

Bhakti Sangha Bhagavatam Class

5.5.8-9

Verse, Translation and Purport

॥ 5.5.8 ॥

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

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."

Sex serves as the natural attraction between man and woman, and when they are married, their relationship becomes more involved.

Due to the entangling relationship between man and woman, there is a sense of illusion whereby one thinks, "This man is my husband," or "This woman is my wife."

This is called hr̥daya-granthi, "the hard knot in the heart."

This knot is very difficult to undo, even though a man and woman separate either for the principles of varṇāśrama or simply to get a divorce.

In any case, the man always thinks of the woman, and the woman always thinks of the man.

Thus a person becomes materially attached to family, property and children, although all of these are temporary.

The possessor unfortunately identifies with his property and wealth.

Sometimes, even after renunciation, one becomes attached to a temple or to the few things that constitute the property of a sannyāsī, but such attachment is not as strong as family attachment.

The attachment to the family is the strongest illusion. In the Satya-saṁhitā, it is stated:

**brahmādyā yājñavalkādyā
mucyante strī-sahāyinaḥ
bodhyante kecanaiteṣāṁ
viśeṣam ca vido viduḥ**

Sometimes it is found among exalted personalities like Lord Brahmā that the wife and children are not a cause of bondage. On the contrary, the wife actually helps further spiritual life and liberation. Nonetheless, most people are bound by the knots of the marital relationship, and consequently they forget their relationship with Kṛṣṇa.

|| 5.5.9 ||

yadā mano-hṛdaya-granthir asya
karmānubaddho dṛḍha āślatheta
tadā janaḥ samparivartate 'smād
muktaḥ param yāty atihāya hetum

When the strong knot in the heart of a person implicated in material life due to the results of past action is slackened, one turns away from his attachment to home, wife and children. In this way, one gives up the basic principle of illusion [I and mine] and becomes liberated. Thus one goes to the transcendental world.

When, by associating with sādhus and engaging in devotional service, one is gradually freed from the material conception due to knowledge, practice and detachment, the knot of attachment in the heart is slackened.

Thus one can get freed from conditional life and become eligible to return home, back to Godhead.

Theme-I

Recap of Lord
Rṣabhadeva's Initial
Teachings to His Sons

Teaching-1

Human Body has
Superior Potential and
hence should not be
used for material gains

Human Body has Superior Potential and hence should not be used for material gains

|| 5.5.1 ||

rṣabha uvāca

**nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭhān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyāṁ tv anantam**

Rṣabhadeva said: The jīva (**deha-bhājāṁ**) should not use his human body (**na ayam nṛloke deha arhate**) for enjoying objects which give suffering (**kaṣṭhān kāmān**) and which are available for the pigs (**viḍ-bhujāṁ ye**). O Sons (**putrakā**)! He should perform austerity for attaining the Lord (**tapo divyaṁ**), by which the heart becomes purified (**yena sattvaṁ śuddhyed**), and which leads to infinite happiness in relation to the Lord (**yasmād brahma-saukhyāṁ tv anantam**).

In order to establish bhakti-yoga, he first says that material enjoyment should not be practiced as the goal in life for a person with a human body.

One should not have desires which give trouble, such as seeing or touching a woman. Why?

These desires are available in the pig body.

By ^{ONLY} enjoying material objects, ^{→ goal X} the human body becomes equal to that of the pig.

→ tasyaiva ketoh prayateta kavido
na labhyat yad bhrahetam utary adhaḥ

One should strive in the human body for what is not available in the pig body.

Austerity is the distinguishing characteristic of the human.

↓ animal → impulsive
humans → reflective

However, the trees also perform austerity--not eating, and tolerating the rain and sun.

↓

Therefore such things are excluded by saying that this austerity is related to the Lord.

It is spiritual (divyam) austerity.

→ hardening of heart

↓
all bad qualities follow.

Proof for Human Body's Superior Potential

॥ 11.20.17 ॥

nr-deham ādyam su-labham su-durlabham ^{rare}
plavam su-kalpaṁ guru-karṇadhāram → 62th in
/ mayānukūlena nabhasvateritam → guidance of
masters
pumān bhavābhim na taret sa ātma-hā
↳ killer of own soul.

Having attained the human body (**nr-deham**), which is rarely attained (**su-durlabham**), but attained easily sometimes by good fortune (**ādyam su-labham**), and which is like a well-constructed boat (**plavam su-kalpaṁ**), with the guru as the captain (**guru-karṇadhāram**), pushed by the favorable wind of serving me (**mayānukūlena nabhasvatā iritam**), a person who does not cross the ocean of material existence (**pumān bhavābhim na taret**) is a killer of himself (**sa ātma-hā**).

**What is tapo divyam
for a devotee?**

kr̥ṣṇārthe bhogādi-tyāgo – Renouncing enjoyment for

pleasing Kṛṣṇa

↓
ānukūlyasya sena/PO
Pratīkūlyasya verjanā.

↓
Heart soft.

harim uddiśya bhogāni
kāle tyaktavatas tava |
viṣṇu-loka-sthitā sampad-
alolā sā pratīkṣate

Bhakti → Heart soft
Plāy Vairasya → Heart hard.
Progress being very slow.

When you give up enjoyable objects (bhogāni tyaktavatas) at the time of enjoying (kāle), aiming at the pleasure of the Lord (harim uddiśya), the permanent wealth (alolā sampad) situated in Viṣṇu-loka (viṣṇu-loka-sthitā) awaits you (pratīkṣate). (Padma Purāṇa)

Teaching-2

Human Body is Capable
of giving Impersonal and
Personal Liberations
through the practice of
Jnana and Bhakti

Human Body is Capable of giving Impersonal and Personal Liberations through the practice of Jnana and Bhakti

|| 5.5.2 ||

mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhave ye

It is said that (āhuh) service to saintly persons (mahat-sevām) is the cause (dvāram) of two types of liberation (vi-mukteh), whereas association with men who associate with women (yoṣitām saṅgi-saṅgam) is the cause of bondage (tamo-dvāram). The impersonalist (te mahāntah) sees no differences (sama-cittāḥ) and is peaceful (praśāntā) whereas the devotee (te mahāntah) has a sincere heart (sama-cittāḥ) and his intelligence is fixed in me (praśāntā). Both types of saintly persons (ye) are devoid of anger (vimanyavaḥ), are friendly to all (suhṛdah) and do not see faults in other (sādhavaḥ).

From the human body, one can gain deliverance or fall down.
The cause for both lies in the human body.

Association with the saintly is the door to different types (vi) of liberation.

It was mentioned in the previous verse that one attains the infinite happiness of Brahman.

The Brahman has two types: impersonal and personal.

Thus the word vi indicates a variety of liberations: merging and becoming an associate of the Lord.

Mahantāḥ also means two varieties of saints: worshippers of the impersonal Brahman and worshippers of Bhagavān.

Their differing qualities are described in double language.

Samacittāḥ means one who sees no differences (impersonalist) and one whose heart is sincere (the devotee).

Praśāntāḥ means one who is peaceful and the devotee whose intelligence is fixed in the Lord.

Vimanyavaḥ, suhrḍaḥ and sādhaḥ have the same meaning for the impersonalist and the devotee.

Sadhu Sangha

vs

Asadhu Sangha

Pratyaṅga rūpeṇa saṅga

3.25.20

daḍāṭī - Pratyāhvaṭī
gūhya mākhyaṭī
bhukṭe - Pradāṭī
bhukṭe bhōṣṭe
pāṭī lakṣaṇa

prasaṅgam ajaram pāśam
ātmanah kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

The wise know (**kavayo viduḥ**) that bad association (**prasaṅgam**) is strong bondage for the soul (**ātmanah ajaram pāśam**). Association with devotees (**sa eva sādhuṣu kṛto**) however opens the door to liberation (**mokṣa-dvāram apāvṛtam**).

3.23.55

saṅgo yaḥ saṁsrter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate

Association with materialists (**asatsu saṅgah**) done in ignorance (**yaḥ adhiyā vihitaḥ**) is a cause of bondage (**saṁsrter hetuh**) and association with devotees done in ignorance (**sah eva sādhuṣu kṛto**) leads to liberation (**niḥsaṅgatvāya kalpate**).

↓
accumulation of ajñāta sukṛti
↓
Shradhā in bhakti
↙

Primary and
Secondary
Qualities of a
Sadhu

2^o Qualities of a Sādhu
3.25.21

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

Such devotees are tolerant (**titikṣavaḥ**), merciful (**kāruṇikāḥ**), friendly to all beings (**suhṛdaḥ sarva-dehinām**), without enemies (**ajāta-śatravaḥ**), gentle (**śāntāḥ**), straightforward (**sādhavaḥ**) and respectful to other devotees (**sādhu-bhūṣaṇāḥ**).

- ① Srivataṁ → bhāva kṛyā
- ② hy abhedaḥ → anante nṛṣṭi
- ③ Naṣṭhiki → Nishṭhā
- ④ Rajas & tanas → Nishṭhā
- ④ Sattva → Nishṭhā

3.25.22

mayy ananyena bhāvena
bhaktim kurvanti ye dr̥dhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

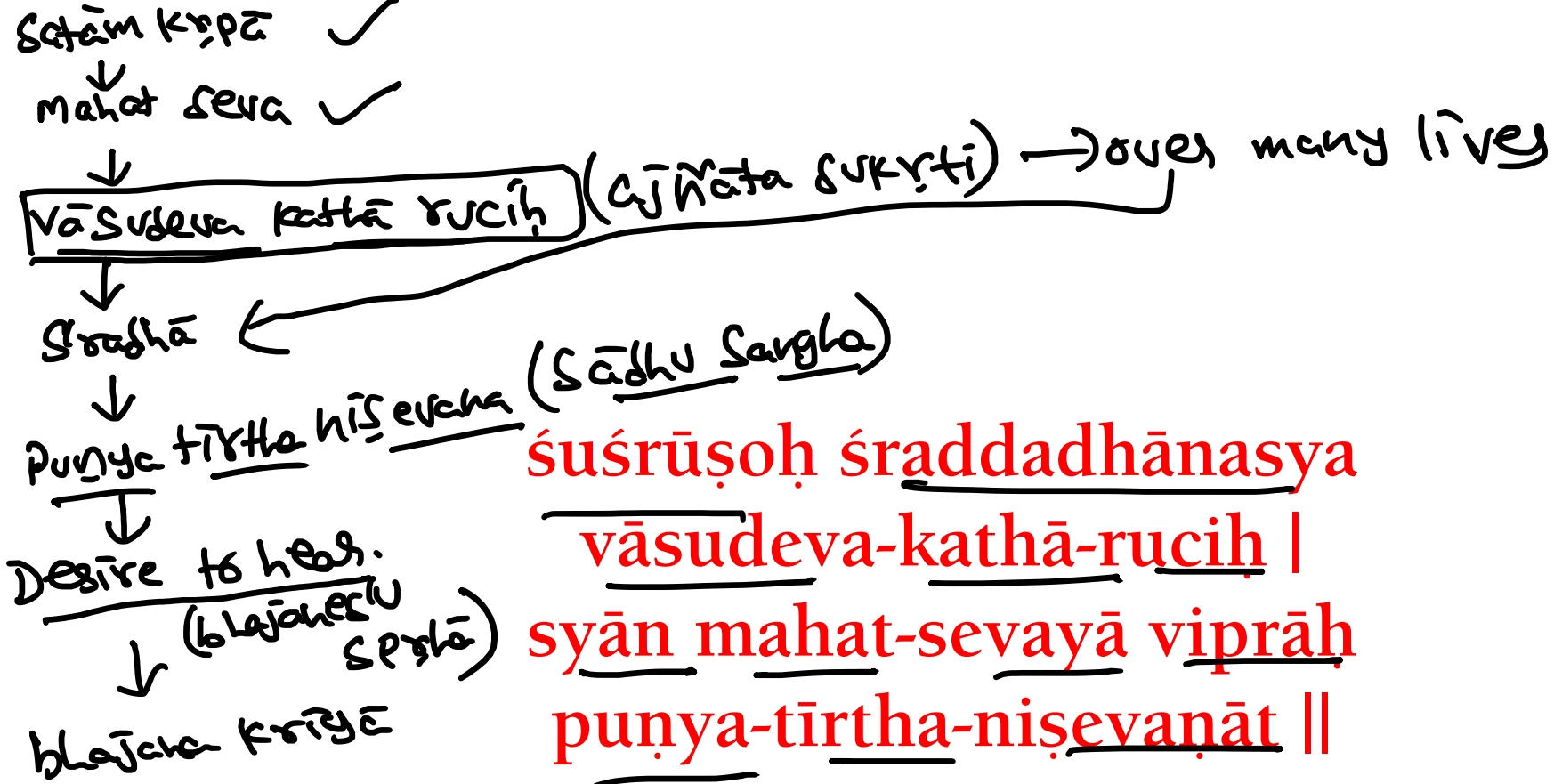
↳ bad qualities x good qualities → Nishṭhā

They perform (**kurvanti ye**) steady bhakti to me (**mayi** dr̥dhām bhaktim) with exclusive devotion (**ananyena bhāvena**), giving up all actions to attain me (**mat-kṛte tyakta-karmāṇas**), giving up friends and relatives (**tyakta-svajana-bāndhavāḥ**).

↓
 ānukūlyasya sankalpo
 pratikūlyasya varjānām.

Keena, jñāna, yoga
 ↓
 ONLY faith in
 Bhakti

How Mahat-Seva Benefits?



O brāhmaṇas (**viprāḥ**)! Attraction for topics concerning Kṛṣṇa (**vāsudeva-kathā-ruciḥ**) will arise by service to the great devotees (**mahat-sevayā syāt**), followed by faith (**śraddadhānasya**), by surrender to the feet of the pure guru (**puṇya-tīrtha-niṣevanāt**), and by the desire to hear (**śuśrūṣoḥ**). (SB 1.2.16)

Teaching-3

Of the Two Categories of
Saintly People, a Devotee
is Better

Of the Two Categories of Saintly People, a Devotee is Better

|| 5.5.3 ||

ye vā mayīse kṛta-sauhrdārthā
janeṣu dehambhara-vārtikesu
grheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke

The devotees (ye) have made their goal of life affection for me (mayā kṛta-sauhrda arthā), the Lord (īse), and do not show affection (na prīti-yuktā) for persons (janeṣu) who enjoy talks about people attached to eating and drinking (dehambhara-vārtikeṣu) and who have houses, wives, sons and wealth (grheṣu jāyā ātmaja-rātimatsu). They remain in their houses simply to spend their money on glorifying the Lord (yāvad-arthāś ca loke).

The extraordinary qualities of the second type of person are described.

Those devotees have as their goal (arthāḥ) prīti for me, the Lord.

They do not consider anything else as the goal of life.

Śrīdhara Svāmī explains that the word vā indicates that the devotee is indifferent to everything else.

They are not attached to those who enjoy living or discussing with persons attached to maintaining the body, with eating and drinking, who have houses with wives, children and wealth (rāti).

Why do the devotees remain in their houses?

Since they can perform bhakti such as serving the Lord's lotus feet, which requires wealth, by that wealth that they possess in family life, they remain in their houses.

What is yāvad-
arthāś ca loka?

Yavad arthā anuvartitā – Living with minimal material needs

yāvatā syāt sva-nirvāhaḥ
svīkuryāt tāvad artha-vit |
ādhikye nyūnatāyām ca
cyavate paramārthataḥ

The person with wisdom concerning material objects (artha-vit) accepts (tāvad svīkuryāt) as much as is necessary for maintenance of bhakti (yāvatā syāt sva-nirvāhaḥ). By accepting more or less than that (ādhikye nyūnatāyām ca), the person will fail to attain the highest goal (cyavate paramārthataḥ). (Naradiya Purāṇa)

Teaching-4

On the other hand, if one is inattentive to Bhakti, he keeps roaming in the cycle of Samsara

On the other hand, if one is inattentive to Bhakti, he keeps roaming in the cycle of Samsara

|| 5.5.4 ||

nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āprṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

The inattentive jīva (ayam pramattaḥ ātmanah) becomes absorbed in actions for pleasure of the senses (indriya-prītaya āprṇoti) and thus engages in sin (nūnaṁ kurute vikarma), by which (yata) he receives another body (dehaḥ) which gives suffering (kleśada), and which actually does not belong to the jīva at all (asad api). I do not consider such actions proper (na sādhu manye).

He already stated that those persons who are attached to women fall down.

He illustrates this and laments for those persons.

When a person acts for sense pleasure he engages himself in sinful activities like enjoying others' wives.

Because of previous sins (yataḥ), one attains the present body which gives suffering.

With this body one again performs sinful acts. I do not consider this proper.

This body does not actually belong to the jīva (asan api ātmanah).

The śruti says asaṅgo hy ayam puruṣah: the jīva is not associated with the material body. (Bṛhad-āraṇyaka Upaniṣad 4.3.15)

**Proof of the impossibility
of Sense control even in a
Jnani if he is devoid of
Bhakti**

Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.61 ||

tāni sarvāṇi saṁyamya
yukta āsīta mat-parah
vaśe hi yasyendriyāṇi
tasya prajñā pratiṣṭhitā



The yogī (yuktah) who is devoted to Me (mat-parah), after restraining all the senses (tāni sarvāṇi saṁyamya), will remain seated, unresponsive to sense objects (āsīta). He whose senses have thus been brought under control (vaśe hi yasya indriyāṇi) is sthita-prajña (tasya prajñā pratiṣṭhitā).

- Mat-paraḥ means My devotee. Without devotion to Me, one cannot conquer the senses.

prāyaśaḥ punḍarīkākṣa yuñjanto yogino manaḥ
viśīdanty asamādhānān mano-nigraha-karśitāḥ
athāta ānanda-dughaṁ padāmbujaṁ haṁsāḥ śrayeraṁ

O lotus-eyed Lord (punḍarīkākṣa), generally (prāyaśaḥ) those yogīs who try to steady the mind (manaḥ yuñjanto yoginaḥ) experience frustration (viśīdanty) because of their inability to perfect the state of trance (asamādhānān). Thus they weary in their attempt to bring the mind under control (mano-nigraha-karśitāḥ). Therefore, O lotus-eyed Lord of the universe (athāta), swanlike men (haṁsāḥ) happily take shelter of Your lotus feet (padāmbujaṁ śrayeraṁ), the source of all transcendental ecstasy (ānanda-dughaṁ). SB 11.29.2-3

Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.62 ||

dhyāyato viṣayān pumśaḥ
saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ
kāmāt krodho 'bhijāyate

For the person who meditates on the sense objects (dhyāyato viṣayān pumśaḥ), attachment arises (saṅgas teṣū upajāyate). From attachment arises desire (saṅgāt sañjāyate kāmaḥ). From desire arises anger (kāmāt krodhah abhijāyate).

Baladeva

- Even for those who have controlled the senses, if they do not direct their minds to Me, it is inevitable that calamities will again arise. This is expressed in two verses.
- For the yogī who repeatedly contemplates sense objects thinking he will derive pleasure from them (dhyāyataḥ), attachment (saṅgaḥ) to those objects arises.
- Because of that attachment, thirst for pleasure from those objects arises.
- When that longing is thwarted by something or other, anger, burning in the heart, to counteract the obstacle, arises.

Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

॥ 2.63 ॥

krodhād bhavati sammohaḥ
sammohāt smṛti-vibhramaḥ
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇaśyati

From anger arises bewilderment (**krodhād bhavati sammohaḥ**). From bewilderment comes loss of memory (**sammohāt smṛti-vibhramaḥ**). From loss of memory comes loss of intelligence (**smṛti-bhramśād buddhi-nāśo**). From loss of intelligence one becomes completely destroyed (**buddhi-nāśāt praṇaśyati**).

Baladeva

- From anger arises loss of discrimination (sammohaḥ) of what is proper or improper action.
- From this sammoha arises destruction of memory of his plans to attempt to conquer the senses (smṛti vibhramaḥ).
- From this destruction of memory arises destruction of the determination necessary for knowledge of ātmā (buddhi-naśaḥ).
- From destruction of determination, one again sinks in the ocean of material enjoyment, and continues in saṁsāra (praṇaśyati).

Baladeva

- Without surrender to Me, the senses join the weak mind to the respective sense objects.
- Therefore one who wants to conquer the mind must worship the Lord.
- [Note: Verse sixty spoke of the senses taking away the mind by force to sense objects. Verse sixty-two and sixty-three described the effects coming from that.]

Teaching-5

Ok. If engaging in sinful activities is going to perpetrate my bondage, then I will engage in pious activities and achieve liberation:

Ok. If engaging in sinful activities is going to perpetrate my bondage, then I will engage in pious activities and achieve liberation:

|| 5.5.5 ||

parābhavas tāvad abodha-jāto
yāvan na jijñāsata ātma-tattvam
yāvat kriyās tāvad idaṁ mano vai
karmātmakam yena śarīra-bandhah

As long the jīva does not inquire about the ātmā (yāvad na jijñāsata ātma-tattvam), he remains in bondage (tāvad parābhavah) created by ignorance (abodha-jātaḥ). As long as one performs pious or sinful actions (yāvat kriyāḥ), the mind remains absorbed in action (tāvad idaṁ mano vai karmātmakam). By this, the bondage to repeated bodies continues (yena śarīra-bandhah).

“Then one should perform pious acts.”

Since pious acts are also a cause of saṁsāra, and thus cause suffering, one should engage in jñāna which destroys sin and piety.

Dependence on karma or bondage of the jīva (parābhavaḥ) is produced from ignorance.

This remains as long as one does not inquire about the ātmā.

Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute 'rjuna: O Arjuna, the fire of knowledge burns all karmas to ashes. (BG 4.37)

As long as knowledge does not arise, karmas are not destroyed.

As long as pious and sinful acts remain, the mind will remain absorbed in action.

Because of the mind absorbed in actions, bondage to bodies continues.

**Proof of how even
material piety also binds
one to this material world**

Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.49 ||

dūreṇa hy (avaram kārma) ^{inferior activity}
buddhi-yogād dhanañjaya
buddhau śaraṇam anviccha
kr̥paṇāḥ (phala-hetavaḥ)

O conqueror of wealth (**dhanañjaya**), actions with desire (**avaram karma**) are far inferior (**dūreṇa hy**) to niṣkāma karma yoga (**buddhi-yogād**). Surrender to this buddhi yogam, niṣkāma karma yoga (**buddhau śaraṇam anviccha**). Those who seek results from their work are wretched (and receive bondage) (**kr̥paṇāḥ phala-hetavaḥ**).

Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.50 ||

buddhi-yukto jahātīha
ubhe sukrta-duṣkrte
tasmād yogāya yujyasva
yogaḥ karmasu kauśalam

He who is engaged in (niṣkāma karma yoga) (buddhi-yuktah) destroys (jahāti iha) both pious and impious reactions (ubhe sukrta-duṣkrte). Therefore engage in this yoga (tasmād yogāya yujyasva). In all types of action (karmasu), this performance without attachment is a skill (yogaḥ kauśalam).

Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.51 ||

karma-jaṁ buddhi-yuktā hi
phalaṁ tyaktvā manīṣiṇaḥ
janma-bandha-vinirmuktāḥ
padaṁ gacchanty anāmayam

↳ attain place of no suffering

Being engaged in this niṣkāma-karma-yoga (**buddhi-yuktā hi**), having given up the results of work (**karma-jaṁ phalaṁ tyaktvā**), the intelligent people (**manīṣiṇaḥ**), freed from the bondage of birth (**janma-bandha-vinirmuktāḥ**), attain the place of no suffering (**anāmayam padaṁ gacchanty**).

Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.52 ||

yadā te moha-kalilam
buddhir vyatitariṣyati
tadā gantāsi nirvedam
śrotavyasya śrutasya ca

When your intelligence has completely renounced (**yadā te buddhir vyatitariṣyati**) the denseness of ignorance (**moha-kalilam**), you will be indifferent (**tadā gantāsi nirvedam**) to all that has been heard and all that will be heard concerning fruits of action (**śrotavyasya śrutasya ca**).

Teaching-6

Oh! So, does one achieve
liberation just by inquiry into
atma?

Oh! So, does one achieve liberation just by inquiry into
atma?

|| 5.5.6 ||

evam manah karma-vaśam prayuñkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

Thus, karmas make the mind fixed upon further action (evam manah karma-vaśam). Since the jīva is engaged in action (ātmany prayuñkte) by ignorance (avidyayā), having accepted a subtle body (upadhīyamāne), as long as he does not have devotion for me, Vāsudeva (yāvat na prītir mayi vāsudeve), he will not be liberated from the body (tāvat na mucyate deha-yogena).

How does the mind become absorbed in action?

Ancient or recent karmas make the mind fixed in action (karma-vaśam). In this way the mind becomes absorbed in action.

One becomes absorbed in that object upon which one depends.

However the actions of the liberated soul are excluded from this analysis.

While the jīva is engaged by ignorance, with a covering of the subtle body, he will remain with a material body as long as bhakti which uproots all karma does not appear.

**Proof of how “Liberation
will have to wait till
Bhakti Manifests”**

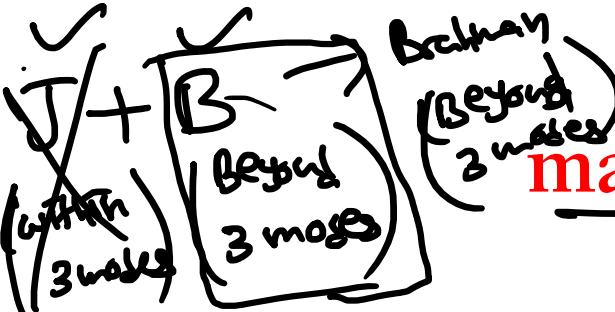
Jñānam ca mayi
sannyaset

|| 18.54 ||

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

Qualifications
of a Jñānam
-mukta
Jñāna-yogi
↓
He should give up
the limbs of jāte

Pre-birth



Having attained the state of Brahman (**brahma-bhūtaḥ**), being a pure soul (**prasannātmā**), he does not lament in loss of what he had nor does he desire what he does not have (**na śocati na kāṅkṣati**), and looks upon all beings as equal (**samaḥ sarveṣu bhūteṣu**). He then manifests prema-bhakti (**mad-bhaktim labhate parām**).

|| 18.55 ||

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram

Only by bhakti can a person know Me as Brahman (**bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ**). Then, knowing Me as Brahman by that bhakti (**tato mām tattvato jñātvā**), he merges with Me (**viśate tad-anantaram**).

Teaching-7

What is the symptom of a
person who is ready for
liberation by accepting such a
process?

What is the symptom of a person who is ready for liberation by accepting such a process?

|| 5.5.7 ||

yadā na paśyaty ayathā guṇehām
svārthe pramattaḥ sahasā vipaścit
gata-smṛtir vindati tatra tāpān
āsādyā maithunyam agāram ajñah

When the wise man (yadā vipaścit) does not see (na paśyaty) that desire for sense objects (guṇa ihām) is useless (ayathā), he becomes a fool (ajñah pramattaḥ) and, suddenly forgetting his true nature (sahasā sva arthe gata-smṛtiḥ), he attains a house meant for sexual pleasure (āsādyā maithunyam agāram), and experiences extreme suffering (vindati tatra tāpān).

Freedom from karma takes place at the mature stage of jñāna mixed with bhakti, not at the immature stage.

When even the wise man does not see desire for senses objects such as sound (guṇa) as useless, he suddenly loses his memory and experiences great pain after attaining the house meant for sexual pleasure.

**Proof of the symptoms of a
person who is ready for
liberation**

Section-V – Symptoms of a Sthita-Prajña (54-72)

sthita-prajñasya kā bhāṣā – General Symptoms of a sthita-prajña

|| 2.55 ||

śrī-bhagavān uvāca
prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate

The Lord said: When he completely gives up (yadā prajahāti) all desires which arise from the mind alone (sarvān mano-gatān kāmān), and is satisfied with the soul alone by that mind (ātmany eva ātmanā tuṣṭaḥ), he is called sthita prajña (sthita-prajñah tadā ucyate).

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

|| 3.17 ||

*yas tv ātma-ratir eva syād
ātma-tr̥ptaś ca mānavah
ātmany eva ca santuṣṭah
tasya kāryaṁ na vidyate*

The human (*mānavah*) who is attracted to the ātmā (*yaḥ tu ātma-ratir eva syād*), satisfied in the ātmā (*ātma-tr̥ptah*), and completely satisfied with ātmā alone (*ātmany eva ca santuṣṭah*), has nothing to do in regard to fulfilling desires (*tasya kāryaṁ na vidyate*).

SVCT

- It has now been stated that if you cannot be without desires, you can perform actions with desires.
- But he who reaches the stage of jñāna because of purity of heart never performs actions out of desire. That is expressed in two verses.
- Because he is enjoying in the self, is blissful by realization of the bliss of the ātmā, he does not engage at all in the pleasure of material objects.
- Being engaged only in the ātmā (ātmāny eva), he does not perform any actions related to the external objects (tasya kāryam na vidyate).

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

|| 3.18 ||

*naiva tasya kṛtenārtho
nākṛteneha kaścana
na cāsya sarva-bhūteṣu
kaścīd artha-vyapāśrayaḥ*

He does not gain (*na eva arthaḥ*) by performance of action (*tasya kṛtena*), nor lose by not performing action (*na akṛtena iha kaścana*). For him (*asya*), nothing in this world (*na kaścīd sarva-bhūteṣu*) is worthy of pursuing for fulfilling his desires (*artha-vyapāśrayaḥ*).

SVCT

- By performance of action there is no accrual of desired results.
- And by not performing the action there is no loss, because nothing in the whole universe, from Brahmā down to the inanimate objects, is a worthy object of shelter for fulfilling his goals.

Section-IV - Niskama-karma-yoga to set Correct Example (17-35)

|| 3.19 ||

*tasmād asaktaḥ satataṁ
kāryaṁ karma samācara
asakto hy ācaran karma
param āpnoti pūruṣaḥ*

Therefore (*tasmād*) always perform prescribed actions (*satataṁ kāryaṁ karma samācara*) without attachment (*asaktaḥ*). Performing action without attachment (*asakto hy ācaran karma*), a person attains liberation (*param āpnoti pūruṣaḥ*).

SVCT

- Therefore (tasmād) since you do not have qualification for rising to the platform of jñāna, and performing actions with desires is not suitable for you since you have spiritual intelligence, you should perform action without desire.
- That is explained in this verse.
- Therefore you should perform obligatory prescribed actions without attachment.
- By doing this you will attain liberation (param).

Teaching-8

While there are so many other kinds of material attachments, why are you specifically mentioning about the sex attachment?

While there are so many other kinds of material attachments, why are you specifically mentioning about the sex attachment?

|| 5.5.8 ||

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hr̥daya-granthim āhuḥ
ato gr̥ha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mama iti

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

When one identifies the action of one's senses with oneself, the illusion arising from association with family members is greater than anything else.

Two knots are tied between husband and wife.

One knot is "This is my wife." On this knot, the second knot is tied: "This is my husband."

Though the man may desire to give up relationships, the wife will not give him up. This is the depth of the knot.

The knot tied between father and son is also implied.

If one is not attached to a family, but identifies as one's possessions one's clothing, chair or utensils, the bondage is not so great, since there is no mutual bondage.

Because of the mutual knots in the hearts, one falls under illusion, thinking "I am a householder. This is my house."

**Proof of Sex attachment being
the Supreme Impediment for
both Men and Women**

Theme IV – Effects of Bad Association (3.31.32-48)

Text 32

yady asadbhiḥ pathi punaḥ
śiśnodara-kṛtodyamaiḥ
āsthito ramate jantus
tamo viśati pūrvavat

If the human enjoys (**yady ramate jantuh**) in his life by associating with sinful persons (**āsthitaḥ (asadbhiḥ)**) with efforts for satisfying the genital and stomach (**śiśna udara-kṛta udyamaiḥ**), he enters hell as before (**tamo viśati pūrvavat**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 33

satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

From that association (**yat-saṅgāt**), truth, cleanliness, mercy, silence, intelligence, beauty, shyness, fame, forgiveness, control of mind, control of the sense, and good fortune (**satyaṁ śaucaṁ dayā maunaṁ buddhiḥ śrīr hrīr yaśaḥ kṣamā śamo damo bhagaś ca iti**) are destroyed (**yāti saṅkṣayam**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 34

teṣv aśānteṣu mūdheṣu
khaṇḍitātmāsv asādhuṣu
saṅgam na kuryāc chocyēṣu
yoṣit-krīḍā-mṛgeṣu ca

One should not associate with (**saṅgam na kuryāt**) violent, foolish (**aśānteṣu mūdheṣu**) destroyers of the self (**khaṇḍita ātmasu**), the sinful (**asādhuṣu**), the most lamentable people (**śocyēṣu**), the playthings of women (**yoṣit-krīḍā-mṛgeṣu ca**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 35

na tathāsyā bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ

Man's bondage and bewilderment (asya mohah ca bandha) is not due to (na tathā bhavet) attachment to objects (anya-prasaṅgataḥ) as much as (yathā) it is due to his association with woman (yoṣit-saṅgād) and to his association with men who associate with women (yathā tat-saṅgi-saṅgataḥ puṁsah).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 36

prajāpatiḥ svām duhitaram
dr̥ṣṭvā tad-rūpa-dharṣitaḥ
rohid-bhūtām so 'nvadhāvad
rk̥ṣa-rūpī hata-trapaḥ

Brahmā, seeing his own daughter (prajāpatiḥ svām duhitaram dr̥ṣṭvā), became bewildered by that form (tad-rūpa-dharṣitaḥ), and taking the form of a stag (rohid-bhūtām), devoid of shame (hata-trapaḥ), pursued her (sah anvadhāvad) when she took the form of a doe (rk̥ṣa-rūpī).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 37

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu
ko nu akhaṇḍita-dhīḥ pumān
rṣim nārāyaṇam rte
yoṣin-mayyeha māyayā

Among the son of Brahmā, their sons, and the descendants of those sons (**tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu**), among those who do not worship Nārāyaṇa (**rṣim nārāyaṇam rte**), which of them does not have their intelligence destroyed (**kaḥ nu akhaṇḍita-dhīḥ pumān**) by māyā in the form of a woman (**yoṣit-mayyā iha māyayā**)?

Theme IV – Effects of Bad Association (3.31.32-48)

Text 38

**balaṁ me paśya māyāyaḥ
strī-mayyā jayino diśāṁ
yā karoti padākrāntān
bhrūvi-jṛmbheṇa kevalam**

See the strength of my *māyā* (**paśya me māyāyaḥ balaṁ**) in the form of a woman (**strī-mayyā**), who (**yā**) kicks the king into submission (**diśāṁ jayino karoti padākrāntān**) for sure (**kevalam**) by the movement of her eyebrow (**bhrūvi-jṛmbheṇa**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 39

saṅgam̐ na kuryāt pramadāsu jātu
yogasya pāram̐ param̐ āruruḥṣuḥ
mat-sevayā pratilabdhatma-lābho
vadanti yā niraya-dvāram asya

Neither the *jñānī* striving for the perfection of yoga (**na yogasya pāram̐ param̐ āruruḥṣuḥ**), nor the devotee who has attained realization of *ātmā* (**na pratilabdha ātma-lābhah**) by service to me (**mat-sevayā**) should be ever attached to women (**saṅgam̐ kuryāt pramadāsu jātu**), whom the wise say (**yā vadanti**), are the door to hell for any man (**niraya-dvāram asya**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 40

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum
trṇaiḥ kūpam ivāvṛtam

Māyā in the form of a woman (**māyā yoṣid**), created by the Lord (**deva-vinirmitā**), approaches the man gently (**upayāti śanaih**). One should see her as death (**tām ikṣeta ātmano mṛtyum**), like a well covered with grass (**trṇaiḥ āvṛtam kūpam iva**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 41

yām manyate patiṁ mohān
man-māyām ṛṣabhāyatīm
strītvam strī-saṅgataḥ prāpto
vittāpatya-gr̥ha-pradam

The *jīva*, attaining the body of a woman (**strītvam prāptaḥ**) from thinking of women at the point of death (**strī-saṅgataḥ**), out of illusion (**mohāt**) thinks (**manyate**) of my *māyā* (**mad-māyām**) which has taken the form of a man (**yām ṛṣabha āyatīm**) to be her husband (**patiṁ**), the giver of wealth, sons and house (**vitta-apatya-gr̥ha-pradam**).

Theme IV – Effects of Bad Association (3.31.32-48)

Text 42

tām ātmano vijānīyāt
paty-apatya-gr̥hātmakam
daivopasāditaṁ mṛtyuṁ
mṛgayor gāyanam̐ yathā

She should understand (**vijānīyāt**) that *māyā* (**tām**) in the form of husband, children and house (**paty-apatya-gr̥hātmakam**), supplied by fate (**daiva upasāditaṁ**) is her own death (**ātmano mṛtyuṁ**), just as the deer should understand that the song of the hunter is death (**mṛgayor gāyanam̐ yathā**).

Teaching-9

So, what is the way of getting
out?

So, what is the way of getting out?

|| 5.5.9 ||

yadā mano-hṛdaya-granthir asya
karmānubaddho dr̥ḍha āślatheta
tadā janaḥ samparivartate 'smād
muktaḥ param yāty atihāya hetum

VaSaṅgā's (G)
m/r interesting

When the knot in the heart or mind (yadā asya mano-hṛdaya-granthih), though tied tightly by karmas (karma dr̥ḍha anubaddho), becomes loose (āślatheta), then a person (tadā janaḥ) becomes free from the bondage between man and woman (asmād samparivartate). Giving up ahankara (atihāya hetum), he becomes liberated (muktaḥ) and attains the supreme abode (param yāty).

This verse explains when liberation takes place.

When the knot in the heart, in the mind, though bound by karmas of the jīva, becomes loosened by practice of jñāna and vairāgya, one becomes detached from the condition of husband and wife (asmād).

Having given up the cause (hetum), the covering of ahaṅkāra, one becomes liberated and attains the supreme abode.

Understanding the Nature of hr̥daya-granthi

The Second Shower of nectar

III – Klesa means the cause of suffering

Verse – 3

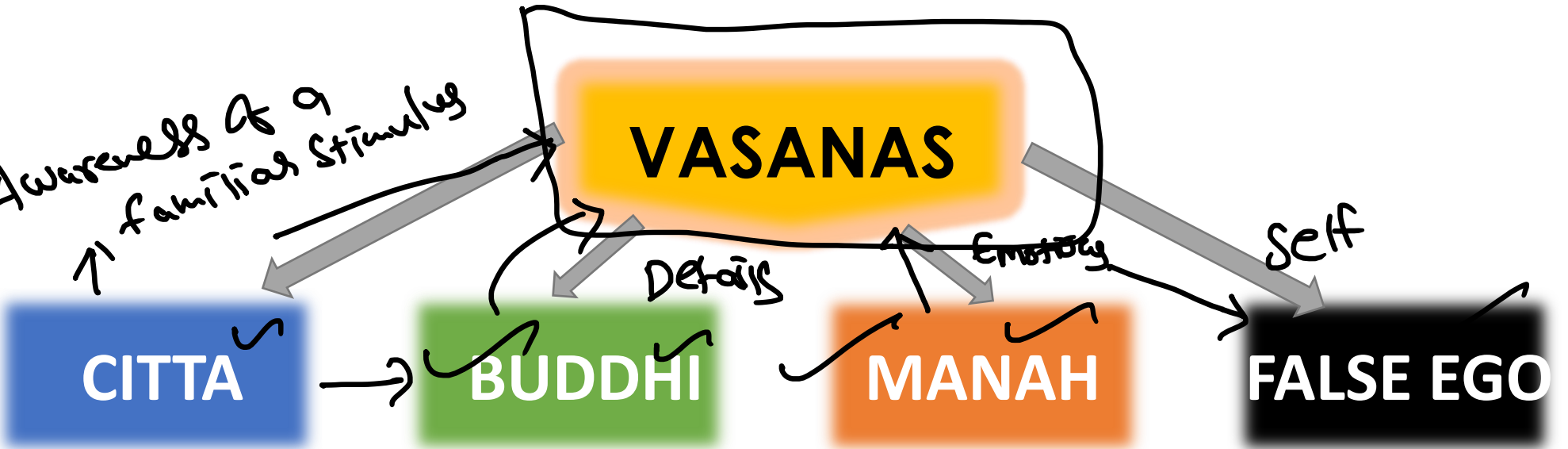
1. Avidya: ignorance (Vasanas); to mistake that which is impermanent to be permanent; that which is full of misery to be blissful; that which is impure to be pure; and what is not the self to be the self.

2. Asmita: false ego, shields all non-human vāsanās → So that I can perfectly identify with this body alone, the bodily identification of I and mine; and to accept only direct sense perception as real.

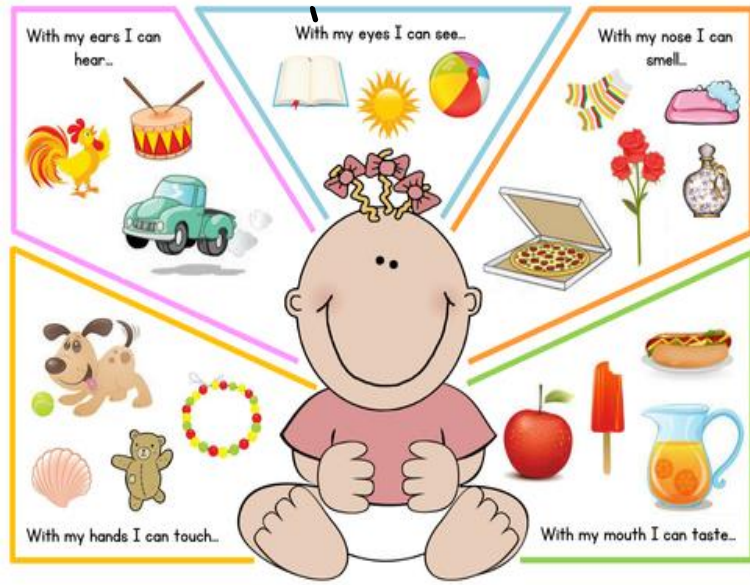
The Second Shower of nectar
III – Klesa means the cause of suffering
Verse – 3

3. Raga: attachment; the desire for material happiness and those means which will give it.
4. Dvesa: hatred; the repulsion to unhappiness or the causes of unhappiness.
5. Abhinivesa: absorption in the body as the basis for sense gratification and fear of death.

Awareness of 9
familiar Stimulus

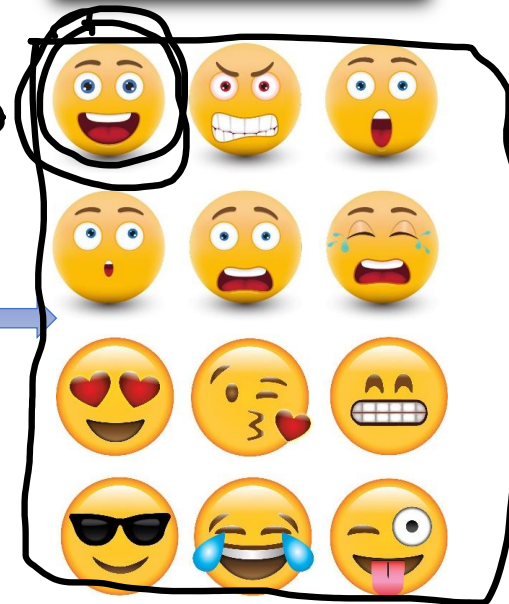


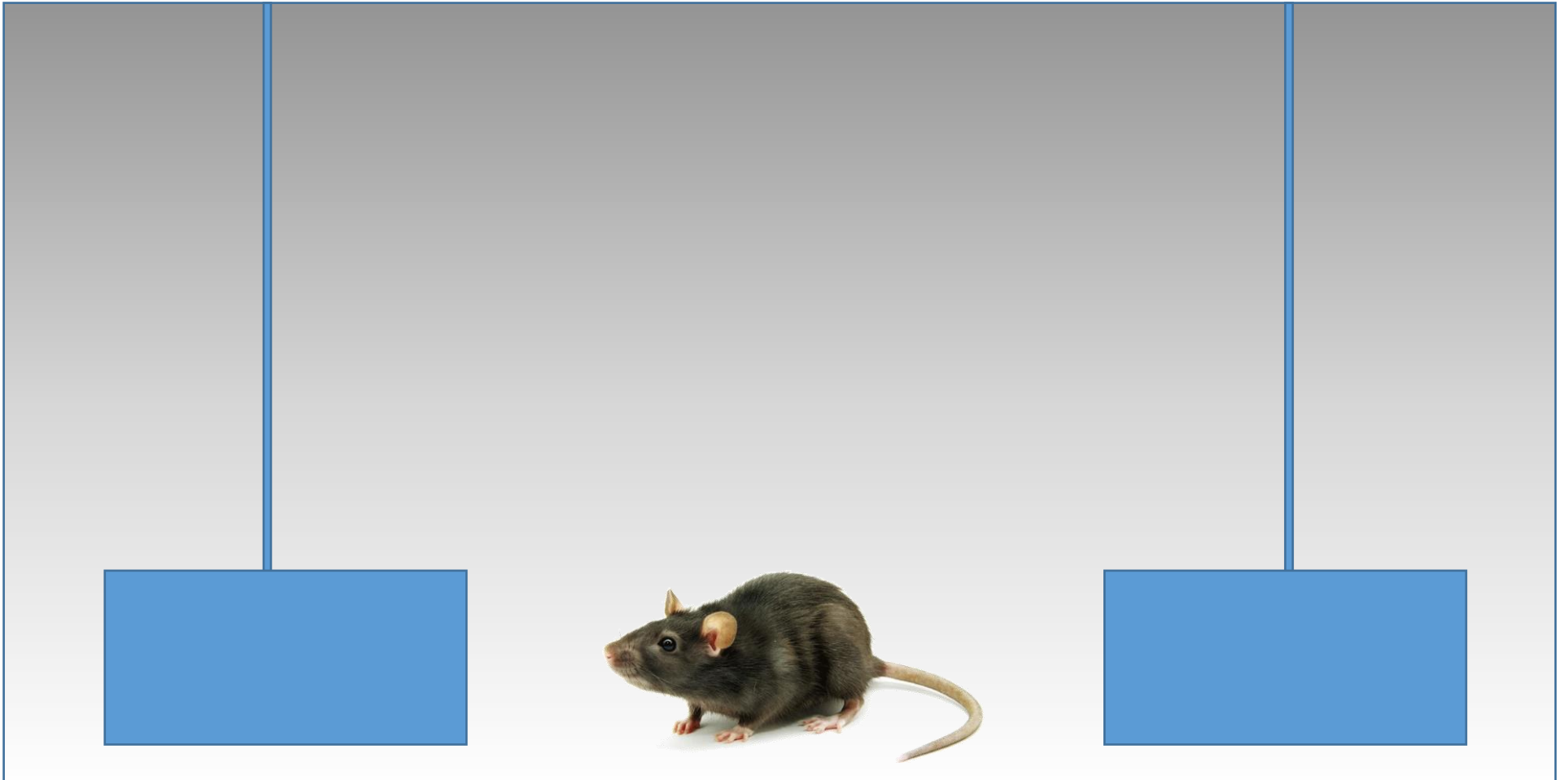
CPU 1 sec

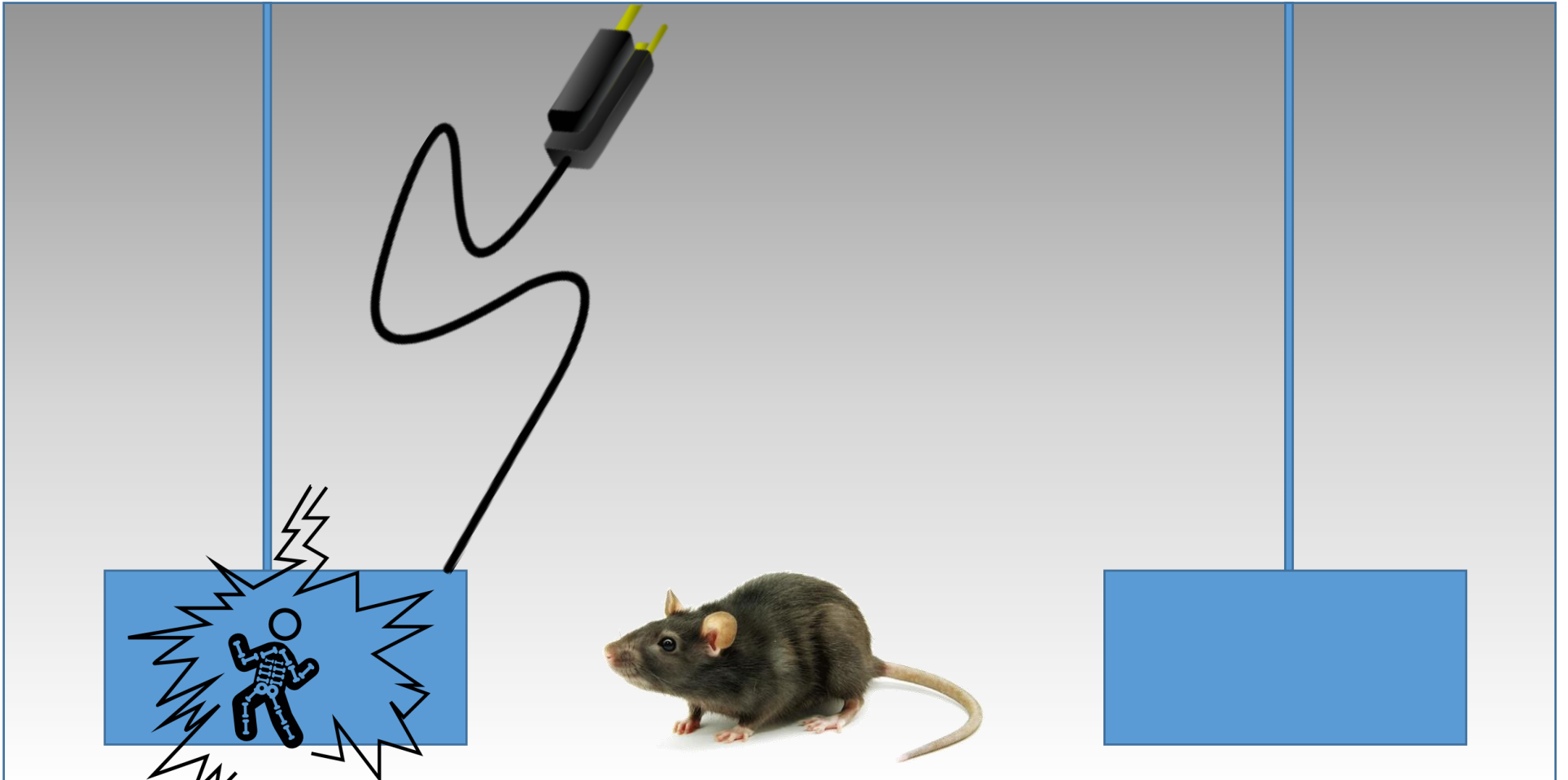


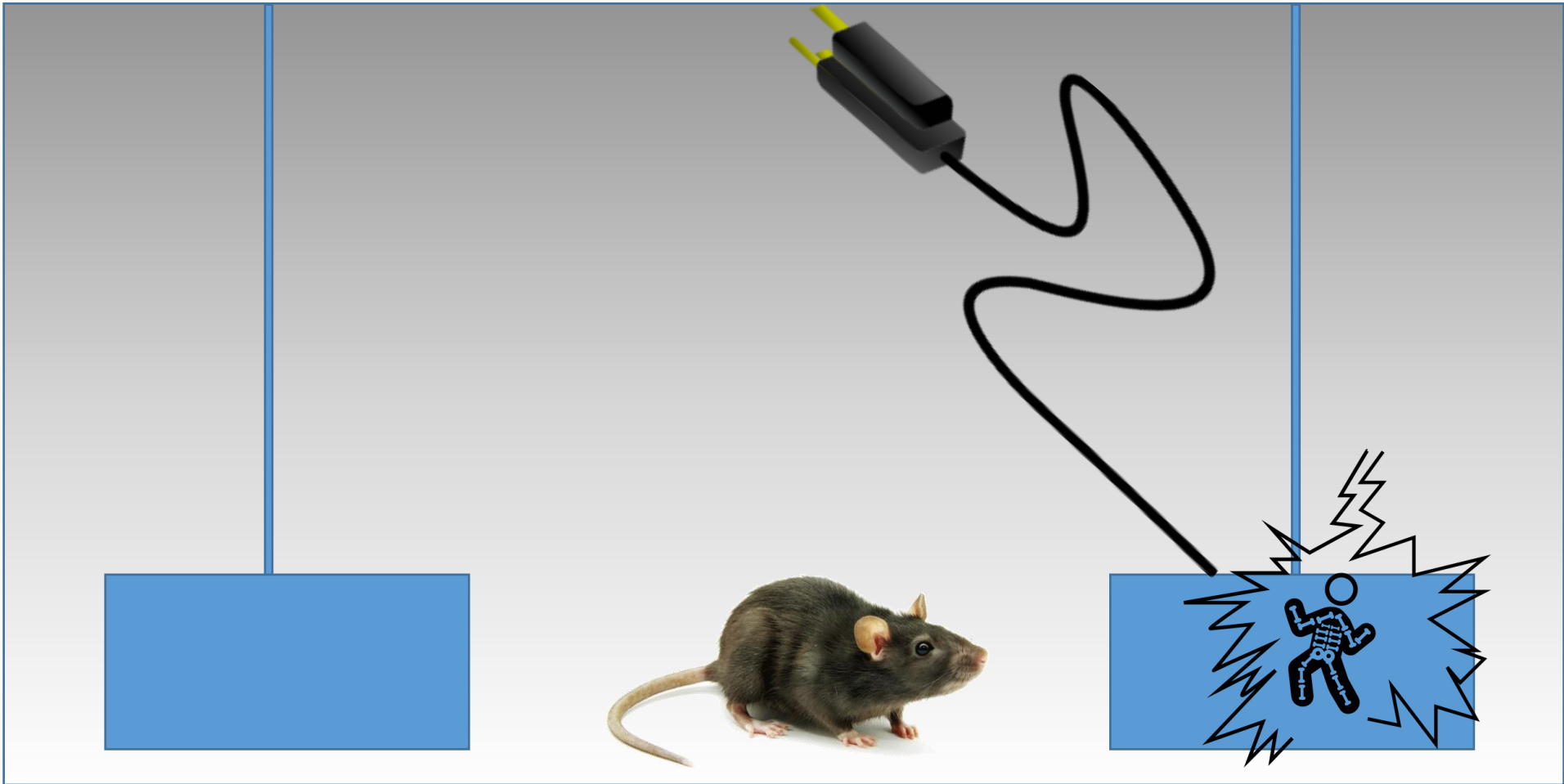
rāga
dvesa
abhiniveśa

Be one
to see the world.









Section-V – Surrender to Demigods and impersonalism (20-25)

|| 7.25 ||

nāham prakāśah sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam

Being covered by My yoga-māyā (**yoga-māyā-samāvṛtaḥ**), I am not visible at all times even to My devotees in My spiritual abodes (**nāham sarvasya prakāśah**). And the foolish do not understand that (**ayaṁ mūḍhah lokah mām nābhijānāti**) I, though appearing as the son of Vasudeva, am without birth and certainly have no material birth (**ajam avyayam**).

Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

|| 7.26 ||

vedāham samatītāni
vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni
mām tu veda na kaścana

I know all things in the past and present, Arjuna (**veda aham samatītāni vartamānāni ca arjuna**). I know everything in the future as well (**bhaviṣyāṇi ca bhūtāni**), but no one knows Me (**mām tu veda na kaścana**).

Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)

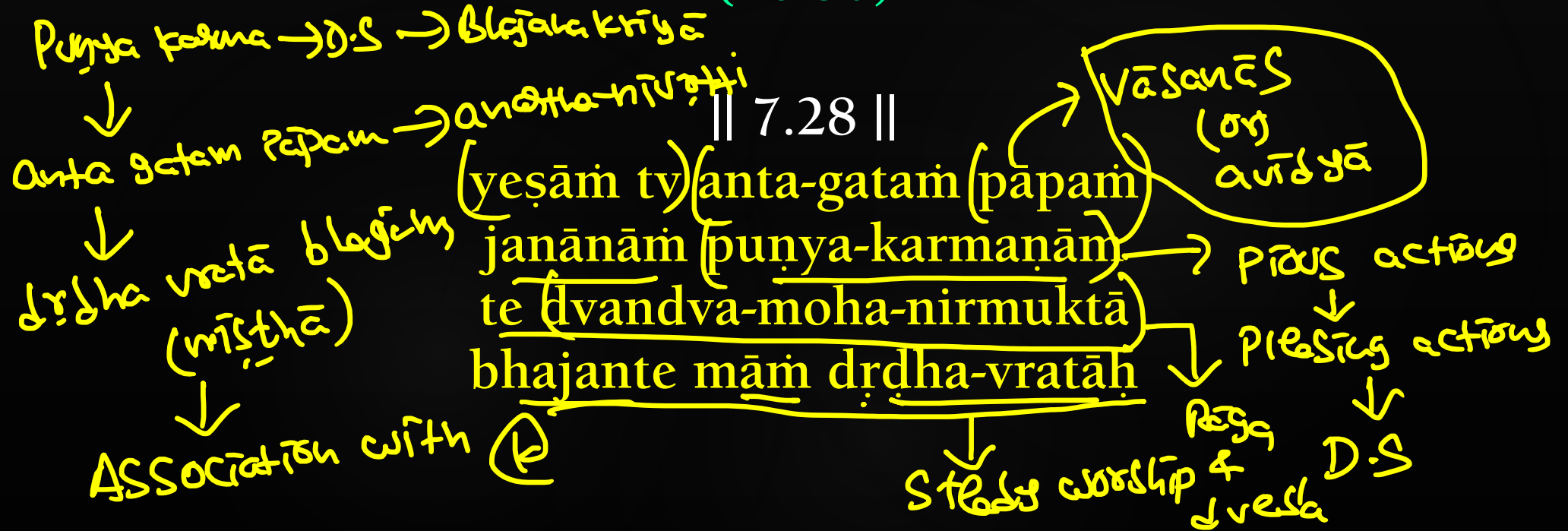
॥ 7.27 ॥
^{याज्ञे} ^{द्वेषा}
(icchā-dveṣa-samutthena
dvandva-mohena bhārata
sarva-bhūtāni sammohaṁ
sarge yānti parantapa

intense bewilderment
intense absorption

Since the beginning of creation (sarge), all living beings (sarva-bhūtāni) have been intensely bewildered (sammohaṁ yānti) by the ignorance caused by duality (dvandva-mohena) arising from like and dislike (icchā-dveṣa-samutthena).

**Freedom from hr̥daya-granthi
by practice of Bhakti**

Section-VI – Bewilderment – And Freedom by Knowing Krsna (26-30)



But those whose sins have been destroyed (**yeṣāṁ janānām tv anta-gataṁ pāpaṁ**) by acts pleasing to the great souls (**pūṇya-karmaṇām**), who are free of the ignorance arising from duality (**te dvandva-moha-nirmuktā**), worship Me with determination (**bhajante mām dr̥ḍha-vratāḥ**).

Section-IV Kavi speaks about Bhagavata Dharma (33-43)

|| 11.2.37 ||

**bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā**

For the jīva averse to the Lord (**īśād apetasya**), there will be saṁsāra (**bhayam syād**) consisting of identity with body (**viparyayo**) and lack of identity with the soul (**asmṛtiḥ**), because of his absorption in the material coverings on the soul (**dvitīyā abhiniveśataḥ**), arising from the Lord's māyā (**tan-māyayāto**). Therefore, the intelligent person (**budhah**), taking guru as his Lord and very self (**guru-devatātmā**), should fully worship the Lord (**tam īśam ābhajet**) with pure bhakti (**bhaktyaikayā**).

However, the devotees should not fear bondage from saṁsāra. Fear naturally is destroyed for the person who starts bhakti.

Because of the false identity arising from imposition of body and senses (dvitīye), for the jīva averse to the Lord (īṣād apetasya), there will be fear or saṁsāra.

But there is no fear for the person faithful to the Lord:

**tāvad rāgādayaḥ stenās tāvat kārā-grham grham
tāvan moho 'nghri-nigaḍo yāvat kṛṣṇa na te janāḥ**

O Kṛṣṇa! Until people become your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles. **SB 10.14.36**

That fear or saṃsāra takes two forms: the form of reversal and the form of forgetfulness.

Reversal means thinking oneself to be the body, different from the soul.

Forgetfulness means not remembering that one is soul.

A person becomes devoid of questions concerning the past and future such as “Who am I? What should I do? What was I before? What will I be after?” This fear arises by the māyā of the Lord.

It is said smṛti-bhramśād buddhi-nāśo buddhi-nāśāt
praṇaśyati: from loss of memory, intelligence is lost and
from loss of intelligence one is destroyed. (BG 2.61)

Because of this (ataḥ), the intelligent person, getting his
intelligence by the mercy of guru's lotus feet, should fully
(ā) worship (bhajet) the Lord by pure (ekayā) bhakti
devoid of other desires, devoid of karma or jñāna.

This person considers the guru to be as dear as the Lord
and the self.

Theme-II

Final Recap of Lord
Rṣabhadeva's Initial
Teachings to His Sons

Teaching-1

Superior Potential of the Human Body

Human life is not meant for sense gratification, but for performing austerities to please the Lord.

By such austerities the heart becomes purified, and one achieves spiritual bliss.

Teaching-2

What is so Special about Human Body

Human life is the juncture at which one can choose their destination.

Mahat seva leads to liberation and association with men who associate with women is the cause of bondage.

These mahatmas are of two types, devotees and impersonalists. Both are equipoised, peaceful, without anger, friendly and never see fault in others.

Teaching-3

Of the Two Categories of Saintly People, who is Better?

But, of the two, the devotee is better.

Their goal of life is Prema, and they do not
any interest in gramya katha.

They remain in their houses simply to spend
their money on glorifying the Lord.

Teaching-4

What if one is inattentive to Bhakti?

On the other hand, a person who is inattentive to bhakti becomes absorbed in sense gratification and thus engages in sin, by which he receives another body.

I do not consider such actions proper.

Teaching-5

Ok. If engaging in sinful activities is going to perpetrate my bondage, then I will engage in pious activities and achieve liberation:

No. It is not possible.

The jīva's door for liberation does not open until he starts inquiring about the ātmā.

As long as one remains on the platform of pious or sinful karma, the mind remains absorbed in action. By this, the bondage to repeated bodies continues.

Teaching-6

Oh! So, does one achieve liberation just by inquiry into atma?

No. That is just the beginning.

The most important qualification is that he should develop a devotional attitude towards the Lord.

Otherwise, there is no question of liberation just by the process of jnana.

Teaching-7

What is the symptom of a person who is ready for liberation by accepting such a process?

Such a person is convinced that any desire for sense gratification is utterly useless.

If one has not reached this stage, then when he comes in touch with sense objects, forgetting his true nature, he attains a house meant for sexual pleasure, and experiences extreme suffering.

Teaching-8

While there are so many other kinds of material attachments, why are you specifically mentioning about the sex attachment?

This is because the relationship between a man and woman is double bondage.

Even if one wants to give up, the other holds on. But attachment to other sense objects is one sided.

Further, this relationship with the opposite sex tremendously increases the feeling of “aham-mameti”

Teaching-9

So, what is the way of getting out?

When this tight knot becomes loose by development of jnana and vairagya through practice of bhakti, then a person becomes free from the bondage.