

DASAKAM 15

THE MESSAGE OF KAPILA

Thereafter Kapila's teachings are explained, in the form of a dialogue between mother Devahuti and the Lord. In these 10 slokas, the author explains the entire *Bhakti-yoga* and *Sankhya-yoga*. By these teachings known as “कपिलोपदेशः”, the core of *Srimad Bhagavata Mahapurana*, Lord Kapila, in fact, expounds to the people (oppressed by the three-fold miseries of *Samsara*) the *Sankhya Philosophy* and the path of devotion, under the pretext of teaching His own mother, Devahuti. This is the summary of Chapters from 25 to 32 in Book III of *Srimad Bhagavata Mahapurana*.

D15S1

मतिरिह गुणसक्ता बन्धकृत्तेष्वसक्ता
त्वमृतकृदुपरुन्धे भक्तियोगस्तु सक्तिम् ।
महदनुगमलभ्या भक्तिरेवात्र साध्या
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥१॥

Matirihā Guṇa-saktā Bandhakṛttēṣvasaktā
Tvamṛtakṛd-uparundhē Bhakti-yōgastu Saktim.
Mahad-anugama-labhyā Bhaktirēvātra Sādhyā
Kapilatanuriti Tvam Dēvahūtyai Nyagādīḥ..1..

अन्वयः-इह गुणसक्ता मतिः बन्धकृत् । तेषु असक्ता तु अमृतकृत् । भक्तियोगः तु सक्तिं उपरुन्धे । अत्र महदनुगम-लभ्या भक्तिः एव साध्या इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥१॥

Meaning:

इह मतिः गुण-सक्ता	“ ‘In this world, the mind, attached to sensuality,
बन्ध-कृत् ।	is the creator of bondage (with worldly affairs).
असक्ता तु तेषु	But (that mind), if detached from sense-objects,
अमृत-कृत् ।	is (also) the bestower of immortality.
भक्ति-योगः तु उपरुन्धे सक्तिं ।	The path of devotion indeed prevents attachment.
(अतः) अत्र भक्तिः	Therefore, in this world, devotion
महत्-अनुगम-लभ्या एव साध्या ।	which arises from following holy men should alone be sought.’
इति त्वं कपिलतनुः	Thus, You, in the form of Lord Kapila,
न्यगादीः देवहृत्यै ।	advised Devahuti.”

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

Commentary D15S1 :

“ ‘The word “गुण” (guna) also means a rope or thread. Since *Sattvam*, *Rajas* and *Tamas* are causative of bondage, they are the ropes (or gunas) which bind people to sensual pleasures. They alone have transformed themselves into forms of sensory objects. Therefore, the word “Guna” signifies, in general terms, objects, which are directly related to sensual pleasures, such as *srak* (garland worn on the head), *sandal paste* and *young women* (स्रक्-चन्दन-वनितादि-विषयाः). They are ever alert to attract or distract our mind.

Non-discerning persons lose the capacity to know what real happiness is. They indulge in sensual pleasures and mistake such pleasures for real happiness. Those who attempt to taste that happiness get trapped in the bondage of *Samsara* like fish getting caught in their eagerness to bite at the piece of meat at the end of the fishing hook. Also, in this manner, the mind attached to worldly objects results in bondage of that person to *Samsara*. Gunas are, really speaking, *Sattvam*, *Rajas*, and *Tamas* only. “सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः। निबध्नन्ति महाबाहो देहे देहिनमव्ययम्।।” : Bg.14/5 (*Sattvam*, *Rajas* and *Tamas*, these, O mighty warrior, are born of *Prakriti*. They bind the otherwise-indestructible Atman fast to the body). From these and other sayings in Gita, it is clear that the modes of *Sattvam*, *Rajas* and *Tamas*, which are qualities of nature, are the causes of attachment and bondage of the *Purusha* to his body. Among them, *Sattva-guna*, like the crystal, is very pure, full of effulgence and harmless. However, it causes even in a person who has relinquished, and become non-attached to, worldly pleasures, the false sense of ‘I’-ness, that ‘I’ am happy, ‘I’ am wise etc. In fact, pleasure and knowledge are not the attributes of the *Purusha* (Supreme Being). According to the doctrine of *Sankhya philosophy*, they are the characteristics of the body (*Sareera-dharmas*). As said earlier, *Sattva-guna* binds the *Purusha* to the body by creating in him the fallacy of the “I”-sense. *Rajo-guna*, hiding what is real happiness, increases the desire for sense objects which are, by nature, productive of sorrow and which ultimately result in the bondage of *Samsara*. As for *Tamas*, it completely envelops the real form of the *Purusha* and binds the person to *Samsara* by means of negligence, indolence, stupor etc., which are born out of ignorance. ‘ सत्त्वेन रजसा चैव तमसा चैव मोहिताः। चक्रवत् परिवर्तन्ते हि अज्ञानात् जन्तवो भृशं।।’ : SNK (The ignorant, who are infatuated by these gunas, are caught up in the wheel of *Samsara*, revolving in the cycle of birth and death). In order to sever this bondage, there is only one way. It is enough if their mind is detached from these aforesaid gunas and the consequent material objects. When attachments to sense objects and the modes of *Sattvam*, *Rajas* and *Tamas* are destroyed, bondage of *Samsara* is cut off completely. With this, liberation which is characteristic of one’s real nature is achieved. So, those who are desirous of liberation should not divert their mind towards sense objects. If they do otherwise, as declared thus by the Lord in Gita, ‘ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते। सङ्गत् संजायते कामः कामात् क्रोधोऽभिजायते।।’ : Bg 2/62. (Mind

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attracted towards sense objects and pulled by them towards lust, anger, etc will fall again into the bondage of *Samsara*). Mind is fickle. Its nature is always to think about sense objects with desire. Therefore one need not wonder how attachment to sense objects can be thwarted. Worldly objects are ephemeral. If one delights, and engrosses himself deeply, in them, he will have to repent if and when they are lost. Instead, it is better if one meditates on the Lord of Supreme Bliss by abandoning thoughts on these illusory sense objects. This is called the path of devotion.

As stated in D3S6, ‘भवत्भक्तिस्तावत्’, with devotion suffused with sweetness, attachment to various sense objects can be completely destroyed. ‘मां च योऽव्यभिचारेण भक्तियोगेन सेवते स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते’ Bg: 14/26: (Only he, who serves me with unswerving devotion and transcends the gunas, is eligible to attain Brahman). From these statements in Gita, it is clear that devotion is the first step for attaining final liberation. Let us see how this kind of devotion can be attained. *It is possible for one to attain devotion if he renounces desire, anger and the like, turns away from sense objects, and like the continuous stream-line flow of oil without any turbulence, directs his mind constantly towards the Supreme, associates himself with virtuous men who serve the Lord wholeheartedly, and hears the Lord’s excellences from them.* By practising all these, he conquers desire, anger etc., and attains purity of mind which is essential for practising devotion. No other effort is required for that purpose. Therefore, those desirous of attaining emancipation, need only follow the path of devotion, which is very sweet and easy to practice.’ Thus You taught Devahuti in Your incarnation as Lord Kapila.”

Hereafter the principles of Sankhya philosophy are described.

D15S2

प्रकृति-महदहङ्काराश्च मात्राश्च भूता-
न्यपि हृदपि दशाक्षी पूरुषः पञ्चविंशः ।
इति विदित-विभागो मुच्यतेऽसौ प्रकृत्या
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥२॥

*Prakṛti-Mahad-ahaṅkāraśca Mātrāśca Bhūtā-
nyapi Hṛdapi Daśākṣī Pūruṣaḥ Pañcaviṁśaḥ.
Iti Vidita-vibhāgō Mucyatē'sau Prakṛtyā
Kapilatanuriti Tvam Dēvahṛtyai Nyagādīḥ..2*

अन्वयः- प्रकृति-महत्-अहङ्काराः च मात्राः च भूतानि अपि हृत् अपि दशाक्षी एवं चतुर्विंशति तत्त्वानि। पूरुषः पञ्चविंशः। इति विदित-विभागः असौ प्रकृत्या मुच्यते इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥२॥

Meanings:

असौ मुच्यते प्रकृत्या	“ ‘He is freed from delusion
विदित-विभागः इति	(who) has known the differentiation, thus:
प्रकृति-महत्-अहङ्काराः च	Primordial Matter, Cosmic Intelligence, and the Ego,
अपि मात्राः च भूतानि	also, the five subtle essences and the five elements,
हृत् अपि दशाक्षी	the mind and ten Indriyas (five senses of perception and five organs of action) ---
एवं चतुर्विंशति तत्त्वानि	thus there are twenty-four principles.
पुरुषः पञ्चविंशः	Purusha (the Supreme Person) is the twenty-fifth one.’
इति त्वं कपिल-तनुः	Thus, You, in the form of Lord Kapila,
न्यगादीः देवहृत्यै ।	advised Devahuti.”

Commentary D15S2

“After explaining the greatness of *Bhakti-yoga*, Lord Kapila expounds the *Sankhya philosophy* to mother Devahuti, *Purusha* and *Prakriti* being the main principles around which the discussion is centered.

1. Primordial Matter (मूलप्रकृति-*Moola-prakriti*): This is the causative factor of the entire universe. The words प्रधानं (*Pradhanam*), अव्यक्तं (*Avyaktam*), अविद्या (*Avidya*), माया (*Maya*) are synonyms of *Prakriti*.

2. Cosmic Intelligence. (महत्तत्त्वं - *Mahat-tattvam*) This is the first transformation of *Prakriti* “देवात् क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्मयं”: Bhag. III-26/19. (When the equilibrium in *Prakriti*, Primordial Nature, comprised of three gunas was disturbed by काल and कर्म, the Lord, the Supreme Person, deposited His energy or virility, in the form of *Chit-sakti* (the power of intelligence) in it which gave birth to the *Mahat-tattvam* or Cosmic Intelligence of golden lustre.) (*Mahat-tattvam* is universal intellect or Cosmic Intelligence).

3. Egoism (अहङ्कारः-*Ahamkara*) is evolved out of *Mahat-tattvam* from the Lord’s energy. This is of three kinds namely *Sattvika-Ahamkara* from *Sattvam* (Pure), *Rajasa-ahamkara* from *Rajas* (activity), and *Tamasa-Ahamkara* from *Tamas* (inertia). Of these, from *Sattvika-ahamkara* evolved the presiding deities of the sense organs and the mind; from *Rajasa-ahamkara*, the sense organs and from *Tamasa-ahamkara*, the subtle and the gross elements.

4. “शब्दं” (*Sound*) 5. “स्पर्शं” (*Touch*) 6. “रूपं” (*Form*) 7. “रसं” (*Taste*), 8. “गन्धं” (*Smell*). These five principles are known as the five *Tanmatras* or Subtle Essences. From these alone the five great elements, item nos 9 to 13 originated. 9. “आकाशं” (*Ether*) 10. “वायुः” (*Air*) 11. “तेजः” (*Fire*) 12. “जलं” (*Water*) 13. “पृथिवी” (*Earth*).

The above five are called the great *Pancha-Bhutas* (the five *Elements*). The order of their evolution has been dealt with in detail under D5S8: “शब्दात् व्योम” etc.

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14. “अन्तःकरणं ” (*Inner organ*) This is born from *Sattvika-Ahamkara*. Due to their characteristic function, the *Antah-karanam* is divided into four ie मनस् (*mind*), चित्तम् (*reasoning*), बुद्धिः (*intellect*) and अहंकारः (*Ego*). From *Rajasa Ahamkara*, the five organs of senses श्रोत्रं (*ear*), त्वक् (*skin*) चक्षुः (*eye*), रसना (*tongue*), घ्राणं (*nose*) and the 5 organs of action such as वाक् (*organ of speech*), पाणिः (*hands*) and, पादं (*feet*), पायु (*anus*), उपस्थम् (*organ of generation*) evolved.

These are called the 24 principles. *Purusha*, variously referred to as *Kshetrajna*, *Atma*, *Kutasta* etc, is the 25th principle. *Purusha* has no attachment or bondage whatsoever with the aforesaid 24 Gunas. He is *Nirguna* (devoid of attributes) and *Nishkriya* (devoid of action). Just as a lotus leaf immersed in water does not get wet, desire, hatred, happiness, sorrow, merit, sin and such attributes of *Prakriti* (Nature) do not attach themselves to this *Purusha*. He is unsmearred, untainted. When *Purusha* is able to discern that these 24 principles are the constituents of *Prakriti* and is able to distinguish himself to be totally beyond them, all delusions disappear, the veil is lifted and he attains liberation. In case the bondage to the attributes of *Prakriti* is real, *Purusha* will never attain liberation. Even the notion that there is such bondage, is born out of false pride and ignorance. As one gains *Atma-Jnanam* (Self-Knowledge), ignorance vanishes on its own.’ Thus You taught Devahuti in Your incarnation as Kapila.”

D1553

प्रकृति-गतगुणौघैर्नाज्यते पुरुषोऽयं
यदि तु सजति तस्यां तद्गुणास्तं भजेरन् ।
मदनुभजन-तत्वालोचनैः साप्यपेयात्
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥३॥

*Prakṛtigatagunaughairnājyate Pūruṣo'yaṃ
Yadi Tu Sajati Tasyāṃ Tadgūṇāstaṃ Bhajēran.
Madanubhajanatatvālōcanaiḥ Sāpyapēyāt
Kapilatanuriti Tvam Dēvahūtyai Nyagādīḥ..3.*

अन्वयः- प्रकृति-गत-गुणौघैः अयं पुरुषः न अज्यते तु तस्यां सजति यदि तद्गुणाः तं भजेरन् सा अपि मदनुभजन-तत्वालोचनैः अपेयात् इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥३॥

Meaning:

अयं पुरुषः न अज्यते	“ ‘This Purusha does not bind himself
प्रकृति-गत-गुणौघैः	with the hosts of attributes pertaining to Prakriti,
तु यदि सजति तस्यां	but if He gets attached to her,
तद्गुणाः भजेरन् तं ।	her attributes will take possession of Him.
सा अपि अपेयात् (तं)	She too, will release (Him) (from her hold)

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

मदनुभजन-तत्वालोचनैः ।	by my worship and contemplation on my true nature.’
इति त्वं कपिलतनुः	Thus, You, in the form of Lord Kapila,
न्यगादीः देवहृत्यै ।	advised Devahuti.”

Commentary D15S3:

Here, it may be pointed out that the four different kinds of bodies, namely, जरायुजं (born of womb), अण्डजं (those born of eggs), स्वेदजं (those born of sweat), उद्भिज्जं (shoots like mushrooms, etc.), were born out of *Prakriti* when it underwent transformation into 24 distinct categories or principles, when the Lord deposited His energy in *Prakriti*. कर्तृत्वं (doership), भोक्तृत्वं (act of enjoying), सुखं (pleasure), दुःखं (pain) इच्छा (desire), द्वेषं (hatred), जननं (birth), मरणं (death) and such other acts and emotions pertain to the body. They do not affect the *Purusha* who is the क्षेत्रज्ञ (the knower of the body or the Supreme Soul), because *Purusha* the Supreme is eternal, beyond all *gunas* and is like a lotus leaf to which water does not stick. However if this *Purusha*, due to his ego, becomes unaware of His true Self and has false identification with the body, he deludes himself into thinking that ‘I am the doer’, ‘I am the enjoyer’, ‘my son’, ‘my wife’ etc., and he is entangled instantly by the attributes of *Prakriti* leading him to sorrows like birth, death etc. In reality, *Purusha* has no connection whatsoever with the body and the like, even at that stage. Even so, since *Purusha* identifies with the attributes of the body such as ‘I’, ‘I am the doer’ etc., he develops a false, illusory knowledge. *Prakriti* binds *Purusha* in this manner. “He who strives for liberation should free himself from *Prakriti* and divert his mind totally towards me, the Supreme, by devotion, and also gain the discriminating knowledge to discern the attributes of *Prakriti* and *Purusha*. In that case, *Prakriti* will abandon *Purusha* by herself without involving him in *Samsara* in the same manner as darkness disappears at the time of sunrise.”

“ तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ।२१।

ज्ञानेन दृष्टतत्त्वेन वैराग्येण बलीयसा ।

तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ।२२।

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् ।

तिरोभवित्री शनकैरग्रेयोनिरिवारणिः ।२३ ’ Bhag: III-27/21-23

(Assailed day and night by intense devotion to me---developed by hearing my stories for a long time, with a heart purified by doing one’s duties in a disinterested spirit---- by spiritual enlightenment which enables one to perceive the truth, by strong dispassion, by practice of meditation accompanied by sacred vows and religious observances, and by thorough concentration of the mind, *Prakriti*, which binds the soul, gradually withdraws, even as the wooden stick used for kindling the sacred fire by attrition is consumed by the very fire it produces.) Meaning: Courtesy—Bhagavatam, Gita Press.

So, the supreme path for attaining liberation is intense devotion to You.’ Thus You taught Devahuti in Your incarnation as Lord Kapila.”

D1554 विमलमतिरुपात्तैः आसनाद्यैः मदङ्गं
गरुड-समधिरूढं दिव्यभूषायुधाङ्कम् ।
रुचि-तुलित-तमालं शील्येतानुवेलं
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥४॥

*Vimala-matirupāttaiḥ Āsanādyaiḥ Mad-aṅgaṃ
Garuḍa-samadhīrūḍhaṃ Divya-bhūṣāyudhāṅkaṃ ।
Ruci-tullita-tamālaṃ Śīlayēt-ānuvēlaṃ
Kapilatanuriti Tvam Dēvahūtyai Nyagādīḥ..4..*

अव्ययः- गरुड-समधिरूढं दिव्य-भूषायुधाङ्कं रुचि-तुलित-तमालं मदङ्गं विमल-मतिः
उपात्तैः आसनाद्यैः अनुवेलं शीलयेत इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥४॥

Meaning:

विमल-मतिः	“ ‘Having attained purity of mind, and
उपात्तैः आसनाद्यैः	by assuming yogic postures and other aspects of Yoga,
शीलयेत अनुवेलं	one should practise incessantly, (meditation)
मदङ्गं	(contemplating) on my (divine) form,
गरुड-समधिरूढं	as verily ascended on (the back of) Garuda,
दिव्य-भूषायुधाङ्कं	adorned with ornaments and (bearing) divine weaponry, and
रुचि-तुलित-तमालं ।	with a splendour equal to the foliage of the Tamala tree.’
इति त्वं कपिलतनुः	Thus, You, in the form of Lord Kapila,
न्यगादीः देवहृत्यै ।	advised Devahuti.”

Commentary D1554

“ ‘The form of the Lord does not shine in the mind defiled by desire, hatred, and the like. Therefore, those devotees who strive to practice (meditation) should first gain purity of mind. They must practice disciplines like *yama* and *niyama*. According to *yama*, the striver should practice one’s own *dharmā* to the best of his ability, abstain from bad conduct, be contented with what he obtains by God’s grace, render service to the self-realised persons, refrain from uncultured deeds which are detrimental to one’s *dharmā*, devote one’s mind to dharma whose goal is *Moksha*, eat in moderation which is conducive to *Sattva*-guna, practice celibacy, non-violence, truth, refrain from stealing, repeat Lord’s names, do penance, offer oblations to the Lord, practise *niyamas* like *japa* (chanting) etc.

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

In a solitary place, practice the yoga postures (such as lotus posture, swastika posture) with ease and gain control over them. Practice *pranayama* (breathing exercises like inhaling and exhaling) in accordance with the procedure laid down, control the vital air, withdraw sense organs from sense objects with the help of yoga disciplines. When these yogas are practised, the inner mind will attain purity. Thereafter, in a solitary place (not inhabited), sitting in any comfortable yogic posture, with mind focussed, and with steady constant devotion towards the Lord, focus eyes on the tip of the nose, meditating upon the form of the Lord seated on Garuda, bedecked with crown, bracelet, *keyura* (epaulets), *Vaijayanti* or *Vana-mala* (garland made of forest flowers), and distinguished by divine ensigns like *Panchajanya* (conch), *Sudarsana* (discus), *Kaumodaki* (mace), the lotus flower, *Nandaka* (sword), etc., and incessantly meditate on the parts of His body, which are as lustrous as the green lush leaves of the *Tamala* tree, limb by limb from foot to head (*Padadi-kesa*) and then from head to foot (*Kesadi-pada*).’ Thus You taught Devahuti in Your incarnation as Kapila.”

Lord Kapila emphasises the ease with which the path of devotion can be practised, compared to the rigours of the path of knowledge.

D15S5	मम गुणगण-लीलाकर्णनैः कीर्तनाद्यैः मयि सुरसरिदोघ-प्रख्यचित्तानुवृत्तिः । भवति परमभक्तिः सा हि मृत्योर्विजेत्री कपिलतनुरति त्वं देवहृत्यै न्यगादीः ॥५॥
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*Mama Guṇa-gaṇa-līlākaraṇanaiḥ Kīrtanādyaiḥ
 Mayi Surasarid-ōgha-prakhya-cittānurvṛttiḥ.
 Bhavati Parama bhaktiḥ Sā Hi Mṛtyōrvijētrī
 Kapilatanurati Tvam Dēvahūtyai Nyagādīḥ..5..*

अन्वयः- मम गुण-गण-लीलाकर्णनैः कीर्तनाद्यैः मयि सुरसरिदोघप्रख्य-चित्तानुवृत्तिः परम-भक्तिः भवति । सा हि मृत्योः विजेत्री इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥५॥

Meaning:

मम गुण-गण-लीला-कर्णनैः कीर्तनाद्यैः	“ ‘By listening to my innumerable excellences and sportive activities, singing (my) glories and the like ,
परम-भक्तिः मयि	supreme devotion (Saadhya-bhakti) in me,
सुर-सरिदोघ-प्रख्य-चित्तानुवृत्तिः भवति ।	flowing continuously from the mind, streaming forth like the sacred river (Ganga) towards the ocean, is generated.
सा हि मृत्योः विजेत्री ।	That devotion alone is the conqueror of (the cycle of birth and) death.’

इति कपिलतनुः	Thus, in the form of Lord Kapila,
त्वं न्यगादीः देवहृत्यै ।	You advised Devahuti.”

Commentary D155S

“Bhakti is of two kinds. They are ‘Saadhana-bhakti’ and ‘Saadhya-bhakti’. Saadhana Bhakti refers to listening to the narration by others of devotional love towards me, of my attributes, my wondrous divine deeds in each of my incarnations; likewise, recitation of my glory by oneself and remembering me in deep contemplation. Apart from these, Saadhana-bhakti consists of practising salutation, worship, homage, service, friendliness and surrender of self to me. By practising Saadhana-bhakti, the mind, of its own, frees itself from other worldly matters and becomes bereft of raga (desire) and dwesha (anger) and the like. In that state of purity one will attain Saadhya-bhakti which is the sign of great love towards me. Saadhya-bhakti is much like the uninterrupted flow of the Ganga waters to the sea. It begins the moment one listens to my glory. It is an unbroken streaming of the mind towards me. Thus, Bhakti-yoga (Path of devotion) is sweeter than Jnana-yoga (Path of knowledge) through which an aspirant seeks the knowledge of Brahman which is abstract and subtle. Bhakti-yoga is easy to practise. It eradicates all sorrows of Samsara.’ Thus You taught Your mother Devahuti in Your incarnation as Lord Kapila.”

D1556

अहह बहुल-हिंसा-सञ्चितार्थैः कुटुम्बं
प्रतिदिनमनुपुष्णन् स्त्रीजितो बाललाली ।
विशति हि गृहसक्तो यातनं मय्यभक्तः
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥६॥

*Ahaha Bahulahimsā-Sañcitārthaiḥ Kuṭumbam
Prati-dinam-anupuṣṇan Strījitō Bālalālī.
Viśati Hi Gṛhasaktō Yātanam Mayyabhaktaḥ
Kapilatanuriti Tvam Dēvahūtyai Nyagādīḥ..6..*

अन्वयः- बहुल-हिंसा-सञ्चित-अर्थैः प्रतिदिनं कुटुम्बं अनुपुष्णन् स्त्रीजितः बाल-लाली गृहसक्तः मयि अभक्तः यातनां विशति हि अहह इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥६॥

Meaning:

अनुपुष्णन् कुटुम्बं प्रतिदिनं	“ Supporting his family all the time (everyday)
बहुल-हिंसा-सञ्चित-अर्थैः	with wealth earned by many grievous methods,
स्त्रीजितः बाललाली	(easily) won over by women and fondling children,
गृहसक्तः मयि अभक्तः	much attached to the family, with no devotion to me,

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

विशति यातनां हि । अहह ।	(one) does verily attain severe hellish sorrow. Alas!'
इति त्वं कपिलतनुः	Thus, You, in the form of Lord Kapila,
न्यगादीः देवहृत्यै ।	advised Devahuti."

Commentary D15S6.

“ ‘The celibate, renunciate and ascetic, all three, depend on the householder for their livelihood. It is possible to attain *Moksha* by following the stage of life or *Asrama* of the householder which is the repository of righteous conduct, wealth and desire. Those who are at this stage, the foremost of the four stages, should eschew the bondage of desire in wife, children, and such. In accordance with the statement ‘गृहेषु अतिथिः इव वसन् ’ (living in the house as though a guest) given in the Mahabharata and other authorities, *the householder should, like a guest who has come for a temporary stay in his house, remain in full control of his sense organs, without taking excessive interest or concern in any affairs of the house. He should, no doubt, take proper care of his family and friends, but using only money gained through lawful means.* He should duly propitiate deities, ancestors and guests, perform sacrifice to fire, and such other rites with his mind dedicated to the Lord. “यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।।” : Bg. 9/27. (O son of Kunti, whatever you do, whatever you eat, whatever you offer as sacrifice, whatever charity or austerity you perform, do it as an offering to Me!)

The noble householder who follows this statement in the *Gita* and such other precepts and remains always with mind focussed on meditation on the Lord with steady devotion will gradually attain purity of mind, gain knowledge of the Self and reach final beatitude. On the contrary, those foolish and ignorant householders who consider the perishable and transient body as eternal, wealth as permanent, mistake indulgence in several pleasures (the sole cause for misery and unhappiness) for real happiness and consequently do not devote even a moment to worship me, will inevitably fall into the frightful and agonising hell. The foolish and the ignorant, not having an iota of devotion in me, the embodiment of Supreme Bliss, become involved and immersed in home, wife, children, and such. He does not shy away from resorting to sinful means in order to take care of, and protect, them. He looks after his near and dear ones with the wealth he has earned by illegal and immoral means, deceiving, harming and harassing others. ‘यच्च कामसुखं लोके यच्च दिव्यं महत्सुखं । तृष्णाक्षयसुखस्येते नार्हतः षोडशीं कलाम् ।।’ : Mb. Santi Parvam 174.46 (The happiness that is derived by the fulfilment of all desires in this world and in heaven cannot match even one-sixteenth of the happiness derived by cessation of desire.) अहह । Without grasping the wisdom of this saying, he falls prey to, and lusts after, women. He spends most of his time fondling his children, blinded as he is by excessive attachment to them. (“My Children”). Devoid of any awareness of what is good for his self and any iota of devotion for me, this wicked person, in the end, meets

-----॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

his just deserts---falls into *Raurava*, *Maha-raurava* and other hells commensurate with his sinful deeds and experiences endless and acute misery and pain.’ Thus You taught Your mother Devahuti in Your incarnation as Lord Kapila.”

The poet signifies by the words “अहह!” (“Alas!”), his sadness at the wicked course followed by the ignorant and the foolish, forsaking the very exhilarating, yet easy, path of devotion leading to final beatitude. The course of fall into hell of such persons, as stated in the Bhagavatam, is as follows: Messengers of death, clothing the soul of the wicked in a special (aerial) body fit for undergoing the tortures of hell and binding him with cords about the neck, forcibly drag him along a road (to the abode of Yama) which is ninety-nine thousand *yojanas* (7,92,000 miles) long for two or three *muhurthas* (one muhurtha lasts for 48 mins), through rough paths strewn with hard stones and sharp thorns. There are twenty-eight different kinds of hell. They are admitted to one or the other of these hells according to their past evil deeds and are punished therein. Thereafter, he has to experience the fruits of his sins by repeated births, 11 lakhs¹ times in the vegetable world; 9 lakhs as creatures of the ocean; 11 lakhs as worms; 10 lakhs as birds; 7 crores as animals; and finally as people of little intelligence. Only thereafter, thanks to some meritorious deed or other, he is born as an evolved human being and even then, it takes several birth-death cycles for him to evolve into the highest stage of development i.e., a self-realised person. Should he then become a sinner again, he falls into hell and has to undergo the aforesaid cycle all over again.’ Thus You taught Your mother Devahuti in Your incarnation as Lord Kapila.”

The course of those who have a mixture of merits and demerits is dealt with here:

D1557	युवति-जठर-खिन्नो जातबोधोप्यकाण्डे प्रसव-गलित-बोधः पीडयोल्लङ्घ्य बाल्यम्। पुनरपि बत मुह्यत्येव तारुण्य-काले कपिलतनुरिति त्वं देवहृत्यै न्यगादीः॥७॥
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Yuvati-jaṭharakhinnō Jātabōdhōpyakāṇḍē
Prasavagalitabōdhaḥ Pīḍayōllaṅghya Bālyam.
Punarapi Bata Muhyatyēva Tāruṇyakālē
Kapilatanuriti Tvam Dēvahūtyai Nyagādīḥ..7..

अन्वयः- युवति-जठर-खिन्नः अकाण्डे जातबोधः अपि प्रसव-गलित-बोधः पीडया बाल्यं उल्लङ्घ्य तारुण्य-काले पुनः अपि मुह्यति एव। बत! इति कपिलतनुः त्वं देवहृत्यै न्यगादीः॥७॥

¹ 100 thousands make 1 lakh, 10 lakhs make 1 million. 100 lakhs (10 million) make a crore.

-----॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

Meaning:

युवति-जठर-खिन्नः	“ ‘Grieving intensely while in the womb of a young woman
जातबोधःअपि अकाण्डे	though having attained knowledge at the wrong time,
प्रसव-गलित-बोधः	losing that knowledge on being born,
उल्लङ्घ्य बाल्यं पीडया	and crossing childhood with misery,
मुह्यति एव पुनः अपि	(man) does, indeed, get deluded again
तारुण्य-काले ! बत !	during the period of youthfulness! Alas!’
इति त्वं कपिलतनुः	Thus, You in the form of Lord Kapila,
न्यगादीः देवहूत्यै ।	advised Devahuti.”

Commentary D15S7

“ ‘Those who have earned merit and sin in equal measures, enter the womb of women of the same category and experience intense pain during the growth therein. Limbs bent, head bent touching the chest, immobilised, confined and floating in the enveloping placenta, suffering the bites of worms in the midst of urine, faeces etc., in the belly of the weak woman’s body, bruised all over, afflicted to the point of unconsciousness by the bitter, sour, hot food consumed by the mother---such is the pitiable condition of the child in the womb. The *Jiva* is powerless during this period to ward off these kinds of sufferings. Through some past deed or other, however, it acquires knowledge of the past, present and future, and consequently becomes stricken with sorrow, thinking repeatedly about the evil deeds committed in the previous births and their consequent effects. It then decides to worship the Lord for salvation from this pit of hell. And, if escape from the said pit were to be gained somehow or other, the *Jiva* promises, it will ensure that the misdeeds and sins committed in the previous births will not be repeated. To achieve this end, the *Jiva* starts praying to, and worshipping, the Lord, the ultimate objective being attainment of *Moksha*. But by this time, the moment for delivery has arrived. The child is pushed down out of the womb. With intense suffering, the child emerges out of the womb. In the process, all knowledge gained hitherto is blotted out. Unable to bear hunger and thirst, it cries incessantly, not able to do any activity according to its own independent will. During infancy, it has no go but to lie in bed, soiled with urine and excrement and wriggle like worms. If it cries due to colic pain or bug-bite, the mother immediately starts breast-feeding it. If it refuses to suck, it is forced with neem-decoction or some such preparation.

After the period of infancy is spent in such misery, the time for learning arrives. Even at this stage, the child has no freedom. He has to pass through hard times of serving his teacher and learning from him. He then enters youth and promptly forgetting the past, gets ensnared in the traps of vile young women and commits

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

sinful actions. Alas! instead of practising devotion to the Lord while being young and preparing for emancipation, he makes no effort in that direction and wastes his life. What a pity!’ Thus, You taught Devahuti in Your incarnation as Kapila.”

Thereafter is described the attainment of heaven and other regions of merit by those who perform meritorious actions.

D15S8 पितृ-सुरगण-याजी धार्मिको यो गृहस्थः
स च निपतति काले दक्षिणाध्वोपगामी ।
मयि निहितमकामं कर्म तूदक्पथार्थं
कपिलतनुरिति त्वं देवहृत्यै न्यगादीः ॥८॥

*Pitṛsuragaṇayājī Dhārmikō Yō Gṛhasthaḥ
Sa Ca Nipatati Kālē Dakṣiṇādhvōpagāmī.
Mayi Nihitamakāmaṃ Karma Tūdakpathārthaṃ
Kapilatanuriti Tvaṃ Dēvahūtyai Nyagādīḥ..8..*

अन्वयः- पितृ-सुर-गण-याजी धार्मिकः यः गृहस्थः सः च दक्षिणाध्वोपगामी काले निपतति मयि निहितं अकामं कर्म तु उदक्पथार्थं इति कपिलतनुः त्वं देवहृत्यै न्यगादीः ॥८॥

Meaning:

यः गृहस्थः	“ ‘That householder, (who is)
पितृ-सुरगण-याजी	a worshipper of ancestors and hosts of Devas
च धार्मिकः	and a follower of the path of virtue,
सः दक्षिणाध्वोपगामी	he, having passed through the southern path of smoke,
निपतति काले ।	falls back (on the earth), in course of time (when his merits run out).
तु कर्म अकामं निहितं	But actions without desire for fruits that are assigned
मयि उदक्पथार्थं ।	to me lead to the northern path (of light).’
इति त्वं कपिलतनुः	Thus, You, in the form of Lord Kapila,
न्यगादीः देवहृत्यै ।	advised Devahuti.”

Commentary D15S8.

“Even if a householder abandons the performance of prohibited actions and practices only actions prescribed in *Smrutis* and *Srutis*, so long as those actions are actuated by the desire to experience heavenly pleasures, he is acting contrary to *Dharmic* principles (principles of *Dharma*, virtue). He, with mind motivated by desire, propitiates hosts of deities and likewise the manes. Such people go along the path of smoke to the holy lunar regions and after experiencing all the heavenly pleasures, fall back to the earth, once their merits are exhausted. In this manner, householders given to pleasures are condemned to undergo the cycle

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

of birth and death repeatedly, that is to say, take birth; practice virtuous actions; die; reach heaven and similar regions; enjoy pleasures there and again be reborn on the earth. They keep on going in endless circles in the above manner. This is the path taken by pleasure-loving people through the performance of *kamya-karma* i.e. hankering after health, wealth, long life, progeny, name, fame, title and social status. The person who practices only *kamya-karmas*, after completely experiencing the effects of his predestined actions (*Prarabdha-karmas*), abandons his old gross body, makes his exit with his subtle body passing through the sense organs like eyes and the like. The deity of smoke entrusts him to the care of the deity of the night and that deity to the care of the deity of *Dakshinayana* (the southern movement of the Sun; the winter solstice.) who reaches him by way of the world of manes, to the Lunar Sphere. Enjoying heavenly pleasures there, he falls again to the earth when his merits are exhausted. Initially he enters the sky; from there, the path of wind; then into the clouds; and on the earth through rain waters. Now, the *Jiva* in the form of an atom enters the vegetation on the earth. It transforms into blood, flesh, marrow, semen, etc., in the body of those who eat those vegetables. Then they reach the womb of the female i.e. the gross body. In this manner, after enjoying pleasures in heaven, he would be reborn in the womb of a noble woman or of a less realised one, as the case may be, depending on the extent of the residue left in him, of his meritorious deeds or evil deeds accumulated before his fall. The means to attain the Supreme state of non-return, is mentioned in the latter half of the verse. Those virtuous persons who perform their obligatory duties, unmotivated by selfish desires and also dedicate their actions to Him reach Brahma-loka. Reaching Brahma-loka through the path of light, he, along with Brahma, attains *Brahma-sayujya* or salvation at the time of the *Maha-pralaya* (*Brahma-pralaya* or *Prakrita-pralaya*), the Great Dissolution.’ Thus You taught Your mother Devahuti in Your incarnation as Kapila.” (stated in D4S11/12/13 in detail.)

The poet has ended the last line of the first eight slokas of the dasakam with the expression “कपिलतनुरिति त्वं देवहूत्यै न्यगादीः॥” for the following reasons: The ‘Message of Lord Kapila’ is the essence of Srimad Bhagavatam. The first eight slokas of the dasakam epitomise the eight chapters (from 25 to 32) of Book III of Bhagavatam which expound the Sankhya philosophy and the path of devotion. This exposition in Lord Kapila’s own words in the guise of imparting spiritual knowledge to His mother Devahuti serves to open the eyes of the multitude of devotees revolving in the cycle of *Samsara*. It was also the poet’s intention to demonstrate to the devotees that he himself worshipped, with unstinted devotion, such a Lord who is the Supreme Preceptor to the universe.

The author now describes the departure of Lord Kapila and the subsequent salvation of His mother Devahuti.

-----॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

D1559

इति सुविदित-वेद्यां देव हे देवहूतिं
 कृतनुतिमनुगृह्य त्वं गतो योगिसंघैः ।
 विमलमतिरथाऽसौ भक्तियोगेन मुक्ता
 त्वमपि जनहितार्थं वर्तसे प्रागुदीच्याम् ॥९॥

*Iti Suvidita-vēdyāṃ Dēva Hē Dēvahūtiṃ
 Kṛtanutimanugrhya Tvam Gatō Yōgisaiṅghaiḥ.
 Vimalamatirathā'sau Bhaktiyōgēna Mukta
 Tvamapi Janahitārthaṃ Vartasē Prāgudīcyāṃ..9..*

अन्वयः- हे देव ! त्वं, इति सुविदित-वेद्यां कृतनुतिं देवहूतिं अनुगृह्य योगि-संघैः सह गतः ।
 अथ विमल-मतिः असौ भक्ति योगेन मुक्ता । त्वं अपि जनहितार्थं प्रागुदीच्यां वर्तसे ॥९॥

Meaning:

हे देव ! त्वं अनुगृह्य देवहूतिं	“O Lord! You, after blessing Devahuti
इति सुविदितवेद्यां	who, thus, got well-versed in the requisite knowledge
कृतनुतिं	and who was full of praise for You,
गतःयोगिसंघैः सह ।	departed along with the hosts of sages.
अथ विमलमतिः असौ	Then, she (Devahuti), with a purified mind,
मुक्ता भक्ति-योगेन ।	attained liberation through the path of devotion.
त्वं अपि जनहितार्थं	You, too, for the sake of welfare of mankind,
वर्तसे प्रागुदीच्यां ।	continue to reside, in the north-eastern region.”

Commentary D1559

“ O Lord! You incarnated in various forms in order to protect the three worlds. Devahuti understood Your teachings very well which are essential for those born as human beings. After abandoning the mother-to-son relationship, she prayed to You, the Supreme Lord, with extreme devotion. In this manner, after teaching Devahuti the path of emancipation and also blessing her, You departed from home in the company of holy ascetics. Thereafter, although Devahuti was upset for a while due to the separation from her son, she became reconciled to it, freeing herself from all pairs of conflicting emotions and feelings like cold and heat, pleasure and pain. By practising Your teachings, she attained firm devotion, Self Knowledge, renunciation etc., and gained salvation by meditating on Your form of Supreme Bliss. You, who taught people the path of emancipation, exist even now in the north-east direction in *Patala-loka*² in order to protect them from the miseries of *Samsara*.”

² Valmiki Ramayanam (Bala-kandam) mentions that the sons of Sagara who went in the north-eastern direction in Patala in search of their father's sacrificial horse met Kapila.

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

Concluding the dasakam on the message of Kapila, the poet prays for devotion:

D15S10 परम किमु बहूक्त्या त्वत्पदाम्भोजभक्तिं
सकल-भय-विनेत्रीं सर्वकामोपनेत्रीम् ।
वदसि खलु दृढं त्वं तद्विधूयामयान् मे
गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥१०॥

*Parama Kimu Bahūktyā Tvat-padāmbhōja-bhaktim
Sakala-bhaya-vinētrīṃ Sarva-kāmōpanētrīm.
Vadasi Khalu Dṛḍham Tvam Tadvīdhūyāmayān Mē
Gurupavanapurēśa Tvayyupādhatstva Bhaktim..10..*

अन्वयः- हे परम ! बहूक्त्या किमु ? त्वत्पदाम्भोज-भक्तिं सकल-भय-विनेत्रीं सर्वकामोपनेत्रीं त्वं दृढं वदसि खलु तत् हे गुरुपवनपुरेश ! मे आमयान् विधूय त्वयि भक्तिं उपाधत्स्व ॥१०॥

Meaning:

हे परम ! बहूक्त्या किमु ?	“O Infinite One, separate from matters related to Prakriti! Why say more?”
त्वं वदसि खलु दृढं	You are, indeed, exceedingly firm in Your statement
त्वत्पदाम्भोज-भक्तिं	about devotion to Your lotus feet, (which is)
सकल-भय-विनेत्रीं	the destroyer of all types of fears, and
सर्वकामोपनेत्रीं	bestower of all that is desired !
तत् हे गुरुपवनपुरेश !	Being of such nature, O Lord of Guruvayoor!
विधूय मे आमयान्	eradicating all my ailments,
उपाधत्स्व भक्तिं त्वयि ।	generate (in me), that devotion to You!”

Commentary D15S10

“O Lord! You are apart from the 24 principles of nature and the attributes pertaining to it. There is no *Purusha* other than You. O Lord of Guruvayoor! Of what avail is mere talk? You are the most glorious One! Is it not more proper to explain the essence of Vedas and Upanishads than indulging in a world of sound i.e. mere talk? Who else can do it but You, the Universal Preceptor? Bhakti, the symbol of Supreme love, removes all sorrows of *Samsara*. Moreover, it also grants all wishes including emancipation. You have declared so. ***It is needless to mention that if one takes birth as a human being, the one and only thing that is to be necessarily gained is devotion to You.***

----- ॥ वदसि खलु दृढं त्वं तद्विधूयामयान् मे गुरुपवनपुरेश त्वय्युपाधत्स्व भक्तिम् ॥-----

Bhakti is of two kinds:- *Saadhana* and *Saadhya*. *Saadhya Bhakti*, signified by love to You, is obtained easily from *Saadhana* which consists of doing circumambulations, prostrations etc. I am now afflicted both physically and mentally by ailments which do not permit me to serve You in those ways. O Lord! Please destroy all my diseases and make me take deep interest in circumambulations and prostrations to You. Also please grant me the devotion of Supreme love.”

THUS ENDS DASAKAM FIFTEEN ENTITLED
 “THE MESSAGE OF KAPILA”
 OF SRIMANNARAYANEYAM,
 THE QUINTESENCE OF
 SRIMAD BHAGAVATA MAHAPURANAM.

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