽहम्ममेतीत्येतस्मिन् योजितस्त्वया ॥ १०॥

Attha me dhevasammohamapaakreshtum thvamarhasi  
Yoavagrehoaham mametheethyethasmin yojithasthvayaa.

You have manifested and developed in the mind of all the entities the false egoistic self-pride like: “this is me; this is mine, I am the owner of it, I possess all these, no one else is as good as me, and I am the supreme... and such feelings.” Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, would it be possible for anyone else to remove that feeling from them? [Absolutely no one other than you are capable of it.]

तं त्वा गताहं शरणं शरण्यं  
स्वभृत्यसंसारतरोः कुठारम् ।  
जिज्ञासयाहं प्रकृतेः पूरुषस्य  
नमामि सद्धर्मविदां वरिष्ठम् ॥ ११ ॥

Tham thvaa gethaaham saranam saranyam  
Svabhurthyasamsaaratharoh kuttaaram  
Jijnjaasayaaham prekritheh poorushasya  
Namaami sadhddharmavidhaam varishttam.

Oh Lord! Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you deserve to be the sole helping hand for all those who are entrapped in the entanglement of the whirlpool of material miseries. Oh Lord, I seek shelter at your lotus feet. Due to the natural anxiety of the human mind, I am worshiping you, the Primary Supreme Personality. [What Dhevahoothi stated here is that it is very natural for us to pray when we need help. In fact, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan blesses devotees not because they ask for it. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan knows who should be blessed and at what time. Therefore, there is no need for us to ask.] You are the embodiment and lord of all good deeds and also the divine provider of blessings to all those who always perform good deeds or Sathvagunapreddhaanees. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, you are the destroyer and

eliminator of all evil forces or demons. Oh Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, I worship and prostrate you.

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

इति स्वमातुर्निरवद्यमीप्सितं  
निशम्य पुंसामपवर्गवर्धनम् ।  
धियाभिनन्द्यात्मवतां सतां गति-  
र्बभाष ईषत्स्मितशोभिताननः ॥ १२॥

12

Ithi svamaathurnniravadhyameepsitham  
Nisamya pumsaamapavarggavardhddhanam  
Ddhiyaabhinandhyaathmavathaam sathaam gethi-  
RbBebhaasha eeshath smithasobhithaananah.

Dhevahoothi got rid of all her material interests and thoughts and thus her mind became pure and divine. She was interested to attain the trance of Transcendentalism and ultimately obtain Moksha. Kapila, the son of Dhevahoothi and incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, was aware of it. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or Kapila, who is the Lord of the Universe and the provider of shelter to all his devotees, with a smile in his face spoke:

श्रीभगवानुवाच

**Sree BhagawaanUvaacha (Sree Bhagawaan [Kapila] Said):**

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे ।  
अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥ १३॥

13

Yoga aadhdhyaathmikah pumsaam matho nisreyasaaya me  
Athyanthoparethiryathra dhuhkhasya cah sukhasya cha.

A Transcendentalist approach for Self or Soul Realization with the intention of obtaining Moksha or Salvation by liberating from the comforts and sorrows of this material world is definitely most desirable and definitely appreciated by me. That is the best and noblest path. This Transcendentalist approach is called Yoga of Soul Realization and is desired by me.

**[We are now going to read the Advice of Kapila. We can read very interesting Transcendental Philosophies.]**

तमिमं ते प्रवक्ष्यामि यमवोचं पुरानग्रे ।  
ऋषीणां श्रोतुकामानां योगं सर्वाङ्गनैपुणम् ॥ १४॥

14

Thamimam the previshyaami yemavocham puraanaghe!  
Risheenaam srothukaamaanaam yogam sarvvaamganaipunam.

Oh, the most pure and virtuous Soul, Dhevahoothi, I would now define and explain to you the same path of “Moksha Yoga” which I have already advised to the divine Rishees in the past. [“Moksha Yoga” means the course to be learned and practiced by all those who wish to be liberated from these material miseries and attain the ultimate transcendental stage which would automatically lead to Moksha or Salvation.] This Moksha Yoga is all inclusive and contains every aspect one should be aware of to attain Moksha. This Yoga is most serviceable and easily practicable. Oh, the most divine Lady that is what I am going to advise you now.

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।  
गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥ १५॥

15

Chethah khalvasya benddhaaya mukthaye chaathmano matham  
Guneshu saktham benddhaaya retham vaa pumsi mukthaye.



Oh, my divine mother, Dhevahoothi, in my opinion the cause of birth and death is simply the feeling of mind. [What it means is that it is the mind which makes us feel that we are now alive and not alive. Does it sound confusing? But the fact is that it is only because of the sense of feeling of “your” mind that “I or a third person other than you” am/is now alive and also at another time that “I or a third person other than you” am/is not alive or dead. This statement should sound perfectly in order.] When your mind is under the control of the modes of nature like the three Gunaas you will have attachment with the material universe and material activities. When your mind is independent of the Gunaas and involved purely and devotedly in the thoughts of the Supreme Transcendental Primordial Personality of God you would be liberated from material attachments and attain Moksha.

अहम्ममाभिमानोत्थैः कामलोभादिभिर्मलैः ।  
वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥ १६॥

16

Aham mamaabhimaanotthaih kaamalobhaadhibhirmmalaih  
Veetham yedhaa manah sudhddhamadhuhkhamasukham samam.

Whenever our mind is able to be liberated from the egoistic feeling of the “I-ness”, “mine-ness” and such “possessive-ness” at that time it will become uncontaminated without having any corruption of Kaama, Kroddha, Lobha, etc. and would become most pure and divine. In that stage the mind will not have the sense of feelings of any material pleasures or miseries like “Sukha” or “Dhuhkha.” And thus, the mind will be steady and balanced with equanimity.

तदा पुरुष आत्मानं केवलं प्रकृतेः परम् ।  
निरन्तरं स्वयञ्ज्योतिरणिमानमखण्डितम् ॥ १७॥

17

Thadhaa purusha aathmaanam kevalam prekritih param  
Nirantharam svayamjyothiranimaanamakhanditham.

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना ।  
परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् ॥ १८॥

Jnjaanavairaagyayukthena bhakthiyukthena chaathmanaa  
Paripasyathyudhaaseenam prekrithim cha hathaujasam.

When our mind and heart is filled with pure Bhakthi or Devotion then Jnjaana or Knowledge and Vairaagya or Detachment would be developed in our mind and heart. At that time our heart and mind would be very minute like an atom and would become indestructible, immortal, eternal and self-effulgent. It would be totally independent without having any association with anything else or any affinity towards anything. It would be independent and beyond the nature and of the illusory power which manifests and controls the material universes. It would not have any attachment and interest on any of the material activities. And once our mind and heart is at that level we would be able to see the material universe without any effulgence because of the elimination of illusion from our mind and heart and thus would be able to clearly understand and fully recognize Ultimate Soul or Paramaathma.

न युज्यमानया भक्त्या भगवत्यखिलात्मनि ।  
सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥ १९॥

Na yujyamaanayaa bhakthyaa Bhagawathyakhilaathmani  
Sadhrisoasthi Sivah panthaa yoginaam Brahmasidhddhayee.

Vedhaas have outlined many different Yoga Paths in order to know the ultimate Paramaathma Thaththvam or Philosophies of Self or Soul Realization. But none of them could match with Bhakthi Yoga to attain Soul Realization. Therefore, True Bhakthi Yoga is always the best and the easiest approach for attainment of Soul Realization.

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।  
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥ २०॥

Presamgamajaram paasamaathmanah kavayo vidhuh  
Sa eva saaddhushu kritho mokshadhvaaramapaavritham.

The transcendental scholars know that the basic cause for the mind to have material attachment is "Relativity." [This theory of Relativity will be explained in detail later. But we must know that all our senses and feelings of mind are due to Relativity. All our feelings like "father", "mother", "sister", "brother", "wife", "husband", "daughter", "son", "friend", "enemy", "happiness", "sorrow" for that matter any of our feelings are relative. For example, when we have a headache, if we divert our attention to something which is very much interesting, we will forget the headache for the time we are pondering on another subject. It is not because the headache was gone for that particular time period, but it is because we related our headache with something else which is of more interest to our mind, and we are simply forgetting the headache. Also, we are able to recognize headache only because we are relating it to a stage without headache. Say we have headaches throughout our life, and we have no other senses then how can we recognize headache? We will continue this in detail.] Relativity is also due to association. [Say for example when something happens to one of our closest relatives like father, mother, son or daughter and if the same thing happens to an enemy the impact of the occurrence would be very different.] If our association and affinities are with virtuous, pious and pure individuals then that could help us to open the door to the path of Moksha. [The association with pious people would help us to attain Moksha because we would also try to adopt their path.]

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।  
अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥ २१ ॥

21

Thithikshavah kaarunikaah suhridhassarvvadhehinaam  
Ajaathasathravassanthaassaaddhavassaaddhubhooshanaah.

Yogees or Saaddhoos are detached or renounced from material life. What are the basic qualities of a Saaddhu? A Saaddhu would be very tolerant, merciful, compassionate and friendly and would affectionately love all other living beings of the universe. He would not react to any material actions. He would be selfless. He would always be willing and would work with

steadfast devotion and faith in reducing and even removing the distresses and pains of other living beings without any selfish motive. His life motive is to work for and ensure prosperity and auspiciousness of others. He would be friendly and would love all other entities. He would be a friend and a faithful associate of all. A true Saaddhu would have no enmity with anyone. He would be tolerant with everyone. He loves peace and prosperity of all beings. Such are the best and noblest of the Saaddhoos.

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।  
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥ २२॥

22

Mayyananyena bhaavena bhakthim kurvvanthi ye dhriddaam  
Math krithe thyekthakarmmaanasthyekthasvajenabaanddhavaah

I am now going to enlist those who would be able to attain Soul Realization: Those who concentrate their mind and heart fully within me, Kapila or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, without having any contamination with the thoughts of anyone or anything else. Those who have renounced all their material relations like father, mother, wife, husband, son, daughter, enemies, friends, etc. The list will also include all those who dedicate all their material activities at the services of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

मदाश्रयाः कथामृष्टाः शृण्वन्ति कथयन्ति च ।  
तपन्ति विविधास्तापा नैतान्मद्गतचेतसः ॥ २३॥

23

Madhaasrayaah katthaa mrishtaah srinvanthe katthayanthe cha  
Thapanthe vividdhaasthaapaa naithaanmdhgethachethasah.

In addition to the above, others who would attain self-realization are: Those who do not involve themselves in any other activities other than listening or discoursing or proclaiming my glories and virtuous stories. And I would remove all their material miseries and protect and uplift them to enjoy blissful happiness of divine transcendentalism and Soul Realization.

त एते साधवः साध्वि सर्वसङ्गविवर्जिताः ।  
सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥ २४॥

24

Tha ethe saaddhavassaadhddhvi, sarvvasamgavivarjjithaah  
Samgastheshvattha the praarththtyassmgadhoshaharaa hi the.

When you have association with noble and virtuous people who have renounced all material interests and activities you would be able to stay away and eliminate possible contamination of corrupted material practices due to contact or association with evil and demonic forces. Therefore, association and contact with noble and virtuous and pious people are always desirable and advisable.

सतां प्रसङ्गान्मम वीर्यसंविदो  
भवन्ति हृत्कर्णरसायनाः कथाः ।  
तज्जोषणादाश्वपवर्गवर्त्मनि  
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥ २५॥

25

Sathaam presamgaanmama veeryasamvidho  
Bhavanthi hridhkarnnaresaayanaah katthaah  
Thajjoshanaadhaasvapavarggavarthmani  
Sradhddhaa rethirbhakthiranukremishyathi.

When my pious devotees narrate my glories and valorous deeds many interesting and noble stories would be described very illustratively. Thus, your interest and enthusiasm to listen to the discourse would automatically and naturally be increased tremendously. Those stories would be like pouring ambrosia into your ears. With the understanding of the meaning of those stories you would obtain faith and confidence in Moksha Maargga or Moksha Yoga or the Path to Salvation. Also, those discourses would help you to have steadfast devotion to me. And the faith and devotion would lead you properly and straight into the path of Soul Realization which would be the steppingstone to attain ultimate salvation.

भक्त्या पुमान् जातविराग ऐन्द्रिया-

द्दृष्टश्रुतान् मद्रचनानुचिन्तया ।  
चित्तस्य यत्तो ग्रहणे योगयुक्तो  
यतिष्यते ऋजुभिर्योगमार्गैः ॥ २६॥

26

Bhakthyya pumaanjaathaviraaga aindhriyaa-  
DhDhrishtasruthaanmadhrechanaanuchinthayaa  
Chiththasya yeththo gehane yogayuktho  
Yethishyathe rijubhiryogamaarggaih.

When your mind and heart has sincere interest in listening to the divine stories about me your mind and heart would think deeply and naturally be eagerly enthused to know about the origin and creation of the universe and the entities and elements therein. At that time you would renounce all material interest and would become a Renounced Yogi. Then your mind and heart would take Bhakthi Yoga which would help the mind and heart to be filled with Bhakthi. As your mind and heart is filled with Bhakthi it would try to become steady with Dhyaana Yoga of Bhakthi. [Meaning with full of devotion our mind and heart would constantly and meditatively be worshipping Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. These are the step-by-step explanations to become a steadfast devotee of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.]

असेवयायं प्रकृतेर्गुणानां  
ज्ञानेन वैराग्यविजृम्भितेन ।  
योगेन मय्यर्पितया च भक्त्या  
मां प्रत्यगात्मानमिहावरुन्धे ॥ २७॥

27

Asevayaayam prekritherggunaanaam  
Jnajaanena vairaagyavijrembhithena  
Yogena mayyarpithayaa cha bhakthyya  
Maam prethyagaathmaanamihaavarunddhe.

When one is sure that all these material entities and material products are perishable at any time, he or she would feel very comfortable to renounce all those without any difficulty. And when one becomes fully renounced of

all material attachments, he or she would definitely attain transcendental knowledge or will acquire Jnana Yoga. Then with the practice of Ashtaamga Jnana Yoga one can acquire steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [Ashtaamga Yogaas are eight-fold Yogaas. And they are: 1) Yemam (is the rule which restricts the Yogees from interfering or involving in any prohibited or evil or negative activities. And Yemaas are: a) Ahimsa, b) Sathyam, c) Aastheyam, d) Brahmacharyam and e) Aparigraham), 2) Niyamam (the five Niyamaas are: a) Saucham, b) Thapass, c) Svaadhddhyaayam, d) Santhosham and e) Eeswarapreniddhanam), 3) Aasanam (there are eighty four different Aasanaas like Svasthikaasanam, Veeraasanam, Padhmaasanam, Sidhddhaasanam, Dherbhaasanam, Vasthraasanam, Vyaaghracharmmaasanam, Valkalaasanam, Kusaasanam, Krishnaasanam, Vishtaraasanam, Mayooraasanam, Koormmaasanam, etc. ), 4) Praanaayaamam (in short it is a practice of breath control), 5) Prethyaahaaram (withdrawal of mind from involvement in materialism), 6) Ddhyaanam (meditation), 7) Ddhaarana (concentration of mind at the tip of the nose) and 8) Samaaddhi (trance or merging mind with transcendental spiritualism). Oh, the most austere and chaste mother, Dhevahoothi, the one who is capable of acquiring and maintaining all the above divine qualities would easily be able to have association with me and thus would be able to attain ultimate salvation or Moksha.

देवहृतिरुवाच

**DhevahoothirUvaacha (Dhevahoothi Said):**

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा ।  
यया पदं ते निर्वाणमञ्जसान्वाश्रवा अहम् ॥ २८॥

28

Kaachiththvayyuchithaa bhakthih keedhrisee mama gocharaa?  
Yeyaa padham the nirvvaanamanjjasaanvaasnavaa aham.

Oh Bhagawaan! What is or are the clear and distinct features or a feature and identifications of Bhakthi or Devotion which leads us to Mukthi or Moksham or Salvation? Which type of the Bhakthi is specifically the most suitable one for especially a woman like me? What are the characteristics

and features of that particular Bhakthi? How can I easily attain the lotus feet of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan? What should I do for that? Please explain it all.

यो योगो भगवद्भागो निर्वाणात्मंस्त्वयोदितः ।  
कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥ २९॥

29

Yo yogo Bhagawadhbaano nirvvaanaathmamsthvayodhithah  
Keedhrisah kathi chaanggaani yethasathaththvaavaboddhanam?

Oh Dheva, please also let me know how many different types of Mystic Yoga Philosophies are in vogue. And then please explain all of them in detail.

तदेतन्मे विजानीहि यथाहं मन्दधीर्हरि ।  
सुखं बुद्ध्येय दुर्बोधं योषा भवदनुग्रहात् ॥ ३०॥

30

Thadhenme vijaaneehi yetthaaham mandhaddheerHare  
Sukham budhddhyeya dhurboddham yoshaa Bhawadhanugrehaath.

Oh Dheva, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, I am an ignorant woman who is not learned and not smart and not intelligent and very slow or rather retarded. Therefore, it may be very difficult for me to understand these philosophies easily. In spite of that please narrate the Saamkhya Yoga you mentioned earlier so that I would be able to grasp and understand and practice it precisely though with a lot of difficulties. [This shows the interest of Dhevahoothi to learn Saamkhya Yoga from her son, Kapila.]

मैत्रेय उवाच

**Maithreya Uvaacha (Maithreya Said):**

विदित्वार्थं कपिलो मातुरित्थं



जातस्नेहो यत्र तन्वाभिजातः ।  
तत्त्वाम्नायं यत्प्रवदन्ति साङ्ख्यं  
प्रोवाच वै भक्तिवितानयोगम् ॥ ३१ ॥

31

Vidhithvaarththam Kapilo maathuriththam  
Jaathasneho yethra thanvaabhijaathah  
Thaththvaamnaayam yeth prevadhanthi Saamkhyam  
Provacha vai bhakthivithaanayogam.

When Kapila heard such words of request from his mother, Dhevahoothi, showing her interest and enthusiasm he became extremely compassionate to his most affectionate mother. Kapila started to explain the most renowned Saamkhya Saasthra very vividly and clearly segregating it into different parts like the Philosophy, Bhakthi Yoga, Jnjaana Yoga and Other Yogaas and its norms, courses, procedures, etc.

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Sree Bhagawaan Said):**

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् ।  
सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥ ३२ ॥

32

Dhevaanaam gunalinggaanaamaanusrevikakarmmaanaam  
Saththva evaikamanaso vriththih svaabhaavikee thu yaa.

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी ।  
जरयत्याशु या कोशं निगीर्णमनलो यथा ॥ ३३ ॥

33

Animiththaa Bhaagawathee bhakthisidhddherggereeyasee  
Jerayathyaasu yaa kosam nigeernnamanalo yetthaa.

Oh, the most wise and intelligent and magnanimous Dhevi our senses are actually representations of gods of heaven according to Vedhaas. But our mind is the representation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, naturally the duties and responsibilities of the senses are to dedicate its actions as services to the particular representative god or presiding deity. Similarly, the duty of mind is to dedicate and offer service to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. That is what the Vedhaas says. But if the actions of the senses can automatically be controlled by the mind, then the actions and activities of senses would naturally and unknowingly be offered to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. That is considered to be the supreme most devotion. And that supreme most devotion is far more superior to Mukthi or Salvation. Why is it so? The reason is that at such a stage the mind, as fire, would be burning out and destroying all activities of material senses like our internal fire or heat energy digests all the food we eat and extract the essence required for survival. And that is the purpose of the digestive process. [What this means is that if our mind can take control of all our sensual activities and then by meditatively concentrating our mind in offering services to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan then that is the supreme most devotion. Moksha or Mukthi is the stage of attainment of Vaikunta to serve Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Here with attainment of supreme devotion if we are able to perform exactly the same task then that can be considered as Jeevan Mukthi meaning attainment of Salvation while alive.]

नैकात्मतां मे स्पृहयन्ति केचि-  
 न्मत्पादसेवाभिरता मदीहाः ।  
 येऽन्योन्यतो भागवताः प्रसज्य  
 सभाजयन्ते मम पौरुषाणि ॥ ३४॥

34

Naikaathmathaam me sprihayanthi kechi-  
 NMath paadhasevaabhirethaa madheehaah  
 Yeanyonyatho Bhaagawathaa presajya  
 Sabhaajeyanthe mama pauraushaani.

Oh mother, there are some of my steadfast devotees who do not even wish to attain the ultimate Saayoojya Mukthi Padham which has the opportunity

to merge with me but wanted to spend the whole time fully immersed in offering services at my feet. The preference and priority of such devotees are to offer continuous dedicated services at my feet rather than to attain the eternal Mukthi. They would always be offering oblations and worship without any distinction of any particular favorite deity or deities as whatever they do are dedicated to me and they would be wandering by proclaiming my glories and valorous deeds and activities.

पश्यन्ति ते मे रुचिराण्यम्ब सन्तः  
प्रसन्नवक्त्रारुणलोचनानि ।  
रूपाणि दिव्यानि वरप्रदानि  
साकं वाचं स्पृहणीयां वदन्ति ॥ ३५ ॥

35

Pasyanthithe me ruchiraanyamba santhah  
Presannavakthraarunalochanaani  
Roopaani dhivyaani varapredhaani  
Saakam vaacham sprihaneeyaam vadhanthi.

Oh, my dear mother! My devotees always see my bright and pleasing face with a smile. They will see my beautiful and charming, long and reddish eyes. They will see my divine and blissful form as most wish fulfilling. After getting the opportunity to see my most divine form they would speak very devotedly and politely and humbly and charmingly.

तैर्दर्शनीयावयवैरुदार-  
विलासहासेक्षितवामसूक्तैः ।  
हृतात्मनो हृतप्राणांश्च भक्ति-  
रनिच्छतो मे गतिमण्वीं प्रयुङ्क्ते ॥ ३६ ॥

36

Thairdhersaneeyaavayavairudhaara-  
Vilaasahaasekshithavaamasookthaih  
Hrithaathmano hrithapraanaamscha bhakthi-  
RAnischitho me gethimanveem preyungkthe.

Seeing my charming form with the most attractive and pleasing smile, my playful activities, my divine and charming look, listening to my enticing speeches and my other divine and blissful features they would fill their mind and heart with divine and blissful ecstasy of transcendentalism. And at the end they would naturally attain Nithya Mukthi with unbound love and affection and devotion to me.

अथो विभूतिं मम मायाविनस्ता-  
मैश्वर्यमष्टाङ्गमनुप्रवृत्तम् ।  
श्रियं भागवतीं वा स्पृहयन्ति भद्रां  
परस्य मे तेऽश्रुवते तु लोके ॥ ३७॥

37

Attho vibhoothim mama maayaavinasthaa-  
MAisvaryamashtaangamanuprevriththam  
Sriyam Bhaagawatheem vaa sprihayanthi bhadhraam  
Parasya me theasnuvathe thu loke.

Oh, my dear mother, my staunch devotees do not wish to attain Dhevaloka or even upper Lokaas like Sathyaloka or Maharloka. They do not even wish to be born as deities like Brahma, Siva, Ganapathy, Subramania, Indhra, etc. They do not desire to obtain perfection with Ashtaamga Yoga, the perfect Mystic Yoga. Disregarding all these divine benedictions my staunch devotees enjoy the supreme most blissful ecstasy of divine happiness eternally available only in Vaikuntta by offering their life itself for the sake of performing the menial services at my feet.

न कर्हिचिन्मत्पराः शान्तरूपे  
नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः ।  
येषामहं प्रिय आत्मा सुतश्च  
सखा गुरुः सुहृदो दैवमिष्टम् ॥ ३८॥

38

Na karhichinmath paraassaantharoope  
Nanggkshyanthi no meanimisho leddi hethih  
Yeshaamaham priya aathmaa suthascha

Sakhaa guruh suhridho Dheivamishtam.

Oh, the purest minded chaste lady, my abode of Vaikuntta is the most serene and peaceful planet. My steadfast devotees alone can get the opportunity to enter in Vaikuntta. Any entity entering there would naturally become eternal. They do not have any end at any time. I am always the most favorite to them and of course they also would definitely be my most favorite to me as well. I am Soul to them. I am son to them. I am friend to them. I am preceptor to them. I am the most favorite deity to them. I am God to them. I am the provider of benediction and blessing to them. I am the wish fulfiller to them. I never ever close my eyes and they are always open to them. The cycle of Time does not orbit in my abode of Vaikuntta. Therefore, Time has no meaning, and it does not affect or impact those who are in Vaikuntta. Time does not touch those in Vaikuntta, and they are above and beyond time.

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।  
आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥ ३९॥

39

Imam lokam thatthaivaamumaathmaanamubhayaayinam  
Aathmaanamanu ye cheha ye raayah pasavo grihaah

विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।  
भजन्त्यनन्यया भक्त्या तान् मृत्योरतिपारये ॥ ४०॥

40

Visrija sarvvaananyamscha maamevam visvathomukham  
Bhajanthyanyayaa bhakthya thaan mrithyorathipaaraye.

Hey Dhevi, this entire universe and all other universes including both the gross as well as subtle forms of them and all the entities and elements in all of them are all contained within me as a portion of some part of my divine Cosmic Form. Therefore, there is a “Mamathvam” [“Mamathvam” means owned by me] in each and every gross and subtle entities and elements of all the universes. Therefore without having the sense or feeling of

“possessiveness” or “ownership” in anything or in anyone like: he is my “father”, she is my “mother”, they are my “relatives”, “this castle” is mine, “all those properties” are owned by me and “all these” belong to me, etc. My devotees would always worship me as “I” [Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or Kapila Maharshi] am the sole “owner” of everything and anything including themselves. [This means when the staunch devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan have no difference among themselves and their worship-able God or they are worshipping themselves. That is the transcendental stage when the devotees attain the Paramaathma Thathvam or they get the awareness of Parabrahmam.] My devotees see the eternal effulgence of me in everything. My devotees do not see anything other than me anywhere in the universe or even beyond the universe. I will definitely help those pure transcendental devotees to cross this ocean of material miseries very easily with my unlimited blessings and benediction. There is no doubt about it.

नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् ।  
आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥ ४१ ॥

41

Naanyathra madh Bhagawathah preddhaanapurushEswaraath  
Aathmanassarvvabhoothaanaam bhayam theevram nivarththathe.

I am inside and outside of each and all entities and elements. I am all pervading. I am Almighty. I am the source and cause and the creator of all the universes and all the species and all the entities therein. I am eternal. I am the source and creator of the illusory power within which all these universes exist. I am the Primordial and Primary and Supreme First Personality. I am the sole destroyer of all material miseries and distresses. Oh mother, only my devotees are liberated and free of all material miseries. All others, other than my devotees, are living under constant threats and fear of material miseries and distresses.

मद्भयाद्वाति वातोयं सूर्यस्तपति मद्भयात् ।  
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥ ४२ ॥

42

Madhbhayaadhvaathi vaathoyam Sooryasthpathi madhbhayaath  
Varshatheendhro, dhehathyAgni, rMrithyuscharathi madhbhayaath.

Oh Dhevi, I am the supreme commander of everything what you see in this nature. All the deities of the nature perform their duties like the Sun shines and provides light and heat energy, the Agni blazes or burns and provides heat and light energy, the Indhra Dheva – the Rain-god - provides Clouds and rains, Kaala or Mrithyu Dheva destroys or kills the living beings at appropriate times, Vaayu Dheva or Wind-god blows air and such things are happening as natural only because of their fear of me. All of them are obeying my orders out of fear.

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।  
क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥ ४३ ॥

43

Jnjaanavairaagyayukthena bhakthiyogena yoginah  
Kshemaaya paadhamoolam me previsyanthakuthobhayam.

With the practice of Jnjaana Yoga and Bhakthi Yoga my devotees would be liberated from this material world and can become fully transcendental Vairaagi or the liberated one or the Renounced one. And when my steadfast devotees enjoy the blissful ecstasy of divine happiness and ultimate shelter at the base of my feet which is the most sanctified place where there is no fear of any sort at any time at all.

एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।  
तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥ ४४ ॥

44

Ethavaaneva lokeasmin pumsaam nihsreyasodhayah  
Theevrena bhakthiyogena mano mayyarpitham stthiram.

If you can keep your mind and heart steadily and fully concentrated on me with perfection of pure and divine Bhakthi Yoga, there is no other better

and easier path or source available to the world of humanities to attain the Purusharththa Sidhddhi. [The four Purusharththaas are: 1) Nithyam, 2) Naimiththikam, 3) Kaamyam and 4) Praayaschiththam. These have already been explained earlier.] And this is the only means of ultimate perfection for attainment of the purpose of human life. [Therefore, final perfection of human life can be attained only with steadfast devotion to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
तृतीयस्कन्धे कापिलेयोपाख्याने पञ्चविंशोऽध्यायः ॥ २५॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Thritheeyaskanddhe Kaapileyopaakhyaane [Naama]  
Panjchavimsathithamoaddhyaayah

Thus, we conclude the Twenty Fifth Chapter named as the Story of Kapila [Kapilopadhesa (Advice of Kapila)] of Third Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namoh Bhagavathe Vaasudhevaayah!**  
**Om Namoh Bhagavathe Vaasudhevaayah!**  
**Om Namoh Bhagavathe Vaasudhevaayah!**