

Bhakti Sangha Bhagavatam Class

6.2.45-46

Youtube Link:

<https://www.youtube.com/watch?v=zqxhKlBAJ2c&feature=youtu.be>

Verse, Translation and Purport

|| 6.2.45 ||

evam sa viplāvita-sarva-dharmā
dāsyāḥ patiḥ patito garhya-karmaṇā
nipātyamāno niraye hata-vrataḥ
sadyo vimukto bhagavan-nāma gr̥hṇan

Ajāmila was a brāhmaṇa who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamarāja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Nārāyaṇa.

|| 6.2.46 ||

nātaḥ param karma-nibandha-kṛntanam
mumukṣatām tīrtha-padaṅkīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyām kalilam tato 'nyathā

Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand One cannot derive the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

Srila Prabhupada's Purport

It has actually been seen that even after achieving (so-called perfection) many karmīs, jñānīs and yogīs become attached to material activities again.

Many so-called svāmīs and yogīs give up material activities as false (jagan mithyā), but after some time they nevertheless resume material activities by opening hospitals and schools or performing other activities for the benefit of the public.

Sometimes they participate in politics, although still falsely declaring themselves sannyāsīs, members of the renounced order.

The perfect conclusion, however, is that if one actually desires to get out of the material world, he must take to devotional service, which begins with śravanam kīrtanam viṣṇoḥ: [SB 7.5.23] chanting and hearing the glories of the Lord.

The Kṛṣṇa consciousness movement has actually proved this.

In the Western countries, many young boys who were addicted to drugs and who had many other bad habits, which they could not give up, abandoned all those propensities and very seriously engaged in chanting the glories of the Lord as soon as they joined the Kṛṣṇa consciousness movement.

In other words, this process is the perfect method of atonement for actions performed in rajaḥ and tamaḥ (passion and ignorance).

As stated in Śrīmad-Bhāgavatam (1.2.19):

tadā rajas-tamo-bhāvāḥ
kāma-lobhādayaś ca ye
ceta etair anāviddham
sthitam sattve prasīdati

As a result of rajah and tamah, one becomes increasingly lusty and greedy, but when one takes to the process of chanting and hearing, one comes to the platform of goodness and becomes happy.

As he advances in devotional service, all his doubts are completely eradicated (bhidyate hrdaya-granthiś chidyante sarva-saṁśayāḥ).

Thus the knot of his desire for fruitive activities is cut to pieces.

Discussion

Theme of Discussion

Bhakti for Liberation ?????

Setting the Scene

Gopa-Kumara is the interim Brahma
at Satyaloka

once I heard the
Satya-loka-vāsīs glorify a
bhū-loka man who had attained
liberation
I asked them about it

2.2.157

ekadā muktim atrāptam
ekam tal-loka-vāsibhiḥ
saṁślāghyamānam ākarṇya
tān apr̥ccham tad adbhutam

Once (ekadā), hearing (ākarṇya) the residents of Brahmaloaka (tal-loka-vāsibhiḥ) glorify (saṁślāghyamānam) someone (ekam) who had attained liberation (muktim āptam) here on earth (atra), I asked them (tān apr̥ccham) about that amazing event (tad adbhutam).

The sages on Satyaloka were talking about someone who had achieved mokṣa—mukti, or liberation—while living in Bhārata-varṣa.

As they were praising that person, and the process of devotional service by which he had gained mokṣa, Gopa-kumāra, who had never heard of mokṣa, asked the sages, “What is this mokṣa?”

Why are you glorifying someone so much for attaining it?”

I heard the sages
mukti & wish that I
states desiring it -
Then, I asked the RP sages
to attain mukti

2.2.158

mukteh paramam utkarṣam
daurlabhyam ca niśamya tām
sarva-jñān punar aprākṣam
tad-upāyam tad-īpsayā

I heard from those all-knowing sages (niśamya tām sarva-jñān)
about the superexcellence (paramam utkarṣam) and rareness
(daurlabhyam ca) of liberation (mukteh), and so I desired it myself
(tad-īpsayā). I then asked them (punar aprākṣam) how liberation
could be attained (tad-upāyam).

Among the sages from whom Gopa-kumāra was inquiring were the personified Vedas, who surely were capable of giving him authoritative answers.

And Gopa-kumāra's newly acquired eagerness to become liberated qualified him as a fit candidate to hear from the Vedas about the means of attaining liberation

The presiding deities
of the Upanisads, Śruti & Smṛti
said → "Liberation can be
achieved only by the path of
jñāna & by no other means"

2.2.159

bahulopaniṣad-devyah
śruti-smṛtibhir anvitāḥ
ūcur ekena sādhyo 'sau
mokṣo jñānena nānyathā

- ① bhūmi bhūta śāstrāḥ
↓ Bhakti is 2°
- ② Prādāni bhūta śāstrāḥ
↓ Bhakti is 1°
↳ K, J, Y
- ③ śuddha bhakti śāstrāḥ

Many of the presiding goddesses of the Upanisads (bahula upanisad-devyah) answered (ūcuh), joined by śrutis and smṛtis (śruti-smṛtibhir anvitāḥ). They said that only by knowledge (ekena jñānena) is liberation achieved (asau mokṣah sādhyah), and by no other means (na anyathā).

But some Purāṇas & Āgamas
said → "This knowledge is
difficult to obtain, but is easily
acquired by D.S.

2.2.160

→ ② Prāśasti bhūta

kaiścid uktam sa-gāmbhīryam
purāṇair āgamair api
janyate bhagavad-bhaktyā
sukham jñānam su-durghaṭam

But some Purāṇas and Āgamas (kaiścid purāṇair āgamair api) said gravely (uktam sa-gāmbhīryam) that this knowledge (jñānam), difficult to obtain (su-durghaṭam), is easily acquired (sukham janyate) by devotional service to the Personality of Godhead (bhagavad-bhaktyā).

Some other śrutis &
smṛtis indirectly
that by D-s only liberation
is easily attained

2.2.161

kim vānuṣṭhitayā samyak
tayaiva su-labho 'sti saḥ
śruti-smṛtīnām kāsāñcit
sammatis tatra lakṣitā

Some other śrutis and smṛtis (śruti-smṛtīnām kāsāñcit) indirectly
showed agreement among themselves (lakṣitā sammatis tatra) that
by devotional service alone (tayā eva), properly done (samyak
anuṣṭhitayā), liberation is easy to attain (saḥ su-labhah asti).

The theistic śrutis and smṛtis (among them some of the Dharma-śāstras) are in agreement about this understanding, and they indicated this by movements of their heads and by other subtle signs.

These scriptures do not promote pure devotional service explicitly, but one may discover the importance of bhakti in their purports.

2.2.162

vyaktam tāsām vaco śrutvā
kruddhāḥ svair āgamādibhiḥ
mahopaniśadaḥ kāścid
anvamodanta tat sphuṭam

Angry that these
Gurus were only
indirectly accepting blocks
of the independent
affinity literature, some of the
great Upaniṣads & āgamas
declared it

Angry (kruddhāḥ) at not hearing (aśrutvā) those śrutis and smṛtis speak up (tāsām vaco), some of the great Upaniṣads (kāścid mahopaniśadaḥ)—and scriptures like the Āgamas (āgamādibhiḥ) who follow in their footsteps (svaiḥ)—openly affirmed (vyaktam anvamodanta) that devotional service is an independent cause of liberation (tat sphuṭam).

The more devotional of the Upaniṣads were angry at the other devotional scriptures who weren't bold enough to say what they knew, and so were certain Vaiṣṇava Āgamas and Purāṇas who took shelter of those Upaniṣads.

Together, therefore, these Upaniṣads, Āgamas, and Purāṇas declared in no uncertain terms that liberation is effortlessly achieved by unalloyed devotional service to the Supreme Lord.

As stated in the Bṛhan-nāradiya Purāṇa (1.79):

dharmārtha-kāma-mokṣākhyā
puruṣārthā dvijottamāḥ
hari-bhakti-parāṇām vai
sampadyante na saṁśayah

“O best of brāhmaṇas (dvijottamāḥ), there is no doubt (na saṁśayah) that those who are dedicated to Lord Hari’s devotional service (hari-bhakti-parāṇām vai) achieve (sampadyante) all the goals of life (puruṣārthā), known as religiosity, economic development, sense gratification, and liberation (dharmā-artha-kāma-mokṣa ākhyā).”

And in a prayer to the Personality of Godhead, we read in Śrī Viṣṇu Purāṇa (1.20.27):

dharmārtha-kāmaiḥ kiṁ tasya
muktis tasya kare sthitā
samasta-jagatām mūle
yasya bhaktiḥ sthirā tvayi

“What is the value of religiosity, economic development, and sense gratification (kiṁ tasya dharma artha-kāmaiḥ) to one who has firm devotion for You (yasya bhaktiḥ sthirā tvayi), the root of all the worlds (samasta-jagatām mūle)? Liberation sits in the palm of his hand (muktiḥ tasya kare sthitā).”

A few Confidential
Upaniṣads, Āgamas & Purāṇas
Smiled & kept quiet

2.2.163

③ Gūḍha śāstras
↓
Confidential śāstras
↓
P.D.S

gūḍhopaniṣadaḥ kāścit
kaiścīd gūḍhair mahāgamaiḥ
samaṁ mahā-purāṇaiś ca
tūṣṇīm āsan kṛta-smitāḥ

A few confidential Upaniṣads (gūḍha upaniṣadaḥ kāścit) smiled (kṛta-smitāḥ) and kept silent (tūṣṇīm āsan), along with (samaṁ) some confidential major Āgamas (kaiścīd gūḍhair mahāgamaiḥ) and Purāṇas (mahā-purāṇaiś ca).

The little-known most confidential Upaniṣads, like the Gopāla-tāpanī, smiled but said nothing, and so did certain Vaiṣṇava Agamas,
like the Sātvata-siddhānta, and a few Purāṇas, like Śrīmad-Bhāgavatam.

Insights → why they smiled & kept quiet
↓
what were they thinking?

Some were thinking, “Just see the power of the Supreme Lord’s
illusory energy, which makes the essential meaning of scripture,
which should be obvious, incomprehensible to vastly learned
authorities.”

Others were thinking scornfully, “Who are these śāstras to presume
that merely bestowing liberation is the true glory of bhakti?”



This second group saw no purpose in arguing with scriptures whose outlook was so dissimilar from their own, and even thought it improper that these intimate topics be discussed in public.

Granted, these scriptures thought, karma, jñāna, and moksa make up the ladder ascending to bhakti, devotional service, and so the glories of Vedic rituals, knowledge, and liberation culminate in the glories of bhakti.

Nonetheless, when the main focus of discussion is on lesser spiritual methods, the importance of bhakti can only be hinted at; in such contexts, its superexcellence cannot be properly revealed.

With these thoughts in mind, the Bhāgavatam and a few other scriptures, following the lead of the confidential Upaniṣads, kept quiet.

mokṣo 'nu bhagavan-mantra-japa-mātrāt su-sidhyati
na veti kaiścid āmnāya- purāṇādibhir ulbaṇaḥ

āgamānām vivādo 'bhūt tam asodhvā bahir gatāḥ
te purāṇāgamāḥ karṇau pidhāyopanīṣad-yutāḥ

A fierce debate then arose (ulbaṇaḥ vivādaḥ abhūt)—between the Āgamas on one side (āgamānām) and scriptures like certain śrutis and Purāṇas on the other (kaiścid āmnāya- purāṇādibhir)—about whether or not (na vā iti) liberation is achieved (mokṣaḥ su-sidhyati) merely by chanting mantras that worship the Personality of Godhead (anu bhagavan-mantra-japa-mātrāt). Unable to tolerate the debate (tam asodhvā), the Purāṇas, Āgamas, and Upanīṣads (te purāṇa āgamāḥ upanīṣad-yutāḥ) who had been silent covered their ears (karṇau pidhāya) and left (bahir gatāḥ).

A fierce debate
 arose between the 1st
 3 categories of
 Purāṇas &
 Upanīṣads.
 But, the 4th category,
 seeing no point in
 participating,
 they left.

Then the major
Purāṇas & the Upaniṣads
became the judges for this
debate.
↓
The egoists won
This made me very happy

2.2.166

tato mahā-purāṇānām
mahopanīṣadām tathā
mādhyā-sthyād āgamānām tu
jayo jāto mama priyaḥ

Then (tato) the major Purāṇas (mahā-purāṇānām) and Upaniṣads (mahopanīṣadām tathā) became arbitrators (mādhyā-sthyād), and so victory went to the Āgamas (āgamānām tu jayo jāto). That pleased me very much (mama priyaḥ).

gatvā gatvā nivartante
candra-sūryādayo grahāḥ
adyāpi na nivartante
dvādaśākṣara-cintakāḥ

“Even the moon, sun, and other planets (candra-sūryādayo grahāḥ)
are created and destroyed again and again (gatvā gatvā nivartante).
But persons who have meditated on the twelve-syllable viṣṇu-mantra
(dvādaśākṣara-cintakāḥ) have never had to return (na nivartante),
even till the present day (adyāpi).”

And Śrī Padma Purāṇa gives this opinion:

japena devatā nityam
stūyamānā prasīdati
prasannā vipulān bhogān
dadyān muktim ca śāśvatīm

“The Supreme Lord (**devatā**) is always satisfied (**nityam prasīdati**)
when praised by the chanting of His mantras (**japena stūyamānā**).
And so He awards (**dadyān**) abundant enjoyment (**prasannā vipulān**
bhogān), as well as eternal liberation (**muktim ca śāśvatīm**).”

Because Gopa-kumāra was absorbed in chanting a mantra addressed
to the Supreme Lord and had no interest in other spiritual practices,
he was extremely pleased by the conclusion of the debate.

I pacified the
confidential advisers
& vizants who had left
the Sabha & brought them back

2.2.167

mayābhipretya tad-bhāvaṃ
te purāṇāgamādayaḥ
anuniya sabhā-madhyam
ānītāḥ stuti-pāṭavaiḥ

Discerning (abhipretya) the inner mood (tad-bhāvaṃ) of the
Purāṇas, Āgamas, and other scriptures who had left the debate (te
purāṇa āgamādayaḥ), I pacified them (mayā anuniya) with tactful
praise (stuti-pāṭavaiḥ) and brought them back (ānītāḥ) to the
assembly (sabhā-madhyam).

Gopa-kumāra had noted the grave smiles on the faces of the Bhāgavatam, Sātvata-siddhānta, and other scriptures who left the assembly.

Those signs led him to believe that these few śāstras, among all the others, best understood the truth.

With humility and adroit praise he managed to bring them back.

↑ of key texts
Confidential scriptures
about the truth of the
matter & they replied

2.2.168

tat tattvaṁ sādaraṁ prstās
te śrī-bhāgavatādayaḥ
ūcuḥ sātvata-siddhāntādy-
āgamāḥ śruti-maulibhiḥ

From those scriptures —the Śrīmad-Bhāgavatam (śrī-bhagavata ādayaḥ), the Sātvata-siddhānta (sātvata-siddhānta ādy) and other Āgamas (āgamāḥ), and the foremost śrutis (śruti-maulibhiḥ)—I respectfully asked (sādaraṁ prstāḥ) about the truth of the matter (tat tattvaṁ), and they replied (te ūcuḥ).

The bhakti
 śāstras replied:
 This is very confidential.
 But, bcs you show such
 good qualities are of a feeling
 inspired to speak this to you

śrī-bhakti-śāstrāṇy ūcuḥ
labdha-brahmādhikāredaṁ
mahā-gopyaṁ nidher api
bhavat-sad-guṇa-sandohair
ākhyāmo mukharī-kṛtāḥ

The devotional scriptures said (śrī-bhakti-śāstrāṇy ūcuḥ): O dear
one who have achieved the post of Brahmā (labdha-brahma
adhikārah), this topic (idaṁ) is more secret (mahā-gopyaṁ) than a
rare treasure (nidher api). But we shall explain it to you (ākhyāmo),
because your abundant good qualities (bhavat-sad-guṇa-sandohair)
inspire us to speak freely (mukharī-kṛtāḥ).

2.2.170

kvacit prastūyate 'smābhir
bhagavad-bhakti-tatparaih
mokṣas tyājayitum samyag
vinindya sa-paricchadaḥ

We (asmābhir) who are dedicated to the Personality of Godhead's
devotional service (bhagavad-bhakti-tatparaih) may sometimes
discuss liberation (kvacit mokṣas prastūyate), but only to encourage
people to reject it completely (samyag tyājayitum). When we speak
of liberation we condemn it (vinindya), and everything that goes
with it (sa-paricchadaḥ).

we are
dedicated to P.D.T.
& may sometimes
discuss liberation → but only
to encourage ppl to reject it.
↓
when we speak about liberation we
condemn it.

The bhakti-śāstras have no business promoting liberation.

But sometimes they do describe it, because people generally cannot give up attachment to something unless scientifically taught why it is undesirable.

When the bhakti-śāstras speak of liberation, they criticize attachment to liberation for its own sake, and attachment to jñāna and the other impersonal means of striving for liberation.

2.2.171

So when to
describe the ultimate
glories of D.S. we say
speak highly of mokṣa
But we do not intend to
praise it as the final goal of
these as we have of
the happiness for mokṣa

nirvaktum bhakti-māhātmyam

kathyate 'syāpi tat kvacit

na tu sādhya-phalatvena

sukha-gandho 'pi nāsti yat

To describe (nirvaktum) the ultimate glories of devotional service (bhakti-māhātmyam), we may sometimes speak highly of mokṣa, liberation (kathyate asyāpi kvacit). But we do not intend to acclaim mokṣa the final goal of spiritual discipline (na tu tat sādhya-phalatvena), because in mokṣa (yat) there is not even a trace of real happiness (sukha-gandho api na asti).

In some passages of the bhakti-śāstras, the joy found in liberation is described as being greater than any happiness in material life.

The śāstras provide this information to contrast the joy of liberation with the joy of pure devotional service, which is billions of times more intense.

Other than the joy of liberation, nothing can be meaningfully compared with the joy of bhakti.

Properly speaking, however, the concept of “joy” in liberation is only a theoretical creation of the impersonalists.

As the bhakti-śāstras declare in this verse, in liberation there is not even a trace of real happiness.

2.2.172

PM:- yas adhātu nato
brahman
SG:- ātma māyām yā vājā . . .

yathārogye susuptau ca
sukhaṁ mokṣe 'pi kalpyate
param tv ajñāna-samjño 'yam
anabhijña-prarocakah

The so-called happiness of liberation (sukhaṁ mokṣe api) may be compared to the happiness of not being sick or the enjoyment of deep sleep (yathā ārogye susuptau ca). In fact, the very term "liberation" is a misnomer created by illusion (param tv ajñāna-samjño ayam), and it appeals only to the ignorant (anabhijña-prarocakah).

The call of
liberation is just the
state of no suffering.
In fact, bondage & liberation
is just Illusion.

Even by recalling
chanting (or) hearing even
once, liberation is easily
attained

2.2.173

kathañcid bhagavan-nāmā-
bhāsasyāpi sa sidhyati
sakṛd uccāra-mātreṇa
kiṃ vā karṇa-praveśataḥ

From even a shadow of the Lord's names (bhagavan-nāma-ābhāsasya
api)—if one somehow (kathañcid) chants them but once (sakṛd
uccāra-mātreṇa), or merely if they enter the ears (kiṃ vā karṇa-
praveśataḥ)—liberation is easily attained (sah sidhyati).

etāvatālam agha-nirharaṇāya puṁsām
saṅkīrtanam bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmilo 'pi
nārāyaṇeti mriyamāṇa iyāya muktim

The attentive chanting (**saṅkīrtanam**) of the names, pastimes and qualities of the Lord (**bhagavato guṇa-karma-nāmnām**) destroys the sins of man (**puṁsām agha-nirharaṇāya**). But even attentive chanting is not necessary (**etāvatā alam**). Sinful Ajāmila (**aghavān ajāmilah api**), crying out for his son (**putram vikruśya**), uttered "Nārāyana" (**nārāyaṇa iti**) while dying (**mriyamāṇa**) and still attained liberation (**muktim iyāya**).

Even from the opinion of the masters which glorify mokṣa → it is quite evident that liberation is attractive only to those who lack discrimination

2.2.174

vicārācāturī-ramyo
mokṣo 'yam avadhāryatām
teṣām veda-purāṇādi-
śāstrāṇām hi yathā-matam

Liberation (ayam mokṣah), please understand (avadhāryatām), is attractive (ramyah) to those whose discrimination is poor (vicāra acāturī). This is evident even from the opinions (yathā-matam) of the same Vedas, Purāṇas, and other scriptures (veda-purāṇādi-śāstrāṇām) that the proponents of liberation accept as authorities (teṣām).

3 definitions of mokṣa

5) aśeṣa-duḥkha-dhvamso

6) avidyā-karma-kṣayaḥ

7) māyā-kṛtā-anyathā-rūpa-tyāgāt svānubhavaḥ

2.2.175

so 'śeṣa-duḥkha-dhvamso vā-
vidyā-karma-kṣayo 'tha vā
māyā-kṛtānyathā-rūpa-
tyāgāt svānubhavo 'pi vā

Mokṣa, liberation (**sah**), is the removal of all misery (aśeṣa-duḥkha-dhvamsah), or (**vā**) the stopping of illusory activities (avidyā-karma-kṣayah), or (**atha vā**) the self-realization (svānubhavaḥ) that comes from abandoning (tyāgāt) the false identities (anyathā-rūpa) created by Māyā (**māyā-kṛta**).

The happiness of
Self-realization is
very lesser

criticism of those who accept
the 3rd definition of moksha

2.2.176

1 → I am not this body. I
am spirit + soul

2 → Jīva-svarūpa āya-kr.śūbh
nitya-dāś.

3 → Gopi bhaktar pada kevalya
dāśe - - -

4 → Realizing our rasa in
our identity in relationship
with P (bhāva & prēṇ)

jīva-svarūpa-bhūtasya
sac-cid-ānanda-vastunaḥ
sākṣād-anubhavenāpi
syāt tādṛk sukham alpakam

The happiness (tādṛk sukham) that arises from directly perceiving (sākṣād-anubhavenāpi) the true identity of the jīva soul (jīva-svarūpa-bhūtasya)—the entity composed of eternity, knowledge, and bliss (sac-cid-ānanda-vastunaḥ)—is actually meager (alpakam syāt).

Purva Paksa:

In contrast to the small happiness of realizing the minute jīva, the relish of perceiving the impersonal Supreme in liberation is unlimited!!!

That pure self is
Called Brahman.
It is devoid of qualities,
free from attachment, unchanging,
& inactive

2.2.177

śuddhātma-tattvaṃ yad vastu
tad eva brahma kathyate
nirguṇaṃ tac ca niḥsaṅgaṃ
nirvikāraṃ nirīhitaṃ

That entity (yad vastu)—the reality of pure self (śuddha ātma-tattvaṃ)—is called Brahman (tad eva brahma kathyate). It is devoid of qualities (tad nirguṇaṃ), free from attachment (niḥsaṅgaṃ), unchanging (nirvikāraṃ), and inactive (nirīhitaṃ).

The impersonalists might now suggest that, in contrast to the small happiness of realizing the minute jīva, the relish of perceiving the impersonal Supreme in liberation is unlimited.

However, the bhakti-śāstras here point out that the Vivarta-vādīs' own definition of the Supreme leaves little room in Brahman realization for happiness.

According to them, Brahman is devoid of qualities such as compassion.

It has no attachment to anything or anyone, including the pure Vaiṣṇavas.

It undergoes no changes, such as the transformations of a heart melting in the ecstasy of love, and displays none of the dynamic varieties of opulence and sweetness shown by the Supreme Lord in His personal form.

It is also inactive, which implies that it has no wonderful all-attractive pastimes.

Thus the happiness of realizing Brahman cannot transcend the limits of impersonalism

But Bhagavan is
Para brahma.
He is Peretia, Palasivata
& Sac-cid-ananda glava
mahimā arṇavaḥ

2.2.178

bhagavāns tu param brahma
parātmā parameśvaraḥ
su-sāndra-sac-cid-ānanda-
vigraho mahimārṇavaḥ

But the Personality of Godhead is the Supreme Brahman (bhagavān tu param brahma), the Supersoul (parātmā), the absolute controller of everything (parameśvaraḥ). His body is the concentrated essence of eternity, knowledge, and bliss (su-sāndra-sac-cid-ānanda-vigrahaḥ). He is an ocean of superlative qualities (mahimā arṇavaḥ).

Contrary natures
like saguna & nirguna
are resolved in Him -
The difference ↓
↑ Impersonal Brahman & the
Quality of God is well established

2.2.179

sagunatvāgunatvādi-
virodhāḥ praviśanti tam
mahā-vibhūtir brahmāsya
prasiddhettham tayoḥ bhidā

Contrary natures (virodhāḥ), like having qualities and having no qualities (sagunatva-agunatva-ādi), conjoin in Him (tam praviśanti). Since impersonal Brahman (brahma) is an infinite opulence (mahā-vibhūtiḥ) of the Personality of Godhead (asya), the difference between Him and Brahman (ittham tayoḥ bhidā) is well established (prasiddhā).

• His lotus
feet embody the
concentrated sense of
happiness
↓
Those who realize Him
through P-D surely attain
intense bliss

2.2.180

ataḥ sāndra-sukham tasya
śrīmat-pādāmbuja-dvayam
bhaktyānubhavatām sāndram
sukham sampadyate dhruvam

His two beautiful lotus feet (tasya śrīmat-pādāmbuja-dvayam),
therefore (ataḥ), embody the concentrated essence of happiness
(sāndra-sukham). Those who realize Him through pure devotion
(bhaktyānubhavatām) surely attain (dhruvam sampadyate) that
intense bliss (sāndram sukham).

The happiness of the devotees of the Supreme Personality of Godhead is much greater than the happiness of persons who meditate on impersonal Brahman.

The two lotus feet of the Personality of Godhead are śrīmat, endowed with all splendor.

As the sage Parāśara explains in the Viṣṇu Purāṇa (1.22.53):

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedaṁ akhilaṁ jagat

“Just as (yathā) the light (jyotsnā) of a fire (agneh) situated in one place (eka-deśa-sthitasya) spreads in every direction (vistāriṇī), the energies (tathā śaktih) of the Supreme Personality of Godhead, Parabrahman (parasya brahmaṇaḥ), spread all over the universe (idam akhilaṁ jagat).”

And Śrī Kṛṣṇa says in the Bhagavad-gītā (14.27), brahmaṇo hi
pratiṣṭhāham/ amṛtasyāvyayaḥ ca: “I am the foundation of
Brahman, the immortal and infallible.”

The Supreme Lord’s lotus feet are pure spirit, perfect in eternity,
knowledge, and bliss.

Their effulgence is like the combined radiance of the sun and moon,
and the worshipers of those feet naturally relish intense pleasure.

श्री कृष्ण लोटस फीट
is the source of all
Joy .
But Brahman is only Joyful

2.2.181

sukha-rūpaṁ sukhādhārah
śarkarā-piṇḍa-van matam
śrī-kṛṣṇa-carāṇa-dvandvaṁ
sukhaṁ brahma tu kevalam

The two feet of Śrī Kṛṣṇa (śrī-kṛṣṇa-carāṇa-dvandvaṁ) are considered (matam) like a piece of sugar (śarkarā-piṇḍa-vat) because they are joyful (sukha-rūpaṁ) and are a source of all joy (sukha ādhārah). Brahman, however, is only joyful (sukhaṁ brahma tu kevalam).

Purva Paksa:

**But the Absolute Truth is only Impersonal
Brahman and the Jiva does not have an
Individual Existence Separate from it!!!**

If the Jīva were
the same as SPG then
he would be sac-cid-ānanda viśeṣa

2.2.182

jīva-svarūpaṁ yad vastu
param brahma tad eva cet
tad eva sac-cid-ānanda-
ghanam śrī-bhagavānś ca tat

If the identity of the jīva (yad cet jīva-svarūpaṁ), the individual self (vastu), were the same as that of the Supreme Brahman (tad eva param brahma), then the jīva would be the full embodiment of eternity, knowledge, and bliss (tad eva sac-cid-ānanda-ghanam). He would be the Personality of Godhead Himself (śrī-bhagavānś ca tat).

Some philosophers think that God is nothing else than impersonal Brahman, which pervades the creation with consciousness like the moon illuminating the sky with its rays.

These philosophers may even take support for their idea from Śrīmad-Bhāgavatam (1.2.11), in which it is said, brahmeti paramātmēti bhagavān iti śabdyate: “The same one Absolute is called Brahman, Paramātmā, and Bhagavān.”

But this impersonal view does not allow the conscious self, the jīva, any real individual existence apart from Brahman.

And as the bhakti-śāstras explain in texts 182 through 188, not much happiness can be derived from the so-called liberation of identifying the jīva with Brahman, the Supreme.

मामात्रं सो जीवा
लोके जीवेषु समस्तैः

2.2.183

tathāpi jīva-tattvāni
tasyāṁśā eva sammataḥ
ghana-tejaḥ-samūhasya
tejo-jālaṁ yathā raveḥ

But the jīvas (tathāpi jīva-tattvāni) are recognized as integral parts of the Personality of Godhead (tasya aṁśā eva sammataḥ). They are like (yathā) the network of light (tejo-jālaṁ) that shines forth from the dense mass of light (ghana-tejaḥ-samūhasya) called the sun (raveḥ).

Purva Paksa:

But, the jīvas appear distinct and many only because of the power of illusion. This illusion is dispelled when liberation is achieved and only pure non-difference remains !!!

The amsā is
& the amsās are
the Jīvas & both of them
exist as distinct entities

2.2.184

nitya-siddhās tato jīvā
bhinnā eva yathā raveḥ
amśavo visphulingās ca
vahner bhaṅgās ca vāridheḥ

In relation to the Supreme Lord, the eternally existing jīvas (tato nitya-siddhās jīvā) are distinct (bhinnā eva), like the rays of the sun (yathā raveḥ amśavaḥ), the sparks of a fire (vahner visphulingās ca), or the waves of an ocean (vāridheḥ bhaṅgās ca).

Someone may propose that the jīvas appear distinct and many by the power of illusion, an illusion dispelled when liberation is achieved and only pure nondifference remains.

This idea is refuted in this verse and the next.

Those who acknowledge that all the Lord's energies are real look upon the jīvas not as illusions created by Māyā but as separated expansions of the Supreme Brahman, each with its own autonomous existence.

Purva Paksa Question:

If the illusory Māyā does not create duality,
then from where does it arise?

By the Lord
Potency called Mahāyogā
These jīvas always stand
separate from the Lord

2.2.185

anādi-siddhayā śaktyā
cid-vilāsa-svarūpayā
mahā-yogākhyayā tasya
sadā te bheditās tatah

By the Supreme Lord's (tasya) ~~eternally existing~~ potency (anādi-siddhayā śaktyā) called Mahāyogā (mahā-yogākhyayā), who is an aspect of His spiritual splendor (cid-vilāsa-svarūpayā), these jīvas always stand separate from Him (sadā te bheditās tatah).



If the illusory Māyā does not create duality, then from where does it arise? It arises from the Supreme Lord's personal energy, who has always been acting on His behalf.

By that energy the jīvas have their separate existence, not as an illusion but in fact.

Furthermore, since the power that maintains the separate identities of the jīvas is an eternal energy of the Lord, the jīvas themselves are also eternal.

That energy is called Mahāyogā or Yogamāyā, meaning that she can make the impossible possible, as she does when she manifests the distinction between the whole and the parts of the indivisible Supreme.

She is an expansion of the Lord's internal energy, and thus she is not a creator of unreality.

Śrī Kṛṣṇa describes her in the Bhagavad-gītā (7.25). Nāham prakāśah sarvasya / yogamāyā-samāvṛtah: "I am not manifest to everyone, for I am covered by My Yogamāyā."

∴ Sainthly
They (the jīvas) are
both different & non-different
for - the Supreme
∴ As a rule → even when the jīvas
are liberated, the difference

2.2.186

atas tasmād abhinnās te
bhinnā api satām matāḥ
muktau satyām api prāyo
bhedas tiṣṭhed ato hi saḥ

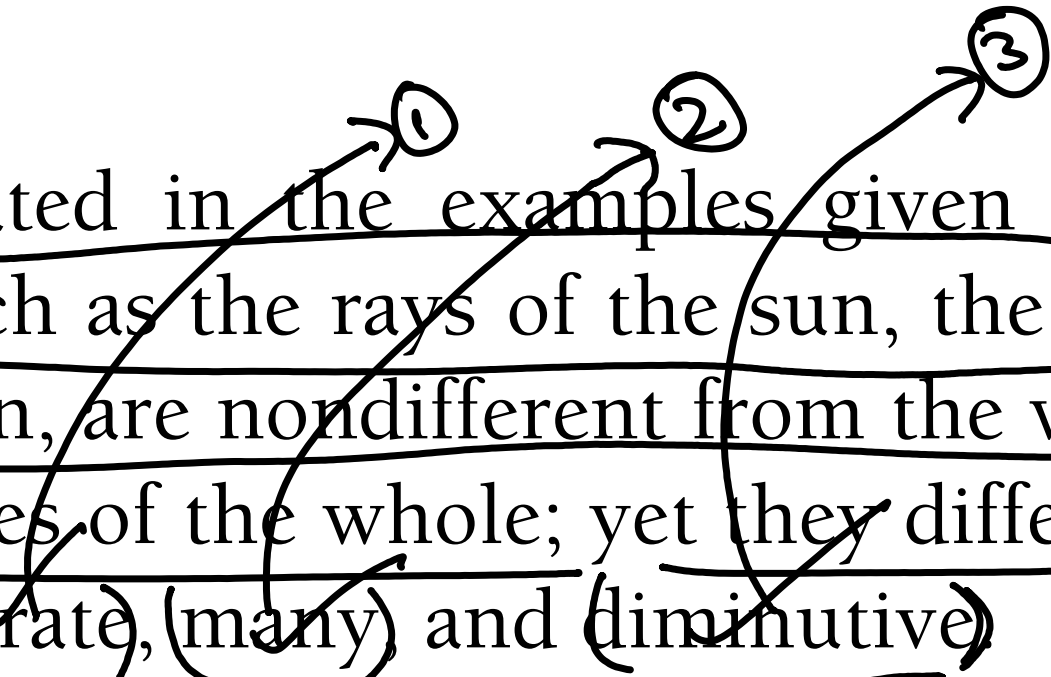
Therefore (ataḥ) sainthly authorities consider (satām matāḥ) the jīvas (te) both different and nondifferent from the Supreme (tasmād abhinnāḥ bhinnā api). As a rule (prāyah), even when the jīvas are liberated (muktau satyām api) the difference endures (bhedas tiṣṭhed ato hi saḥ).

The jīvas are nondifferent from Brahman in that they share with Him the nature of being pure spirit—eternal, conscious, and blissful.

↓ Qualitative

Simultaneously, being parts of Him and having other distinct qualities, they are different from Him.

As illustrated in the examples given in Text 184, the parts of a whole, such as the rays of the sun, the sparks of fire, and the waves of an ocean, are nondifferent from the whole because they partake of the qualities of the whole; yet they differ from the whole by virtue of being (separate), (many) and (diminutive)

A diagram consisting of three numbered circles (1, 2, and 3) arranged in a horizontal line. Three arrows originate from the text below and point to each circle: one from 'examples' to circle 1, one from 'sparks' to circle 2, and one from 'waves' to circle 3.

The parts and the whole always remain separate.

Thus even Śrī Śaṅkarācārya has said, muktā api līlayā vigrahaṁ kṛtvā
bhagavantam bhajanti: “Even the liberated accept new bodies as their
pastime to worship the Supreme Lord.”

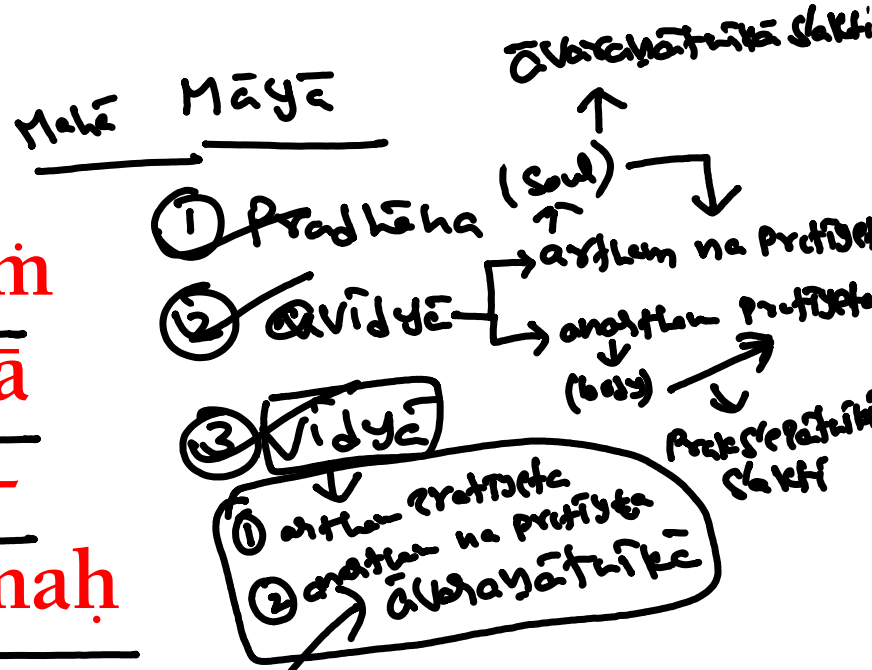
Purva Paksa Question:

If the separate individual existence of the jīva continues even in the liberated state, what do the many lifetimes of effort for liberation actually accomplish?

The original forms
 of the jīvas are made of
 sac-cid-ānanda
 But, by avidyā → jīvas forget
 their true identity & wander in samsāra

2.2.187

sac-cid-ānanda-rūpāṇām
jīvānām kṛṣṇa-māyayā
anādy-avidyayā tattva-
vismṛtyā saṁsṛtir bhramah



The original forms of the jīvas (jīvānām rūpāṇām) are made of eternity, knowledge, and bliss (sac-cid-ānanda), but by the beginningless illusion (anādy-avidyayā) of Kṛṣṇa's Māyā (kṛṣṇa-māyayā) the jīvas forget their true identities (tattva-vismṛtyā) and wander deluded in the cycle of birth and death (saṁsṛtir bhramah).

Prakṣepatīkā

This verse and the next answer the following doubt: If the separate individual existence of the jīva continues even in the liberated state, what do the many lifetimes of effort for liberation actually accomplish?

↓
Relevant Question

Answer

As explained here, the material energy of the Personality of Godhead Kṛṣṇa creates for the jīvas an illusion that for all practical purposes is without beginning, an illusion that makes them forget their essential identity as parts of Him and begin wandering in material life.

It is this deluded, aimless life that is unreal, because in truth the jīvas do not belong to the world of birth and death.

When the JIVE is
liberated → Māyā ceases
to act on him & his senses stop
↓
He then reserves himself to be
full of bliss as a small portion of Supreme

2.2.188

muktau sva-tattva-jñānena
māyāpagamato hi saḥ
nivartate ghanānanda-
brahmāmśānubhavo bhavet

When a jīva is liberated (muktau) by knowledge of his true self (sva-tattva-jñānena), Māyā ceases to act on him (māyā apagamato hi), and his wandering comes to an end (saḥ nivartate). He then perceives himself (anubhavo bhavet) to be full of bliss (ghanānanda) as a small portion of the Supreme (brahma amśa).

The jīva is liberated when he attains knowledge of his own real identity as pure spirit.

The spiritual self-knowledge one gains in the preliminary stage gives only partial spiritual happiness, but that stage of liberation can then lead to the full self-realization of Kṛṣṇa consciousness, in which one finds full ecstasy.

Devotees of the Personality of Godhead are superior to persons who are merely liberated, for though the devotees and the merely liberated share the same spiritual identity as jīvas, the devotees enjoy the special happiness of bhakti in their worship of the Lord and their realization of His lotus feet.

2.2.189

In all spheres
result that one achieves is
according to his sadhana
by path of jnana the liberation attained
meager the result is

sva-sādhānānurūpam hi
phalam sarvatra sidhyati
ataḥ svarūpa-jñānena
sādhye mokṣe 'lpaḥ phalam

In all spheres of activity (sarvatra), the results one achieves (phalam sidhyati) match the discipline one has practiced (sva-sadhana anurūpam hi). Thus (ataḥ) in the liberation (mokṣe) attained by knowledge of one's own self (svarūpa-jñānena sādhye) the result is meager (alpaḥ phalam).

Bless the mumukṣus
of rasa-hīnah → ∴
they profusely glorify mokṣa
Just as ~~the~~ the bubhukṣus
glorify svarga

2.2.190

samsāra-yātanodvignai
rasa-hīnair mumukṣubhiḥ
bahudhā stūyate mokṣo
yathā dyauḥ svarga-kāmibhiḥ

Suffering the torments of material existence (samsāra-yātanā
udvignaiḥ), and (lacking the taste for loving exchanges in true
spiritual life (rasa-hīnaiḥ), seekers of liberation (mumukṣubhiḥ)
profusely glorify liberation (mokṣo bahudhā stūyate), just as
persons aspiring for heaven praise heaven (yathā dyauḥ svarga-
kāmibhiḥ).

Only in bhakti
does the highest degree
of happiness naturally arise

2.2.191

sukhasya tu parā kāṣṭhā
bhaktāv eva svato bhavet
tan-maya-śrī-padāmbhoja-
sevinām sādhanocitā

But only in devotional service (bhaktāv eva) does the highest degree of happiness (sukhasya tu parā kāṣṭhā) naturally arise (svato bhavet). That happiness is the right reward (ucitā) for those who practice (sādhanā) serving the Supreme Lord's all-blissful lotus feet (tad-maya śrī-padāmbhoja-sevinām).

Evantash
"The word "highest"
"Parā" indicates → a limit of
happiness, but in reality, the
happiness is endless →

2.2.192

paramāṣaya-prāpta-
mahattā-bodhanāya hi
parā kāṣṭheti śabdyeta
tasyānantasya nāvadhīḥ

“The highest degree (parā kāṣṭheti śabdyeta)” indicates greatness that has reached its ultimate peak (paramāṣaya-prāpta-mahattā-bodhanāya hi). But in fact that endless happiness (tasya ānantasya) has no limit (na avadhīḥ).

While the bliss of
Brahma continuously increases
but, the bliss of brahma-sukha
never increases

2.2.193

tat sukham vardhate 'bhikṣṇam
anantaṁ paramaṁ mahat
na tu brahma-sukhaṁ muktau
vardhate sīmavad yataḥ

That happiness (tat sukham) increases endlessly (vardhate abhikṣṇam). It is limitless (anantaṁ) and supremely great (paramaṁ mahat). In contrast (tu), the happiness of Brahman (brahma-sukham) found in liberation (muktau) never increases (na vardhate), because it is limited (yataḥ sīmavad).

Purva Paksa Question:

But the scriptures clearly say “ekam brahma dvitiya nasti” Other than Brahman no one exists.... Therefore, Bhagavan, Jiva and this Material Universe must be all illusion.

Right???

Blogueh is 9/16
Paramātmā & Brahman.
Tot Hge 3 are one
No chance of sajātiya difference
In the Supreme

Evam → Sajātiya bheda
→ Vjātiya bheda

2.2.194

paramātmā para-brahma
sa eva parameśvarah
ity evam eṣām aikyena
sajātiya-bhidā hatā

The Supreme Lord (parameśvarah) is also the Supreme Soul (sah eva paramātmā) and the Supreme Brahman (para-brahma). That these three are one (ity evam eṣām aikyena) leaves no chance of sajātiya difference in the Supreme (sajātiya-bhidā hatā).

The Jivas, are not
vijātya, from Brahman, but
they are parts of Brahman,
there is no vijātya block

2.2.195

sadā vaijātyam āptānām
jīvānām api tattvatah
aṁśatvenāpy abhinnatvād
vijātiya-bhidā mṛtā

The jīvas (jīvānām api) always (sadā) have their own identities (tattvatah āptānām), different from that of the Supreme (vaijātyam).
But they are parts of the Supreme (aṁśatvenāpy) and cannot exist separate from Him (abhinnatvād), and this rules out the difference called vijātiya (vijātiya-bhidā mṛtā).

We fully approve
of this "bheda-abheda" tattva
In fact, if presented with logical
logic, everything about it is correct

2.2.196

asmin hi bhedābhedākhye
siddhānte 'smat-su-sammate
yuktyāvatārite sarvaṃ
niravadyaṃ dhruvaṃ bhavet

We fully approve (asmat-su-sammate) of this philosophical doctrine (asmin siddhānte), called ~~bhedābheda~~ (bheda abheda ākhye). Indeed, when it is presented with logical argument (yuktyā avatārite hy), everything about it (sarvaṃ) is certain and irrefutable (niravadyaṃ dhruvaṃ bhavet).

The scriptures dedicated solely to propounding pure devotional service agree with the concept of bhedābheda and with its logical supporting arguments.

With the help of this philosophical framework for understanding the identities, relationships, and purposes of all things that exist, the bhakti-śāstras faultlessly explain the path of devotional service and reconcile all possible doubts and contradictions, both spoken and unspoken.

Thus the presentation of the bhakti-śāstras is definitive (dhruvam).

The impersonalists say that since the jīvas come into being from Brahman and are again absorbed back into Brahman they are altogether nondifferent from Brahman.

But even according to this theory the happiness of impersonal liberation is meager, because that liberation rules out perception of the totality of Brahman.

Waves do arise in one part of an ocean and dissolve in another, on the ocean's shore, and since the waves and the ocean consist of the same water they are nondifferent.

Yet even though the waves, when they dissolve, again become one with the ocean in the sense that their separate existence is no longer visible, the waves don't have the same depth as the ocean, nor can they generate precious jewels, so the waves and the ocean are also different.

Applying the metaphor of the ocean and the waves, one formulation of impersonalist theory would have it that when jīvas attain liberation by merging back into the individual portions of Brahman from which they originated they again become one with Brahman.

But the bhakti-śāstras respond that because the jīvas are by their very nature separate and finite they cannot become the undivided Supreme and enjoy all of His unlimited bliss.

On the contrary, even according to the theory, they continue to exist separately in liberation, retaining their individuality even in union with the Supreme.

This implies that although they are nondifferent from Brahman they are also in some ways different from Him.

The scriptures accordingly describe that sometimes, by the Supreme Lord's special mercy, a liberated soul merged into oneness with Brahman becomes eager for the joys of bhakti and once again assumes his distinct identity so that he can have a spiritual body with which to serve the Lord. On this point Śrī Śaṅkarācārya-pāda has said:

saty api bhedāpagame nātha
tavāham na māmakīnas tvam
sāmudro hi taraṅgaḥ kva-
ca na samudras tāraṅgaḥ

“My Lord (nātha), even when all difference is gone (bheda apagame
saty api), I am still Yours (tava aham), though You are not mine (na
māmakīnas tvam). A wave belongs to the ocean (sāmudro hi
taraṅgaḥ), but surely the ocean does not belong to the wave (kva ca
na samudras tāraṅgaḥ).” (Prārthanā-ṣaṭpadī 3)

The words & behavior
of great souls should be
accepted as standard evidence
in all circumstances

2.2.197

sadā pramāṇa-bhūtānām
asmākaṁ mahatām tathā
vākyāni vyavahārās ca
pramāṇam khalu sarvathā

We scriptures are always accepted as authoritative (sadā pramāṇa-
bhūtānām). Our words (asmākaṁ vākyāni), and the words and
behavior (tathā vākyāni vyavahārās ca) of great souls (mahatām),
are standard evidence (khalu pramāṇam) in all circumstances
(sarvathā).

Śrīmad-Bhāgavatam and other bhakti-śāstras offer many statements in refutation of the impersonalistic outlook. Here are but a few examples:

PROB WITH THESE ALLIANCE

ātmarāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

Some sages who are ātmārāmas (ātmarāmāś ca munayah), beyond the scriptures, false ego and rules (nirgrantha apy), also practice (kurvanty) unmotivated, pure bhakti (ahaitukīm bhaktim) to the master of pure bhakti, Kṛṣṇa (urukrame), since he possesses qualities attractive to even them (ittham-bhūta-guṇo hariḥ). (Bhāgavatam 1.7.10)

devānām guṇa-liṅgānām

ānuśravika-karmaṇām

sattva evaika-manaso

vṛttiḥ svābhāvikī tu yā

animittā bhāgavatī

bhaktiḥ siddheh gariyasi

Uttama bhakti

Superior

Liberation

The Lord said: *Bhakti* to the Supreme Lord without material desires (animittā bhāgavatī bhaktiḥ), composed of actions of the senses (devānām karmaṇām) to reveal senses objects related to the Lord (guṇa-liṅgānām), which conforms to *guru's* instructions (ānuśravika), with mind dedicated exclusively to the Lord (sattva eva eka-manaso), and which includes actions on the spontaneous level (vṛttiḥ svābhāvikī tu yā), is superior to liberation (siddheh gariyasi). (Bhāgavatam 3.25.32)

nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
~~svargāpavarga-narakeṣv~~
api tulyārtha-darśinaḥ

Devotees solely engaged in the service of Nārāyaṇa (**nārāyaṇa-parāḥ sarve**) never fear any condition of life (**na kutaścana bibhyati**). For them the heavenly planets, liberation and the hellish planets (**svarga apavarga-narakeṣu api**) are all the same (**tulyārtha-darśinaḥ**). (Bhāgavatam 6.17.28)

duravagamātma-tattva-nigamāya tavaṭṭa-tanoś
carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-hamsa-kula-saṅga-visṛṣṭa-grhāḥ

“My Lord (**īśvara**), some fortunate souls (**kecid**) have gotten relief from the fatigue of material life (**pariśramaṇāḥ**) by diving (**parivarta**) into the vast nectar ocean (**mahāmṛta abdhi**) of Your pastimes (**carita**), which You enact when You manifest Your personal forms (**tava āṭṭa-tanoḥ**) to make known (**nigamāya**) the unfathomable (**duravagama**) science of the self (**ātma-tattva**). These rare souls, indifferent even to liberation (**apavargam api na parilaṣanti**), renounce the happiness of home and family (**visṛṣṭa-grhāḥ**) because of association (**saṅga**) with devotees who are like flocks of swans (**hamsa-kula**) enjoying at the lotus of Your feet (**te caraṇa-saroja**).”
(Bhāgavatam 10.87.21)

mahatām madhudviṭ-sevānurakta-manasām abhavo 'pi phalguḥ

“Indeed, even liberation is insignificant (**abhavaḥ api phalguḥ**) for those (**mahatām**) whose minds are attracted (**anurakta-manasām**) to the loving service (**seva**) of Lord Madhudviṭ (**madhudviṭ**).”
(Bhāgavatam 5.14.44)

These authoritative statements of the Bhāgavatam and other bhakti-śāstras are supported by thousands and thousands of recorded statements by great saintly persons.

Vaisnavas like Śrī Nārada, Prahlāda, and Hanumān have expressed themselves unequivocally on this topic.

For example, in Śrī Bhakti-rasāmṛta-sindhu (1.2.49) Śrīla Rūpa Gosvāmī refers to this well-known statement by Hanumān:

bhava-bandha-cchide tasmai
sprhayāmi na muktaye
bhavān prabhur ahaṁ dāsa
iti yatra vilupyate

“Even though liberation (muktaye) destroys the bondage of material existence (bhava-bandha-cchide), I have no desire (na sprhayāmi) for liberation (tasmai) in which I would forget (yatra vilupyate) that You are the master (bhavān prabhuh) and I am Your servant (ahaṁ dāsa iti).”

Śrī Śukadeva, the four Kumāras, and others like them were attracted to narrations of the pastimes of the Personality of Godhead.

And Prahlāda, Hanumān, and others refused to accept mokṣa, even from the Lord Himself.

This evidence from scripture and the words and behavior of saintly persons is authoritative in all circumstances (sarvathā) and at all times (sadā).

It should never be dismissed as what in Vedic terms is called artha-
vāda, mere sectarian verve.

The statements of the bhakti-śāstras like Śrīmad-Bhāgavatam and of
great devotees like Nārada, Hanumān, and Śukadeva need no
authentication from other evidence; they are always perfect.

These are many
historical accounts
to support our statements.
∴ to say that these statements
are only exaggerated praise
is unreasonable.

2.2.198

tathaitad-anukūlāni
purā-vṛttāni santi ca
naiva saṅgacchate tasmād
artha-vādatva-kalpanā

And many historical accounts (tathā purā-vṛttāni santi ca) support
these statements we have made (etad-anukūlāni). To presume
(kalpanā), therefore (tasmād), that our words are merely overstated
praise (artha-vādatva) is certainly unreasonable (na eva
saṅgacchate).

That devotional service is vastly superior to mere liberation is not an idea one should dismiss as artha-vāda, exaggeration, for it has been factually established by ancient histories recorded in the Purāṇas and other scriptures.

The consensus indicated by thousands of accounts from varied sources is too strong to disregard.

In an incident, the three sages Ekata, Dvita, and Trita went to Śvetadvīpa and made a great effort to achieve darśana of the Personality of Godhead.

But even though they were fixed in a level of Brahman realization virtually equal to that of the four Kumāras, they were unable to see the Lord. They were qualified for mukti but not bhakti.

The Fourth Canto of Śrīmad-Bhāgavatam describes how Lord Viṣṇu visited King Pṛthu, the incarnation of the Lord's power of rulership.

When the Lord urged the king to choose the best benediction, Pṛthu Mahārāja extolled the Lord with excellent prayers and then said:

tvam-māyayāddhā jana īśa khaṇḍito
yad anyad āśāsta ṛtātmano 'budhaḥ
yathā cared bāla-hitam pitā svayam
tathā tvam evārhasi naḥ samīhitum

O Lord (īśa)! Since foolish people (yad abudhaḥ janah), injured by your māyā (tvam-māyayā āddhā khaṇḍitah), desire things other than worshipping you (anyad āśāsta ṛta ātmano), you should choose (without asking us) what is for our benefit (tathā tvam eva arhasi naḥ samīhitum), just as a father acts for the benefit of his son (yathā cared bāla-hitam pitā svayam).

The narration continues:

ity ādi-rājena nutaḥ sa viśva-drk
tam āha rājan mayi bhaktir astu te
diṣṭyedṛśī dhīr mayi te kṛtā yayā
māyām madīyām tarati sma dustyajām

After being praised by Pṛthu in this way (ity ādi-rājena nutaḥ), the
Lord, seer of the whole universe (sah viśva-drk), said (tam āha), “O
King (rājan)! May you have bhakti to me (mayi bhaktir astu te)! By
good fortune (diṣṭyā) you have placed me in (mayi te kṛtā) fine
intelligence (īdrśī dhīh) by which one can cross (yayā tarati sma)
My insurmountable māyā (madīyām māyām dustyajām).
(Bhāgavatam 4.20.31–32)

Such māyā-Vēdī
theory makers who
challenge the authenticity of
the scriptures by giving its
statements exaggerated & fake
statements & they go to hell

2.2.199

athāpy ācaryamāṇā sā
nāstikatvaṃ vitanvatī
kṣipet kalpayitāraṃ taṃ
dustare narakotkare

If a theory-maker (kalpayitāraṃ) acts with such a presumption (ācaryamāṇā sā) nonetheless (athāpy), it will fill him with atheistic delusions (nāstikatvaṃ vitanvatī) and cast him into hells (kṣipet naraka), one after another (utkare), from which he will not be able to escape (taṃ dustare).

purāṇeṣu dvija-śreṣṭhāḥ
sarva-dharma-pravakṛṣu
pravadanty artha-vādatvam
ye te naraka-bhājanāḥ

“O best of brāhmaṇas (dvija-śreṣṭhāḥ), the Purāṇas (purāṇeṣu)
authoritatively teach (pravakṛṣu) all aspects of religious life (sarva-
dharma). Those who say (ye pravadanty) that these Purāṇic
teachings are mere artha-vāda (artha-vādatvam) are sure to suffer in
hell (te naraka-bhājanāḥ).”

How can the
Scriptures glorify
liberation when even the
demons are seen to achieve it?

2.2.200

aho ślāghyaḥ katham mokṣo
daityānām api drśyate
tair eva śāstrair nindyante
ye go-viprādi-ghātinah

Indeed, how can the scriptures glorify liberation, the liberation
outright demons are seen to achieve, demons those same scriptures
condemn, killers even of cows and brāhmaṇas?

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā
bahavas tad-gatiṁ gatāḥ

Just as by vaidhi-bhakti one can attain one's spiritual goals (**yathā bhaktyā**), many persons (**bahavaḥ**) have attained suitable forms (**tad-gatiṁ gatāḥ**) after absorbing their minds in the Lord (**manaḥ īśvare āveśya**) out of lust, hatred, fear (**kāmād dveṣād bhayāt**), and family relationships filled with affection (**snehād**), and after giving up absorption in enmity of the Lord (in the case of hatred and fear) (**tad-aghaṁ hitvā**). (7.1.30)

yad-arīṇām priyāṇām ca
prāpyam ekam ivoditam |
tad brahma-kṛṣṇayor aikyāt
kiraṇārkapamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord attained the same end (**yad-arīṇām priyāṇām ca ekam prāpyam iva uditam**), it means the same end only in the sense that brahman and the personal form of Kṛṣṇa are one entity (**tad brahma-kṛṣṇayor aikyāt**), in the manner that the rays of the sun and the sun are one (**kiraṇa-arka-upamā-juṣoḥ**). (**BRS**)

brahmaṇy eva layam yānti
prāyeṇa ripavo hareḥ |
kecit prāpyāpi sārūpyā
bhāsam majjanti tat-sukhe ||

The enemies of the Lord (**hareḥ ripavah**) generally (**prāyeṇa**) merge into the impersonal brahman (**brahmaṇy eva layam yānti**). Some of them (**kecit**), even though they attain semblance of a form similar to the Lord's (sārūpyābhāsam) (**sārūpyābhāsam prāpya api**), remain absorbed in the happiness of brahman (**majjanti tat-sukhe**).
(**BRS**)

siddha-lokas tu tamasaḥ
pāre yatra vasanti hi |
siddhā brahma-sukhe magnā
daityāś ca hariṇa hatāḥ ||

Siddha-loka (the spiritual world) is beyond prakṛti (**siddha-lokas tu tamasaḥ pāre**). There (**yatra**), demons killed by the Lord (**daityāś ca hariṇa hatāḥ**) and some sages (**siddhāḥ**) dwell (**vasanti hi**), merged in the happiness of brahman (**brahma-sukhe magnā**). (**Brahmāṇḍa Purāṇa**)

The proof that the demons merge in the brahman will be given later.

The proof that some demons attain the planet of the Lord but still remain merged in the happiness of brahman is stated in this verse.

The sages and the demons dwell on that planet of the Lord, merged in the happiness of brahman.

rāga-bandhena kenāpi
tam bhajanto vrajanty amī |
aṅghri-padma-sudhāḥ prema-
rūpās tasya priyā janāḥ ||

Those persons most devoted to the Lord (**tasya priyā janāḥ**), who are the very form of prema (**prema-rūpāḥ**) and who worship Him with intense, spontaneous absorption (**tam bhajanto rāga-bandhena**), attain the nectar of His lotus feet (**vrajanty aṅghri-padma-sudhāḥ**). (**BRS**)

Saints & demons
are opposite in all respects
∴ their destinies should also
be opposite

2.2.201

sarvathā pratiyogitvaṃ
yat sādhutvāsuratvayoḥ
tat sādhanēṣu sādhye ca
vaiparītyaṃ kilocitam

Saints and demons are in all respects opposite in nature. It is
therefore only fitting that they be opposite in their disciplines and
goals.

One becomes
saintly only by devotion
to Kṛṣṇa
This is the means to attain
the highest goal → Kṛṣṇa's lotus feet

2.2.202

(kṛṣṇa-bhaktyaiva sādhutvaṁ)
sādhanaṁ paramaṁ hi sā
tayā sādhyam tad-aṅghry-abja-
yugalaṁ paramaṁ phalam

One becomes saintly only by devotion to Kṛṣṇa. That is the highest
means of spiritual attainment, and it brings one to the highest goal—
Lord Kṛṣṇa's lotus feet.

^{Karma yogis → followers of Vṛ}
(Persons who adhere to prescribed ritual duties) and ^{Jñāna yogis} (those who cultivate Vedic knowledge) may be considered serious spiritual practitioners by the general public, but confidential devotees know that only devotional service to Śrī Kṛṣṇa is fully spiritual and that all other practices are only of relative value.

Thus the real sādhus are Kṛṣṇa's pure devotees. In Śrīmad-Bhāgavatam (9.4.63, 68), after Durvāsā Muni suffers embarrassment in his encounter with the great devotee Ambarīṣa Mahārāja, Lord Viṣṇu Himself says to Durvāsā:

aham bhakta-parādhīnor
hy asvatantra iva dvija
sādhubhir grasta-hṛdayor
bhaktair bhakta-jana-priyah

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotees, even the devotees of My devotees are very dear to Me.”

sādhavo hr̥dayam mahyam
sādhūnām hr̥dayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api

“The pure devotee is always within the core of My heart, and I am
always in the heart of the pure devotee. My devotees do not know
anyone but Me, and I do not know anyone but them.”

For the pure devotees
who know the truth that
service to the lotus feet
is in itself the goal

2.2.203

tad-bhakti-rasikānām tu
mahatām tattva-vedinām
sādhyā tac-caraṇāmbhoja-
makarandātmikaiva sā

And for those great souls who know the truth and have a taste for
the nectar of pure devotional service, that nectar of serving at Lord
Kṛṣṇa's lotus feet is itself the goal

One who depends on
Karma, jñāna & vairāgya
cannot attain Pk lotus feet.
↓
Only those who, by P's mercy,
are solely dependent on P's lotus feet.

2.2.204

sā karma-jñāna-vairāgyā-
peksakasya na sidhyati
param śrī-kṛṣṇa-kṛpayā
tan-mātrāpeksakasya hi

By one who cares for knowledge, renunciation, or material success (karma-jñāna-vairāgya-apeksakasya), that goal cannot be achieved (sā na sidhyati). It is only for one who by Śrī Kṛṣṇa's mercy (śrī-kṛṣṇa-kṛpayā) depends on Kṛṣṇa's devotional service and nothing else (tan-mātra apeksakasya hi param).

To further clarify how to achieve pure devotional service, in this verse the bhakti-śāstras say that devotees of the Lord are uninterested in karma, jñāna, vairāgya, and other methods of advancement.

Karma here means acting according to one's prescribed duty, jñāna means understanding the difference between spirit and matter (ātmā and anātmā), and vairāgya means aloofness from sense gratification and other material attractions.

A person who relies on karma, jñāna, vairāgya, or any other such method cannot achieve bhakti, because bhakti is achieved only by Śrī Kṛṣṇa's mercy.

tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

My dear Lord, one who (yah) earnestly waits for You to bestow Your causeless mercy upon him (te anukampām su-samīkṣamāṇah), all the while patiently suffering the reactions of his past misdeeds (bhuñjana eva ātma-kṛtaṁ vipākam) and offering You respectful obeisances (vidadhan namas te) with his heart, words and body (hṛd-vāg-vapurahir), is surely eligible (sah jīveta) for You, the shelter of liberation (mukti-pade), for that is his rightful claim (yah dāya-bhāk).

As declared by the Personality of Godhead in Śrī Padma Purāṇa:

mat-karma kurvatām puṁsām
kriyā-lopo bhaved yadi
teṣām karmāṇi kurvanti
tisraḥ koṭyo maharṣayaḥ

ḍ'uddhe bhakti

“If (yadi) persons doing My work (mat-karma kurvatām puṁsām) fail to execute some other karmic duties (kriyā-lopo bhaved), thirty million exalted sages (tisraḥ koṭyo maharṣayaḥ) carry out those commitments on their behalf (teṣām karmāṇi kurvanti).”

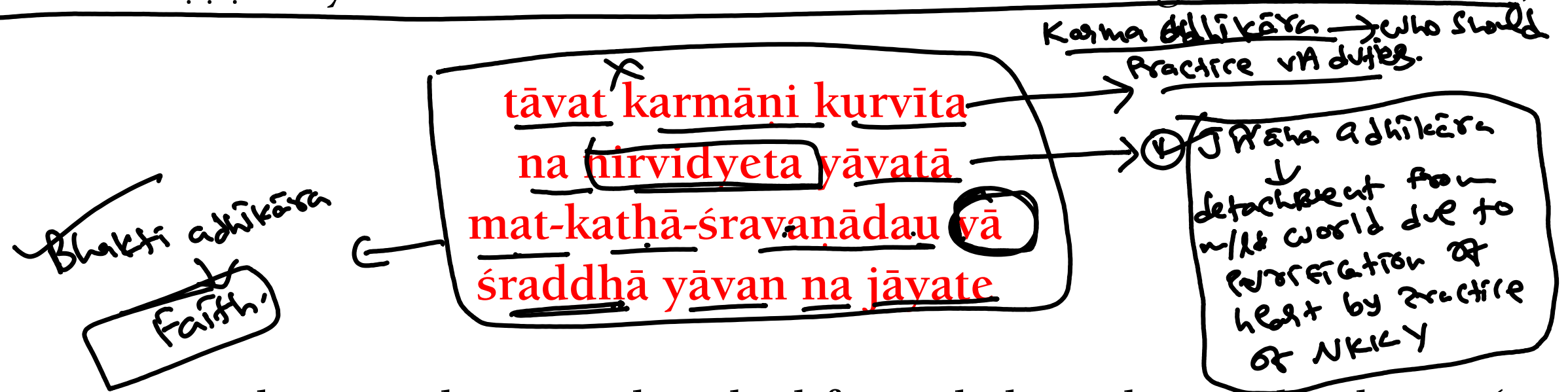
Similarly, in the same Purāṇa, Devadyuti prays:

yasmin jñāte na kurvanti
karma caiva śrutīritam
nireṣaṇā jagan-mitrāḥ
śuddham brahma namāmi tam

“Persons who know this pure Supreme (yasmin śuddham brahma jñāte) cease performing (na kurvanti) the duties enjoined by the śrutis (śruti īritam karma), lose all ambitions (niresanā), and become friends of the whole world (jagan-mitrāḥ). To Him I bow down (namāmi tam).”

If devotees abandon their karmic duties merely by learning theoretically about the Supreme Lord, what then of those who take full shelter of Him and engage in His personal service?

Thus Lord Kṛṣṇa says in the Eleventh Canto of Śrīmad-Bhāgavatam (11.20.9):



As long as one does not become detached from daily and periodic duties (**na nirvidyeta yāvatā**) or has not awakened his faith (**śraddhā yāvan na jāyate**) in hearing topics about me (**mat-kathā-śravaṇādau vā**), one must perform one's prescribed duties of varṇāśrama (**tāvat karmāṇi kurvīta**).

Faith.

This implies that one who does develop a (taste) for devotional service is no longer bound to the Vedic regulations for mundane karmic life.

(ov)

As expressed here by the emphatic word (vā) devotees attracted to hearing and chanting about the Supreme Lord are not interested in anything else.

Vaiṣṇavas are free from the good and bad karmic reactions to obeying or violating the Vedic injunctions:

na mayy ekānta-bhaktānām
guṇa-doṣodbhavā guṇāḥ
sādhūnām sama-cittānām
buddheḥ param upeyusām

They have no partial
dedication to DGS or
the lots of kṛpā

The fully dedicated devotees (mayy ekānta-bhaktānām sādhūnām) who see equally everywhere (sama-cittānām) and who have achieved (upeyusām) the Lord who is superior to prakṛti (buddheḥ param) do not have the gunas which give rise to qualities of good and bad (na guṇa-doṣa udbhavā guṇāḥ). (Bhāgavatam 11.20.36)

In the Padma Purāṇa (Uttara 71.100), Lord Śiva has summed up the essence of all Vedic duties in these famous words:

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātu cit
sarve vidhi-niṣedhāḥ syur
etayor api kiṅkarāḥ

“Lord Visnu should always be remembered (smartavyaḥ satataṁ viṣṇur) and never forgotten (vismartavyo na jātu cit). All injunctions and prohibitions (sarve vidhi-niṣedhāḥ) are servants of these two rules (etayor api kiṅkarāḥ syuh).”

When one remembers Lord Visnu one has fulfilled all Vedic injunctions, because remembering Him awakens all auspiciousness.

And when one forgets Him one has violated all prohibitions, because all sins are born from that forgetfulness.

Thus, rather than strive for anything else, everyone should endeavor to follow these two rules.

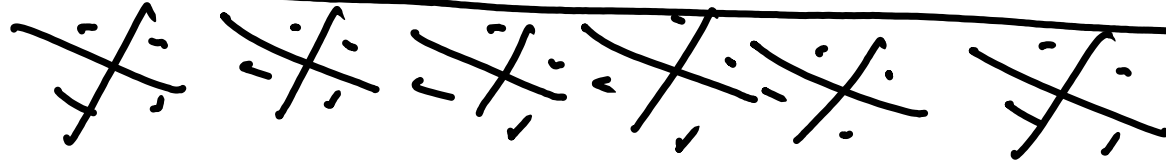
Karma distracts one
from bhakti
Vairāgyam ↓
Jñānam ↓ → rasa-śoṣakam
But these three
→ they faithfully serve her.
all or purified

2.2.205

karma vikṣepakam tasyā
vairāgyam rasa-śoṣakam
jñānam hāni-karam tat tac
chodhitam tv anuyāti tām

Ritual duties (karma) distract one (vikṣepakam) from devotional
service (tasyā), renunciation (vairāgyam) dries up one's
transcendental taste for her (rasa-śoṣakam), and knowledge
(jñānam) can do her harm (tat hāni-karam). But these three (tat tu),
when purified (śodhitam), faithfully serve her (tām anuyāti).

Serious Vaisnavas should give up whatever does not serve the purpose of pure devotional service.



The karma-kāṇḍa injunctions of the Vedas obscure the path of devotion with hundreds of obligatory rituals, and practicing detachment from all worldly things dries up the attractive taste of devotional practice.

The indifference recommended in devotional service, however, is distinct from the renunciation undertaken by impersonalists, because devotional renunciation selectively turns away only those things that cannot be used in the Lord's service.

This is described in Śrīmad-Bhāgavatam (11.2.42).

bhaktiḥ pareśānubhavo viraktir/ anyatra caiṣa trika eka-kālah:

“Devotion (**bhaktiḥ**), direct experience of the Supreme Lord (**pareśānubhavo**), and detachment from other things (**viraktir**)—these three occur (**anyatra ca eṣa trika**) simultaneously (**eka-kālah**) for one who has taken shelter of the Supreme Personality of Godhead.”

The pursuit of knowledge weakens bhakti because realizing such truths as the divine nature of the self gives one a feeling of self-satisfaction that quells the strong urge needed to enter the Supreme Lord’s service.

॥ 11.20.31 ॥

tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanah
na jñānam na ca vairāgyam
prāyaḥ śreyo bhaved iha

Therefore (tasmād), for a devotee engaged in bhakti (mad-bhakti-yuktasya yoginah), with mind fixed on me (mad-ātmanah), the cultivation of knowledge and renunciation (jñānam ca vairāgyam) is generally not beneficial for bhakti (na prāyaḥ śreyo bhaved iha).

How does jñāna &
Vairagya become embodied?

By the mercy of G & devotees

even ātmārāma give up
their attachment to
Impersonal Supreme &
accept bhakti

2.2.206

ātmārāmāś ca bhagavat-
kṛpayā bhakta-saṅgataḥ

santyañya brahma-niṣṭhatvaṁ
bhakti-mārgaṁ viśanty ataḥ

By the mercy of the Personality of Godhead (bhagavat-kṛpayā) and
by company with His devotees (bhakta-saṅgataḥ), sages who take
pleasure in the self (ātmārāmāḥ) can give up (santyañya) their
attachment to the impersonal Supreme (brahma-niṣṭhatvaṁ) and
enter the path of devotional service (bhakti-mārgaṁ viśanty ataḥ).

How can impersonalists be elevated to the Lord's devotional service?

Only by the mercy of the Lord.

Because the Personality of Godhead is eager to display the greatness of His devotees and His devotional service, He sometimes blesses self-contented impersonalists by arranging opportunities for them to associate favorably with His devotees.

Then the impersonalists, their discrimination refined by the influence of the devotees, can recognize just how insignificant is liberation.

They then give up their hopes for liberation, give up all the trouble it entails, become attracted to the Supreme Lord's glories, and enter the path of bhakti to serve the Lord in various ways.

Purva Paksa Question:

But Liberated souls no longer have body and senses. Without a body and senses, how is it possible to serve the Supreme Lord by the devotional methods like hearing, chanting, worshiping, and offering prayers?

2.2.207

The Lord's personal
energy grants those
liberated souls spiritual
bodies with which they
worship the Lord

muktāś cāśya tayā śaktyā
sac-cid-ānanda-dehitām
prāpitās te bhajante taṁ
tādṛśaiḥ karaṇair harim

śakti-śakti

The Lord's personal energy (tayā śaktyā) grants those liberated souls (asya muktāḥ) spiritual bodies of eternity, knowledge, and bliss (sac-cid-ānanda-dehitām). And with the spiritual senses thus acquired (tādṛśaiḥ prāpitāḥ karaṇair), those souls worship Lord Hari (te bhajante taṁ harim).

Impersonalists who are jīvan-mukta, liberated even in this life, can be elevated to devotional service because they are still living in material bodies.

But what of those who have attained complete liberation and no longer have material bodies?

Without a body and senses, how is it possible to serve the Supreme Lord by the devotional methods like hearing, chanting, worshiping, and offering prayers?

To clear this doubt, the bhakti-śāstras here indicate that even the liberated souls who have “merged” into Brahman continue to exist as individual persons, even though they may be called mukta and siddha.

Using these two words, Mahārāja Parīkṣit states in the Sixth Canto of Śrīmad-Bhāgavatam (6.14.5):

Jīvan-mukta ✓ Liberts → śū BJ ✓
(muktānām) api (siddhānām)
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśantatmā
koṭiṣv api mahā-mune

O great sage (**mahā-mune**)! Greater than those who are jīvanmukta
and greater than those who attain liberation (**muktānām api**
siddhānām) is the devotee of Lord Nārāyaṇa (**nārāyaṇa-parāyaṇaḥ**).
Such a devotee, who is in śānta or other rasas (**praśantātmā**), is very
rare (**su-durlabhaḥ**), even among ten million people (**koṭiṣv api**).

Out of millions of such rare liberated impersonalists, one very fortunate soul may realize this natural fact.

Since intelligence is dormant in the “merged” soul, it can be reawakened.

Even the liberated souls who have merged into the formless divine light of the spiritual sky retain their eternal spiritual bodies, complete with spiritual mind and senses.

Nothing, even liberation, can ever deprive a jīva of these assets.

Thus when a liberated soul gains the favor of the Supreme Lord's
personal energy, his spiritual body and senses are reawakened for
hearing and chanting the glories of Lord Hari and acting in other
ways for the Lord's pleasure

Purva Paksa Question:

You say that even self satisfied atmaramas take up to Bhakti.... But, don't you also say that Bhakti is needed to attain that self-satisfaction???

One can become
an ātmārāma very
by abandoning the FE
But, such a becoming is
very easy

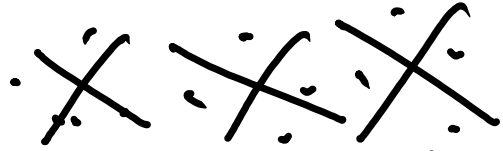
2.2.208

svārāmatā tv ahaṅkāra-
tyāga-mātreṇa sidhyati
su-karo 'tīva tat-tyāgo
matas tat-tattva-vedibhiḥ

ātma-tyāgi
↑
(self-satisfaction)
ātmārāma

One can attain the state of satisfaction in the self (svārāmatā tv
sidhyati) merely by abandoning false ego (ahaṅkāra-tyāga-mātreṇa).
Those who understand the Supreme Lord in scientific truth (tat-
tattva-vedibhiḥ) think (matah) this (tat-tyāgo) very easy to do (atīva
su-karo).

First they point out that one can easily achieve satisfaction in the self
merely by giving up false ego; no engagement in devotional service is
required.



But how can one give up false ego without having performed any
devotional service?

The bhakti-śāstras cite the opinions of authorities like Śrī Vasiṣṭha,
who know the nature of false ego. According to such authorities,
abandoning false ego is easy. The Yoga-vāsiṣṭha-rāmāyaṇa states:

api puṣpāvalanād
api netra-nimānāt
su-karo 'haṅkṛti-tyāgo
matas tat-tattva-vedibhiḥ

“In the opinion (mataḥ) of those who factually understand false ego (tat-tattva-vedibhiḥ), giving it up (ahaṅkṛti-tyāgo) is easier (su-karo) than picking a flower (api puṣpāvalanād) or closing one’s eyes (api netra-nimānāt).”

A nondevotee may ask, “Since devotional service is a type of activity and all activities are driven by ego, how can devotional service develop after ego has been left aside?”

This question comes from a misunderstanding of the Supreme Lord’s personal energies.

Just as one of His special energies provides liberated Vaiṣṇavas with spiritual bodies, another gives them a transcendental ego, the attitude that “I am His servant.”

~~With this spiritual ego, pure devotional service is easily obtained.~~

2.2.209

avāntara-phalam bhakter
eva mokṣādi yady api
tathāpi nātmārāmatvam
grāhyam prema-virodhi yat

Even though
moksā & its effects
are natural by-products of
bhakti / devotees do not
accept self-satisfaction as
worth of it obstructs Pure Kṛtī

Even though (yady api) liberation and its effects (mokṣādi) are natural by-products (avāntara-phalam) of devotional service (bhakter eva) devotees do not regard satisfaction in the self as worth taking (tathāpi (na grāhyam atmārāmatvam)), for it obstructs pure love of God (prema-virodhi yat).

The final
Fruit of D.S. is
Prema in which there
is no cessation.
∴ This self-satisfaction is the
most unwanted 2^o fruit of Prema

2.2.210

bhakteḥ phalaṁ param̐ prema
tr̥pty-abhāva-svabhāvakaṁ
avāntara-phaleṣv etad
ati-heyam̐ satām̐ matam̐

The final fruit of devotional service (bhakteḥ phalaṁ param̐) is prema (prema), in which, by its nature (svabhāvakaṁ), one will never be satiated (tr̥pty-abhāva). Sainly authorities deem (satām̐ matam̐) self-satisfaction (etad) the most unwanted (ati-heyam̐) secondary fruit of prema (avāntara-phaleṣv).

But some devotees may contend:

**How could they achieve Sayujya without
Bhakti???**

There is no
reason to be unhappy
if someone attains self-satisfaction
without bhakti

2.2.211

bhaktim vināpi tat-siddhāv
asantoṣo bhaven na tat
śrīmad-bhāgavatendrānām
mate sa hi guṇo mahān

There is no reason to be unhappy (na tat asantoṣo bhavet) if someone attains self-satisfaction (tat-siddhāv) without devotion to the Supreme Lord (bhaktim vināpi). The leaders of the saintly Vaisnavas (śrīmad-bhāgavatendrānām) consider (mate) such an occurrence (sa hi) very good (mahān guṇah).

But some devotees may contend:

But, the Bhakti Sastras are categorical
intelling that without Bhakti one cannot
achieve Liberation. Isn't it???

tad-dhetuś citta-śuddhir vā
sva-dharmācāra-bhaktitah
bāhyāyās tv alpakaṁ bhakter
āntaryāḥ su-mahat phalam

KEY
 ↓
 Purification of heart
 ↓
 Qualified to meditate
 on the self
 ↓
Antaryāḥ

to be done
 of letting
 one needs
 one needs Purity of
 check ↓ to perform why
 ↓ the result of 2^o bhakti
 the result of 2^o bhakti is kṛpā
 the result of 2^o bhakti is kṛpā
 ↓ sublime

Or, from another point of view (vā): Purity of heart (citta-śuddhir), which is the cause of satisfaction in the self (tad-dhetuh), may come about from performing one's prescribed duties (sva-dharmācāra)—and this, after all, is a kind of devotional service (bhaktitah). Thus, the result (phalam) that comes from the external form of devotional service (bāhyāyās bhakter) is paltry (tv alpakaṁ), and from the internal form (āntaryāḥ) sublime (su-mahat).

A fter achieving
the state of atmarāmatā
Some begin worshipping the
Lord's lotus feet & attain
only bliss, fear & anxiety
↳ bhakti
↳ bhakti-niṣṭhā-mahā-sukham
- sukham

2.2.213

nijātmārāmatā-paścād
bhajatām tat-padāmbujam
nirvighnam acirāt sidhyed
bhakti-niṣṭhā-mahā-sukham

After achieving impersonal self-satisfaction (nija ātmārāmatā-paścād), some begin worshipping the Lord's lotus feet (bhajatām tat-padāmbujam), and without hardship (nirvighnam) they quickly obtain (acirāt sidhyed) the abundant happiness (mahā-sukham) of being fixed in devotional service (bhakti-niṣṭhā).

Of those who achieve satisfaction in the self, a rare few somehow particularly favored by the Supreme Lord give up their self-satisfaction to worship Him.

↓
bhagavad-kṛpā
&
bhakta-śeṅga

They quickly reach the highest perfection.

Ordinary people, entangled in various miseries of material life, cannot at once succeed in devotional practice.

But self-satisfied impersonalists have already transcended the small-minded miserable existence of material life, so they can progress to joyful bhakti without delay.

They quickly comprehend that what they knew before as the unnameable essence of liberated life—the reality of full eternity, knowledge, and bliss—is actually the all-attractive Personality of Godhead.

Some philosophers even hold that self-contented impersonalists are excellent candidates (uttama-adhikārīs) for bhakti.

Variety is the Mother of Enjoyment!!!

In that devotional happiness:

- a) the receiver
- b) the received
- c) the perception
- d) tools of perception

All manifest themselves in various ways.

2.2.214

tatrānubhavitā so 'nu-
bhavanīyo 'nubhūtayah
vṛttayah karanānām ca
bahudhā prasphuranti hi

① Ability to see

① Sēdhakā

rūpa, rasa, sparsa, gandha, rāsa → kṛṣṇa ②

In that devotional happiness (tatra), the person who is perceiving (sah anubhavitā), the person perceived (anubhavanīyo), the varied perceptions ('nubhūtayah), and the sensory functions that serve in those perceptions (karanānām vṛttayah ca) all manifest themselves in various ways (bahudhā prasphuranti hi).

③

④

The bhakti-śāstras have already proven that the bliss of devotional service to the Supreme Lord is much greater and much more sublime than the shadow of happiness found in the meditation of self-contented impersonalists.

Now the śāstras reconfirm this conclusion with yet another logical argument.

↓ Next level logical argument to prove that the bliss of D.S is far greater than the bliss of liberation.

In the bliss of devotional service all components of personal experience are vividly manifest—the devotee who is perceiving the joy of devotional service, the Personality of Godhead who is the object of this perception, the particular exchanges involving the two of them, and the sensory activities that foster the perceptions.

The devotee realizes, "I am the Lord's servant," and more specifically
he identifies himself with particular services like massaging the
Lord's lotus feet.

The Lord who engages the devotee's attention displays many
wonderfully attractive characteristics of bodily beauty, charming
behavior, and so on.

The devotee's sensory functions manifest themselves variously
through hearing, chanting, and other modes of service.

And all these contributors to the devotional experience display infinite varieties and sub-varieties.

Thus the happiness of pure devotion includes limitless variety; no other taste can equal it.

param samādhau sukham ekam asphuṭam

ṛtter abhāvān manaso na cātataṃ

ṛttau sphurad vastu tad eva bhāstate

dhikaṃ yathaiva sphaṭikācale mahah

→ after in the active mind → ~~the object is more vividly manifest~~

The happiness felt in impersonal samādhi (samādhau sukham) is plain (param), isolated (ekam), vague (asphuṭam), and limited (na ca ātataṃ) because in that samādhi the functions of the mind have ceased (manaso ṛtter abhāvāt). But when the object of meditation (vastu) appears (sphurad) in the active mind (ṛttau), that object is more vividly manifest (tad eva adhikaṃ bhāstate), like sunlight (yathaiva mahah) reflected on a crystal mountain (sphaṭikācale).

The happiness
of impersonal
meditation is isolated,
vague & limited.
Why?
Because the mental functions
have ceased.
But when objects
of meditation

While the impersonalists are in meditative trance, their egos and their external senses no longer act. Since the personality then ceases to function, real perception can no longer take place.

The supposed happiness of impersonal samādhi is therefore devoid of content.

We are told that in samādhi the mind stops functioning, which implies that all the external and internal senses stop also, because all the senses depend on the mind.

Thus if in impersonal samādhi any happiness is tasted, that happiness must be monotonous and undeveloped, so vague as to be virtually nonexistent.

Impersonalists may respond to this by saying that in samādhi the experience of Brahman is hardly void, because Brahman is self-manifest as the fountainhead of all existence, always and everywhere.

Although this defense may be true, in samādhi the meditator's senses no longer function, so what he goes through is as good as nothing.

And although the impersonal Brahman is present always and everywhere, for all practical purposes it is nothing because the living beings are unable to perceive it; otherwise, since Brahman is present always and everywhere, why hasn't everyone perceived it and become liberated?

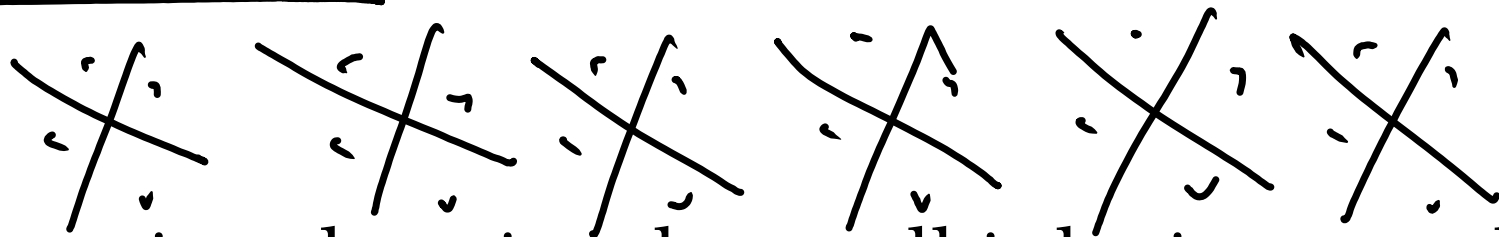
Vaiṣṇavas therefore claim the right to question the value of impersonal self-realization:

sadā sarvatrāste nanu vimalam ādyam tava padam
tathāpy ekam stokam na hi bhava-taroḥ patram abhinat
kṣaṇam jihvā-grastam tava tu bhagavan nāma nikhilam
sa-mūlam saṁsāram kaṣati katarat sevyam anayoḥ

“Your original pure existence (**tava ādyam vimalam padam**) is eternally all-pervading (**sadā sarvatra āste**), yet (**tathāpy**) that all-pervading existence does not break off (**na hi abhinat**) even a small piece of one leaf (**ekam stokam patram**) of the tree of material illusion (**bhava-taroḥ**). But if Your name (**tava tu nāma**), O almighty Lord (**bhagavan**), is seized by one’s tongue (**jihvā-grastam**) for even a moment (**kṣaṇam**), the tree of material life (**nikhilam saṁsāram**) is destroyed (**kaṣati**) down to its roots (**sa-mūlam**). So which deserves our attention (**katarat sevyam**)—Your all-pervading existence or Your holy name (**anayoḥ**)?”

In impersonal samādhi one is unable to free oneself from the illusion of material existence because while absorbed in that samādhi one has no power to act.

But serving the Supreme Lord through methods like the devotional meditation of chanting His names is performed with the voice and other active senses.



In that superior, devotional samādhi the inner and outer senses enjoy varieties of reciprocation with the Supreme Lord that constantly increase, with wonderful ecstasies arising one after another.

Thus the same object of meditation that is unclear to the consciousness of the impersonalist is vividly clear to the meditating devotee.

Here the bhakti-śāstras introduce an analogy: When the light of the sun and other luminaries shines on a mountain of crystal glass, the reflected radiance is more brilliant than the light in the sky itself.



Similarly, when the lotus feet of the Supreme Lord appear in the meditation of a reflective devotee, the ever-fresh varieties the devotee experiences at every moment, through all his internal and external senses, provides infinitely more pleasure than the void of impersonal samādhi.

2.2.216

ittham samādhī-jān moksāt
sukham bhaktau param mahat
tad bhakta-vatsalasyā
krpā-mādhurya-jṛmbhitam

Thus (ittham) in devotional service the happiness found (bhaktau sukham) is much greater (param mahat) than in the liberation born of samādhī (samādhī-jān moksāt). And by the mercy and sweetness of the Lord (asya krpā-mādhurya), affectionate to His devotees (bhakta-vatsalasya), that devotional happiness expands (tad jṛmbhitam).

... the happiness
found in D.S
much greater than in liberation.
↓
The bliss of bhakti is found

2.2.217

sadaika-rūpam bahu-rūpam adbhutam
vimukti-saukhyāt pratiyogi tat sukham
harer mahā-bhakti-vilāsa-mādhurī-
bharātmakam tarkyam atad-vidām na hi

Contrasting to
the impersonal liberation,
the bliss of bhakti,
even though one, it assumes
many features -
the happiness intense due to
the sweet lotus

Persons unfamiliar with this pleasure → cannot even imagine it.

That extraordinary happiness (tat adbhutam sukham) is always one (sadā eka-rūpam), yet it assumes many features (bahu-rūpam). It stands in contrast to the happiness of impersonal liberation (vimukti-saukhyāt pratiyogi). Devotional happiness is made of the intense sweetness (mādhurī-bharātmakam) of sporting pastimes in the highest devotional service to the Lord (harer mahā-bhakti-vilāsa). Persons unfamiliar with this pleasure (atad-vidām) cannot even imagine what it is like (na hi tarkyam).

2.2.218

EVERYTHING
is always one
& unchanging, He brings forth
loss of newer & newer
varieties of charm by His
inconceivable personal
energy

sadaika-rūpo 'pi sa viṣṇur ātmanas
tathā sva-bhakter janayaty anu-kṣaṇam
vicitra-mādhurya-śataṁ navam navam
tayā sva-śaktyetara-durvitarkyayā

Although Lord Viṣṇu is always one and unchanging (viṣṇuh sadā
eka-rūpah api), at every moment (anu-kṣaṇam) He brings forth
(janayaty) hundreds (śataṁ) of newer and newer (navam navam)
varieties of transcendental charm (vicitra-mādhurya), both in
Himself and in His devotional service (sva-bhakter). He does this by
His personal energy (tayā sva-śaktyā), inconceivable to everyone else
(itara-durvitarkyayā).

pāra-brāhmyam madhura-madhuram pārameśyam ca tad vai

bhaktesv eṣa pravara-karuṇā-prānta-sīmā-prakāśaḥ

teṣām caiṣā nivida-madhurānanda-pūrānubhūter

antyāvasthā prakṛtir uditā dhik-kṛta-brāhma-saukhyā

This manifold
charm of Viṣṇu
expresses the limit
of His compassion
towards His
devotees

→ those who experience this, consider the bliss or personal liberation of their.

This manifold charm (tad vai), sweeter than the sweetest (madhura-madhuram), is found in Śrī Viṣṇu's supremacy as Para-brahman (pāra-brāhmyam) and His Lordship over all that be (pārameśyam). His charm (eṣaḥ) displays (prakāśaḥ) the very limit (prānta-sīmā) of His most excellent compassion (pravara-karuṇā) toward His devotees (bhaktesu). For them (teṣām) His charm (eṣā prakṛtiḥ) lifts to the highest stage (antyāvasthā) their experience (anubhūteh) of deep oceans of sweet ecstasy (nivida-madhura-ānanda-pūra), ecstasy that ridicules the pleasure derived from realization of impersonal Brahman (dhik-kṛta-brāhma-saukhyā).

sva-bhaktānām tat-tad-vividha-madhurānanda-laharī-
sadā-sampatty-artham bahutara-viśeṣam vitanute
yathā svasmiṁs tat-tat-prakṛti-rahite 'pi dhruva-taram
tathā teṣām citrākhila-karaṇa-vṛtty-ādi-vibhavam

The Lord expands (vitanute) abundant variety (bahutara-viśeṣam) to enrich His devotees forever (sva-bhaktānām sadā-sampatty-artham) with enjoyment in these exuberant waves of sweet ecstasy (tat-tad-vividha-madhurānanda-laharī). And just as (yathā), even though He is devoid of every kind of material quality (svasmiṁs tat-tat-prakṛti-rahite api), there is firm and constant variety in Him (dhruva-taram), so in His devotees (tathā teṣām) there is a strong and varied and wonderful (citra) experience in all the functions of the senses (akhila-karaṇa-vṛtty-ādi-vibhavam).

The Lord
 Exhibits variety
 of trans. quality to
 His devotees forever
 a full-fledged
 sensory experience
 ↓
 Ecstasy.

How come in this most
exhaustive, critical
presentation about Sayujya
Mukti, the most obvious and
sound criticism is **ABSENT???**

Isn't Sayujya Mukti supposed to be temporary? Won't people fall down from there?

If yes, why is that most powerful criticism absent?

As far as jñānīs are concerned, they are interested in jñāna-yoga, but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again to the material world. But bhakti-yogīs, once approaching the Supreme Personality of Godhead, never come back to this material world, as it is confirmed in the Bhagavad-gītā. Yad gatvā na nivartante: [Bg. 15.6] upon going, one never comes back. (SB 3.25.29 Purport)

The conclusion is that one cannot be sure of entrance into the
spiritual realm—in either the impersonal brahma-jyoti
effulgence of the Lord or the Vaikunṭha planets within that
Brahman effulgence—unless he is surrendered unto the lotus
feet of the Supreme Lord. (SB 3.25.43 Purport)

Pious activities can elevate one to the higher planetary systems,
and by speculative knowledge one can merge into the Brahman
existence, but that is not real profit, for one has to come down
again even from the liberated condition of being merged in
Brahman and certainly one must come down from the
heavenly kingdom. One should endeavor to go back home,
back to Godhead (yānti mad-yājino 'pi mām [Bg. 9.25]).(**SB**
5.19.25 Purport)

Although one may with great labor and effort struggle up to the Brahman platform (kleśo 'dhikataras teṣām avyaktāsaktacetasām [Bg. 12.5]), if he does not find a suitable shelter he will come back to the material platform. His so-called liberation is vimukta-māna, liberation by imagination.✘

One who goes to the blissful, spiritual planet of Kṛṣṇa will be fully satisfied and never come back to the material platform. (**SB 11.2.37 Purport**)

One who cannot elevate himself beyond the impersonal conception of Brahman runs the risk of falling down. In Śrīmad-Bhāgavatam it is stated that although a person may rise to the stage of impersonal Brahman, without going further, with no information of the Supreme Person, his intelligence is not perfectly clear. Therefore, in spite of being raised to the Brahman platform, there is the chance of falling down if one is not engaged in the devotional service of the Lord. (**BG 14.27**)

Purport)

When a living entity gives up the material coverings, he remains a spirit soul. This spirit soul must enter into the spiritual sky to merge into the Brahman effulgence. Unfortunately, unless the living entity has information of the spiritual world and the Vaikunṭhas, there is a 99.9 percent chance of his falling down again into material existence. There is, however, a small chance of being promoted to a spiritual planet from the Brahman effulgence, or the brahma-jyoti. (SB 4.23.15 Purport)

Isn't this one reason strong enough? It can almost make the other arguments seem redundant.....

Why then did the Personified Pure Devotional Literatures not mention this most obvious point?

Because..... It is not
completely **TRUE!!!**

|| 8.21 ||

avyakto 'kṣara ity uktas
tam āhuḥ paramām gatim
yaṁ prāpya na nivartante
tad dhāma paramam mama

That which was described as eternal and unmanifest (avyaktaḥ akṣaraḥ ity uktah) is called the supreme goal (tam āhuḥ paramām gatim). Attaining that eternal form (yaṁ mama paramam dhāma prāpya), they do not return (na nivartante).

The word avyakta of the previous verse is explained.

That which is avyakta is without destruction (akṣara): Nārāyaṇa.

As the śruti says, eko nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ: only Nārāyaṇa existed, and not Brahmā or Śiva.

Attaining My eternal form (mama paramam dhāma), they do not return.

The word akṣara may also be interpreted as the impersonal Brahman, in which case dhāma paramaṁ mama means “My form of light,” since dhāma also means “light.”

[Note: This would be the attainment for jñānīs and yogīs who also perform a small amount of bhakti without offense.]

॥ 8.23 ॥

yatra kāle tv anāvṛttim
āvṛttim caiva yoginaḥ
prayātā yānti taṁ kālam
vakṣyāmi bharataṣabha

O best of Bharata's lineage (bharataṣabha), I will now explain
(vakṣyāmi) about the (paths) (yatra kāle) by which the yogīs
(yoginaḥ) (return or do not return) (anāvṛttim āvṛttim caiva).

Srila Prabhupada

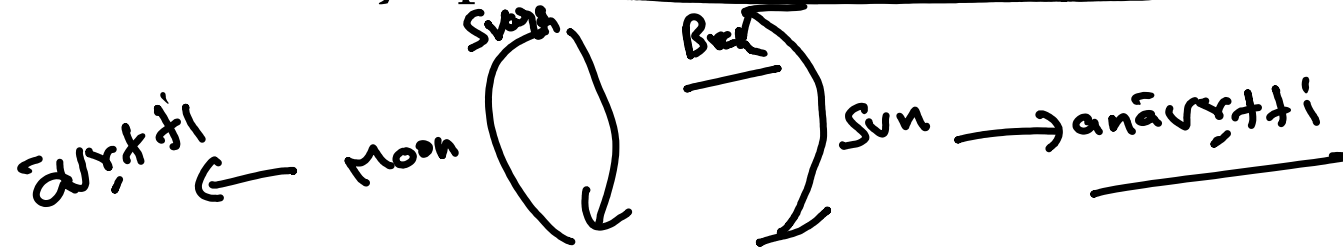
The unalloyed devotees of the Supreme Lord, who are totally surrendered souls, do not care when they leave their bodies or by what method.

They leave everything in Kṛṣṇa's hands and so easily and happily return to Godhead.

But those who are not unalloyed devotees and who depend instead on such methods of spiritual realization as karma-yoga, jñāna-yoga and hatha-yoga must leave the body at a suitable time and thereby be assured whether or not they will return to the world of birth and death.

SVCT

“You have said in verse 21 that anyone who attains You does not come back, but You have not mentioned about any particular path that the devotee must traverse.”



Since the devotee is beyond the guṇas, his path is also beyond the guṇas, not a sattvic path such as going through the sun planet.

But I am asking about the path taken by the yogīs, jñānīs and karmīs.

I will speak about the path (kālam) [Note: Kāla usually means “time,” but in this context means “path.”] of return and no return that they traverse when they have died.”

Srila Prabhupada

If one leaves the body at the time designated above, either accidentally or by arrangement, it is possible for him to attain the impersonal brahma-jyoti.

Mystics who are advanced in yoga practice can arrange the time and place to leave the body.

Others have no control—if by accident they leave at an auspicious moment, then they will not return to the cycle of birth and death, but otherwise there is every possibility that they will have to return.

SVCT

He speaks in this verse about the path of no return.

The jñānīs (brahma vidah) who go on the path of these devatās attain Brahman.



BVB

On dying, such persons, whether they undergo cremation rites or not, go to the deity of light. From the deity of light, they go to the deity of the day. From the deity of the day they go to the deity of the waxing fortnight. From the deity of the waxing fortnight they go to the deity of the six months leading to the summer solstice. From there they go to the deity of the year. From the deity of the year, they go to the deity of the sun, then the deity of the moon, and then the deity of lightning. A non-human form takes them to brahman. This is the path of the devas, the path of brahman. Those who go by this path do not return to repeated human birth. **Chāndogya Upaniṣad 4.15.5**

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

mad-bhaktah pratibuddhārtho mat-prasādena bhūyasā
niḥśreyasam sva-saṁsthānam kaivalyākhyam mad-āśrayam

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

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

SVCT

Svasamsthānam means the svarūpa beyond the material body, called Brahman (kaivalyākhyam).

I am the shelter of that Brahman, for it is said brahmaṇo hi pratiṣṭhāham: I am the basis of Brahman. (BG 14.27)

When the subtle body is destroyed and doubts are cut by knowledge of the pure ātmā, the yogī does not return.

**But, isn't there no Sastric
proof for Brahma Jyoti
being a temporary place?**

|| 10.2.32 ||

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

O lotus-eyed Lord (aravindākṣa), although nondevotees (ye anye) who accept severe austerities and penances to achieve the highest position (āruhya kṛcchreṇa param padam) may think themselves liberated (vimukta-māninaḥ), their intelligence is impure (aviśuddha-buddhayaḥ). They fall down from their position of imagined superiority (tataḥ asta-bhāvād patanty adhaḥ) because they have no regard for Your lotus feet (anādr̥ta-yuṣmad-aṅghrayaḥ).

SVCT

For the vaisnavas the material world is like a calf's hoofprint.

But for the jnanis who do not accept the spiritual form of the Lord,
the material ocean is difficult to cross.

There are many scriptural statements to that effect.

SVCT

The devatas here make a similar statement.

"Oh lotus-eyed Lord, others (any) those who do not accept you, who have no realization of your merciful glance and sweetness, think themselves liberated though caught in the material world (vimukti maninah).

This is unlike your devotees, who though free of the world, out of humility regard themselves as conditioned.

SVCT

There are two types of bhakti practiced as an anga of jnana. (The jnanis practice bhakti a little bit, because the scriptures say that without bhakti jnana cannot be perfected.)

1. Some think of the deity as an illusory form, and thus worship with disrespect.
2. Others simply worship without disrespect.

The first type take extreme measures of austerity, and, after a long time, when bhakti bestows knowledge which destroys ignorance, and brings about brahma bhuta state, it disappears.

These people are falsely liberated (vimukti maninah).

They cannot be called jivan mukta.

According to the Lord's statement, bhaktya aham ekaya grahya. I am attained solely by devotion.

Because of not attaining direct association of the Lord, due to absence of bhakti, and because of presence of offense, the burned up seeds of karma again begin to sprout, and they fall into the material world again.

Vāsanā-bhāṣya says:

↓
jīvanmukta api punar bandhanam yānti karmabhiḥ
yady acintya-mahāśaktau bhagavaty aparādhinaḥ

anādyata guṇa
 ↑

If liberated persons (yady jīvanmukta api) commits offense (aparādhinaḥ) to the Lord endowed with inconceivable powers (acintya-mahāśaktau bhagavaty) they again end up being bound (punar bandhanam yānti) by karma (karmabhiḥ).

SVCT

jīvanmuktāḥ prapadyante kvacit samsāra-vāsanam
yogino na vipliyante karmabihir bhagavat-parāḥ

Liberated persons (jīvanmuktāḥ) develop (prapadyante) material desires again (kvacit samsāra-vāsanam). The yogīs who surrender to the Lord (bhagavat-parāḥ yoginah) are never contaminated (na vipliyante) by karma (karmabihir).

SVCT

The bhakti of the second type of jnani brings about brahma bhuta, and though extinguishing both knowledge and ignorance, does not disappear.

It then brings about a direct realization of God.

That type of jnani attains the status of jivan mukta.

The Gita describes such a person: brahma bhuta prasannatma ...bhaktya mam abhijanati yavan yas casmi tattvatah ...

But, isn't the nature of the
soul to be always active???

How can it remain inactive
in Brahmajyoti???

3.5

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt |
kāryate hy avaśaḥ karma
sarvaḥ prakṛti-jair guṇaiḥ ||

No one (na hi kaścit) ~~can remain without doing activity~~ (jātu tiṣṭhaty akarma-kṛt) even for a moment (kṣaṇam api). All are forced to engage in action (sarvaḥ avaśaḥ karma kāryate) by the guṇas arising from prakṛti (prakṛtijair guṇaiḥ).

But, why would Srila
Prabhpada mention that
people fall down from
Brahma Jyoti?

**Because, Srila Prabhupada
perfectly embraced the
mood of the Parampara and
the mood of the Pure
Deotional Scriptures**

2.2.170

kvacit prastūyate 'smābhir
bhagavad-bhakti-tatparaiḥ
mokṣas tyājayitum samyag
vinindya sa-paricchadaḥ

We (asmābhir) who are dedicated to the Personality of Godhead's
devotional service (bhagavad-bhakti-tatparaiḥ) may sometimes
discuss liberation (kvacit mokṣas prastūyate), but only to encourage
people to reject it completely (samyag tyājayitum). When we speak
of liberation we condemn it (vinindya), and everything that goes
with it (sa-paricchadaḥ).

we are
dedicated to P.D.T.
& may sometimes
discuss liberation → but only
to encourage ppl to reject it.
↓
when we speak about liberation we
condemn it.

Caitanya-candrāmṛta 5

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kala-sarpa-paṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kiṭāyate
yat kāruṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaha

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee.

|| 3 ||

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaih
ānandāmbudhi-varḍhanaika-nipuṇau **kaivalya-nistārakau**
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and **they are the saviors of the living entities from the devouring mouth of liberation.**

2.2.217

sadaika-rūpam bahu-rūpam adbhutam
vimukti-saukhyāt pratiyogi tat sukham
harer mahā-bhakti-vilāsa-mādhurī-
bharātmakam tarkyam atad-vidām na hi

Contrasting to
the impersonal liberation,
the bliss of bhakti,
even though one, it assumes
many features -
the happiness intense due to
the sweet love of the Lord

Persons unfamiliar with this pleasure → cannot even imagine it.

That extraordinary happiness (tat adbhutam sukham) is always one (sadā eka-rūpam), yet it assumes many features (bahu-rūpam). It stands in contrast to the happiness of impersonal liberation (vimukti-saukhyāt pratiyogi). Devotional happiness is made of the intense sweetness (mādhurī-bharātmakam) of sporting pastimes in the highest devotional service to the Lord (harer mahā-bhakti-vilāsa). Persons unfamiliar with this pleasure (atad-vidām) cannot even imagine what it is like (na hi tarkyam).