

Bhakti Sangha Bhagavatam Class

6.5.13

Verse, Translation and Purport

|| 6.5.13 ||

pumān naivaiti yad gatvā
bila-svargaṁ gato yathā
pratyag-dhāmāvida iha
kim asat-karmabhir bhavet

[Nārada Muni had described that there is a bila, or hole, from which, having entered, one does not return. The Haryaśvas understood the meaning of this allegory.] Hardly once has a person who has entered the lower planetary system called Pātāla been seen to return. Similarly, if one enters the Vaikuṅṭha-dhāma [pratyag-dhāma], he does not return to this material world. If there is such a place, from which, having gone, one does not return to the miserable material condition of life, what is the use of jumping like monkeys in the temporary material world and not seeing or understanding that place? What will be the profit?

Srila Prabhupada's Purport

As stated in Bhagavad-gītā (15.6), yad gatvā na nivartante tad dhāma paramam mama: there is a region from which, having gone, one does not return to the material world.

This region has been repeatedly described. Elsewhere in Bhagavad-gītā (4.9), Kṛṣṇa says:

janma karma ca me divyam
evam yo vetti tattvatah
tyaktvā deham punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

If one can properly understand Kṛṣṇa, who has already been described as the Supreme King, one does not return here after giving up his material body.

This fact has been described in this verse of Śrīmad-Bhāgavatam. Pumān naivaiti yad gatvā: he does not return to this material world, but returns home, back to Godhead, to live an eternally blissful life of knowledge.

Why do people not care about this? What will be the benefit of taking birth again in this material world, sometimes as a human being, sometimes a demigod and sometimes a cat or dog?

What is the benefit of wasting time in this way?

Kṛṣṇa has very definitely asserted in Bhagavad-gītā (8.15):

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānah
saṁsiddhiṁ paramām gatāh

"After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection."

One's real concern should be to free himself from the repetition of birth and death and attain the topmost perfection of life by living with the Supreme King in the spiritual world.

In these verses the sons of Dakṣa repeatedly say, kim asat-karmabhir bhavet: "What is the use of impermanent fruitive activities?"

Discussion

Theme - I

Recap of the Chapter till now!!!

**Theme-1: Narada tells allegory to
Haryaśvas (1-9)**

Theme-1: Narada tells allegory to Haryaśvas (1-9)

|| 6.5.1 ||

śrī-śuka uvāca

tasyām sa pāñcajanyaṁ vai
viṣṇu-māyopabṛmhitāḥ
haryaśva-samjñān ayutaṁ
putrān ajanayad vibhuḥ

Śukadeva said: Empowered by the illusory energy of Lord Viṣṇu (**viṣṇu-māyā upabṛmhitāḥ**), Prajāpati Dakṣa (**vibhuḥ**) begot ten thousand sons (**ayutaṁ putrān ajanayad**) called Haryaśvas (**haryaśva-samjñān**) in the womb of Asiknī (**tasyām sa pāñcajanyaṁ**).

Theme-1: Narada tells allegory to Haryaśvas (1-9)

॥ 6.5.2 ॥

apṛthag-dharma-śīlās te
sarve dākṣāyaṇā nṛpa
pitṛā proktāḥ prajā-sarge
praticīm prayayur diśam

O King (**nṛpa**)! All the sons of Prajāpati Dakṣa (**sarve dākṣāyaṇā**), of similar good character (**apṛthag-dharma-śīlāḥ**), being ordered by their father (**pitṛā proktāḥ**) to create population (**prajā-sarge**), went in the western direction (**praticīm diśam prayayuh**).

Theme-1: Narada tells allegory to Haryaśvas (1-9)

॥ 6.5.3 ॥

tatra nārāyaṇa-saras
tīrtham sindhu-samudrayoḥ
saṅgamo yatra sumahan
muni-siddha-ṇiṣevitam

In the west (**tatra**), where the River Sindhu meets the sea (**sindhu-samudrayoḥ saṅgamah**), there is a great place of pilgrimage known as Nārāyaṇa-saras (**nārāyaṇa-saras sumahat tīrtham**), inhabited by many advanced sages (**muni-siddha-ṇiṣevitam**).

Theme-1: Narada tells allegory to Haryaśvas (1-9)

|| 6.5.4-5 ||

tad-upasparśanād eva vinirdhūta-malāśayāḥ
dharṁe pāramahaṁsye ca protpanna-matayo 'py uta

tepire tapa evograṁ pitrādeśena yantritāḥ
prajā-vivṛddhaye yattān devarṣis tān dadarśa ha

In that holy place, the Haryaśvas, purified by touching the lake's waters and bathing in them (**tad-upasparśanād eva vinirdhūta-malāśayāḥ**) and inclined (**protpanna-matayah**) toward the activities of paramahansas (**dharṁe pāramahaṁsye ca**), performed severe austerities (**ugraṁ tapah tepire**). Nārada saw them (**devarṣih tān dadarśa ha**) as they were intent upon increasing the population (**prajā-vivṛddhaye yattān**) as ordered by their father (**pitr ādeśena yantritāḥ**).

Theme-1: Narada tells allegory to Haryaśvas (1-9)

॥ 6.5.6-8 ॥

uvāca cātha haryaśvāḥ katham sraṅsyatha vai prajāḥ
adrṣṭvāntam bhuvo yūyam bālīsā bata pālakāḥ

tathaika-puruṣam rāṣṭram bilaṁ cādrṣṭa-nirgamam
bahu-rūpām striyam cāpi pumāṁsam puṁścalī-patim

nadīm ubhayato vāhām pañca-pañcādbhutam gṛham
kvacid dhamṣam citra-katham kṣaura-pavyam svayam bhrami

He said (**uvāca**), “O Haryaśvas (**haryaśvāḥ**)! Why should you create progeny (**katham sraṅsyatha vai prajāḥ**)? Though you are princes (**yūyam bata pālakāḥ**) you are inexperienced (**bālīsā**) and have not seen the end of this earth (**adrṣṭvā bhuvo antam**). There is one kingdom where only one man lives (**tathā eka-puruṣam rāṣṭram**). There is a hole from which, having entered, no one emerges (**bilaṁ ca adrṣṭa-nirgamam**). There is a woman there with many forms (**bahu-rūpām striyam ca**). There is one man, husband of the unchaste woman (**pumāṁsam puṁścalī-patim**). There is a river flowing in both directions (**nadīm ubhayato vāhām**), a wonderful home made of twenty-five materials (**pañca-pañca adbhutam gṛham**), a swan that vibrates various sounds (**kvacid hamṣam citra-katham**), and an automatically revolving object made of sharp razors and thunderbolts (**kṣaura-pavyam svayam bhrami**).

Why should these sons, pure hearted and qualified for liberation, take to the path of karma on the order of their father?

After giving them confidential teachings I will liberate them.

Thus the merciful Nārada spoke enigmatic, metaphorical words to them.

O Haryaśvas! How will you create progeny when you have not seen the end of the earth?

One should not say that this statement will be fulfilled on its own later
(when you are ruling the planet).

You are foolish, because you are young (bālakāh). Another version
has pālakāh.

Though you are protectors of the people you are foolish. How
disappointing (bata)!

How will you create, not knowing about that place with one man, a
country and a hole.

There is a river flowing in both directions.

There is an astonishing house made of twenty-five elements. This is Viṣṇu.

He is called an astonishing house, because the devotees can remain in the twenty-five elements, since they take on spiritual qualities by the mercy of the Lord.

There is a sharp object made of razors and thunderbolts.

Theme-1: Narada tells allegory to Haryaśvas (1-9)

|| 6.5.9 ||

katham sva-pitur ādeśam
avidvāṁso vipaścitaḥ
anurūpam avijñāya
aho sargaṁ kariṣyatha

How will you create (**katham sargaṁ kariṣyatha**), not knowing the instruction of your father (**sva-pituh ādeśam avidvāṁsah**) who is knowledgeable (**vipaścitaḥ**), while not seeing these things (**anurūpam avijñāya**)?

**Theme-2: Haryaśvas' understanding of
Narada's allegory & their renunciation
(10-22)**

Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.10 ||

śrī-śuka uvāca

tan niśamyātha haryaśvā

autpattika-manīṣayā

vācaḥ kūṭam tu devaṛṣeḥ

svayaṁ vimamṛśur dhiyā

Śrī Śukadeva Gosvāmī said: Hearing these enigmatic words of Nārada Muni (tad devaṛṣeḥ kūṭam vācaḥ niśamyā), the Haryaśvas considered those words (svayaṁ vimamṛśur dhiyā) with their natural intelligence (autpattika-manīṣayā).

Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.11 ||

**bhūḥ kṣetraṁ jīva-saṁjñam yad
anādi nija-bandhanam
adrṣtvā tasya nirvāṇam
kim asat-karmabhir bhavet**

Not seeing (**adrṣtvā**) the end or destruction of the subtle body (which you called the earth) (**bhūḥ kṣetraṁ**) of the jīva (**yad jīva-saṁjñam**), which causes bondage without beginning (**anādi nija-bandhanam**), what will be the result of performance of karma-yoga (**kim asat-karmabhir bhavet**)?

The ten items mentioned by Nārada are explained in ten verses to understand their meaning clearly.

First there is an explanation of “not seeing the end of the earth.”

Earth refers to the subtle body (jiva-samjñam), the cause of bondage without beginning for the soul.

Nirvāṇam means destruction by knowledge.

What can result from insubstantial karma-yoga? Rather you should strive to destroy karma.

Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

॥ 6.5.12 ॥

eka eveśvaras turyo
bhagavān svāśrayaḥ paraḥ
tam adṛṣtvābhavaṁ puṁsaḥ
kim asat-karmabhir bhavet

Not seeing or not worshipping the Supreme Lord (adṛṣtvā bhagavān svāśrayaḥ paraḥ) who is the one person in the universe (eka eva īśvarah), who is beyond the states of waking, dreaming and deep sleep (turyah), and who releases the devotees from bondage (abhavaṁ puṁsaḥ), what is the use of insubstantial karma-yoga for man (kim asat-karmabhir bhavet)?

This verse explains “one kingdom with one person.”

Turyaḥ refers to that fourth state different from waking (viśva), dreaming (taijasa) and deep sleep states (prājñā). The kingdom is the universe.

Abhavam means the Lord by whom saṁsāra does not exist for the devotees.

“Not seeing the Lord” means “not perceiving him through worship.”

One should therefore worship him.

Theme-2: Haryaśvas' understanding of Narada's allegory & their renunciation (10-22)

|| 6.5.13 ||

pumān naivaiti yad gatvā
bila-svargaṁ gato yathā
pratyag-dhāmāvida iha
kim asat-karmabhir bhavet

What is the use of insubstantial karmas performed (kim asat-karmabhir bhavet) by a person ignorant of the Lord's abode (pratyag-dhāma avida), upon going to which (yad gatvā) he does not return (pumān na eva eti), just as one goes to Pātāla and does not return (yathā bila-svargaṁ gatah)?

This verse explains the hole from which one does not return.

Having gone to the abode of the Lord, one does not return, just as one does not return from Pātāla since one becomes attached to its enjoyment.

What is the use of the ignorant person performing karmas?

He should strive to attain Vaikuṅṭha.

Theme - II

yad gatvā na nivartante

and

The Jiva Fall-Down

As stated in Bhagavad-gītā (15.6), *yad gatvā na nivartante tad dhāma paramam mama*: there is a region from which, having gone, one does not return to the material world.

Part-I

Generic Understanding the Two Propositions

Part-II

Understanding the Origin of Bhakti

How does one receive the Seed of
Devotion?

|| 11.3.31 ||

smarantaḥ smārayantaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulakām tanum

Remembering and inspiring other devotees to remember (**smarantaḥ smārayantaś ca**) the Lord who destroys all sins (**mitho agha ogha-haram harim**), the devotees will develop hairs standing on end in ecstasy (**bibhraty utpulakām tanum**) by prema-bhakti produced from sādhana-bhakti (**bhaktyā sañjātayā bhaktyā**).

Jnana and Vairagya are not Limbs of Bhakti

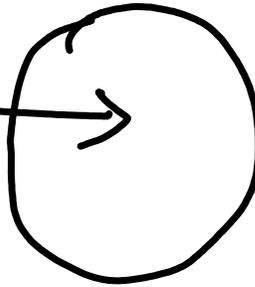
yad ubhe citta-kāṭhinya-
hetū prāyaḥ satām mate |
sukumāra-svabhāveyam
bhaktis tad-dhetur īritā |

Because jñāna and vairāgya (yad ubhe) generally (prāyaḥ) make the heart harsh (citta-kāṭhinya-hetū), the authoritative devotees have concluded (satām mate) (that bhakti alone) (bhaktih), whose nature is very tender (sukumāra-svabhāveyam), is the cause of entering into bhakti (tad-dhetur īritā).

“But how can a person enter into higher and higher stages of bhakti without some sort of assistance?”

Bhakti

Bhakti



The answer is given.

Bhakti is said to be the cause of entering bhakti and previous acts of bhakti alone are the cause of entering into higher stages of bhakti.

How does one receive the Seed
of Devotion?

Three important aspects of Bhakti's Descent

1. Ahaitukī
2. Yadṛcchayā
3. Some People receive it and Some People Don't.

Meanings of the Word Yadṛcchayā

1. By Luck or Chance

- a. Luck generated by Piety
- b. Causeless Luck

2. By Independent Will

- a. By Kṛṣṇa's Independent Will
- b. By the Devotee's Independent Will
- c. By the Receiving Jiva's Independent Will

Blakṭi in the heart of a devotee
↓
Compassion



Blakṭi in the receiving JIVĀ

Stages of Progression of Bhakti

1. satām kṛpā – Mercy of devotees
2. maḥat-sevā – Service to devotees
3. Sraddhā – Faith
4. guru-padāśrayaḥ – Surrender to Guru
5. bhajaneṣu spṛhā – Desire for performing Bhakti
6. Bhaktiḥ – Bhajana Kriya
7. anarthāpagamah - clearance of anarthas
8. Niṣṭhā – Steady practice of bhakti
9. Rucih – Taste for practice of bhakti
10. Āsaktī – Attachment for pleasing the Lord
11. Ratiḥ – Bhava
12. Prema – Prema
13. Darśanam – Seeing the Lord
14. harer mādhyānubhava – Experiencing the Lord's sweetness

→ accumulation of ajñāta svayati

āśau Sraddhā → for Bhakti.
Sādhya seva
Bhajana kriya.
|
|
|
|
Prema.

|| 2.3.11 ||

etāvān eva yajatām
iha niḥśreyasodayaḥ |
bhagavaty acalo bhāvo
yad bhāgavata-saṅgataḥ ||

Auspiciousness arises (niḥśreyasa udayaḥ) for the worshippers of devatās (etāvān eva yajatām) if firm devotion for the Lord (bhagavaty acalo bhāvo) arises from association with devotees (yad bhāgavata-saṅgataḥ).

SVCT Commentary to BG 3.2

“O My friend Arjuna, it is true that *bhakti*, beyond the *guṇas* is supreme.

But since that is obtained only by the mercy of My great pure devotees in an unexpected manner, it is not attained by the efforts of the individual.

Therefore, I have given a blessing to you: be transcendental to the *guṇas* (*nistraiguṇya bhava*): be transcendental to the *guṇas* by transcendental *bhakti*.

When this blessing matures, you will attain *bhakti* by such unexpected mercy of the pure devotee.

As it is fitting to the present circumstances, directing you to engage in activity is also valid, using the words *karmaṇy evādhikāras te*: you are qualified for action.”

SVCT Commentary to SB 11.14.16

Actually bhakti cannot exist without taking the dust from the feet of the devotees, and without bhakti, one cannot experience the sweetness of my rasa.

Sādhur-saṅge → Bhakti → Rasē

I have established this rule.

Therefore, I also should become absorbed in the full sweetness of my rasa like a devotee by bhakti.

Srila Prabhupada's Commentary to "guru-kṛṣṇa-prasāde pāya
bhakti-latā-bīja"

Dormant devotional service to Kṛṣṇa is within everyone.

Simply by one's associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa mantra, dormant love for Kṛṣṇa is awakened.

In this way one acquires the seed of devotional service. Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Therefore, is Sadhana Bhakti a gift received from an external source or is it inherent to the Jiva?

Part-III

Understanding the nature of Jiva Sakti and Bhakti Sakti



to understand whether the Bhakti Sakti
can be inherent to the Jiva

The Three distinct energies of the Lord

Visnu Purana

viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-samjñānyā
tr̥tīyā śaktir iṣyate

1. The Internal Energy → antaryāgī śakti (or) Svayāḥ Śakti of ①.
2. The Marginal Energy → tāḥ śakti (or) jīva śakti
3. The External Energy → Bahiryāgī śakti (or) Jada śakti

Internal energy

|| Adi 2.101-103 ||

cit-śakti, svarūpa-śakti, antarāṅgā nāma
tāhāra vaibhava ananta vaikuṅṭhādi dhāma

“The cit-śakti, which is also called svarūpa-śakti or antarāṅga-śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

māyā-śakti, bahiraṅgā, jagat-kārana
tāhāra vaibhava ananta brahmāṇḍera gaṇa

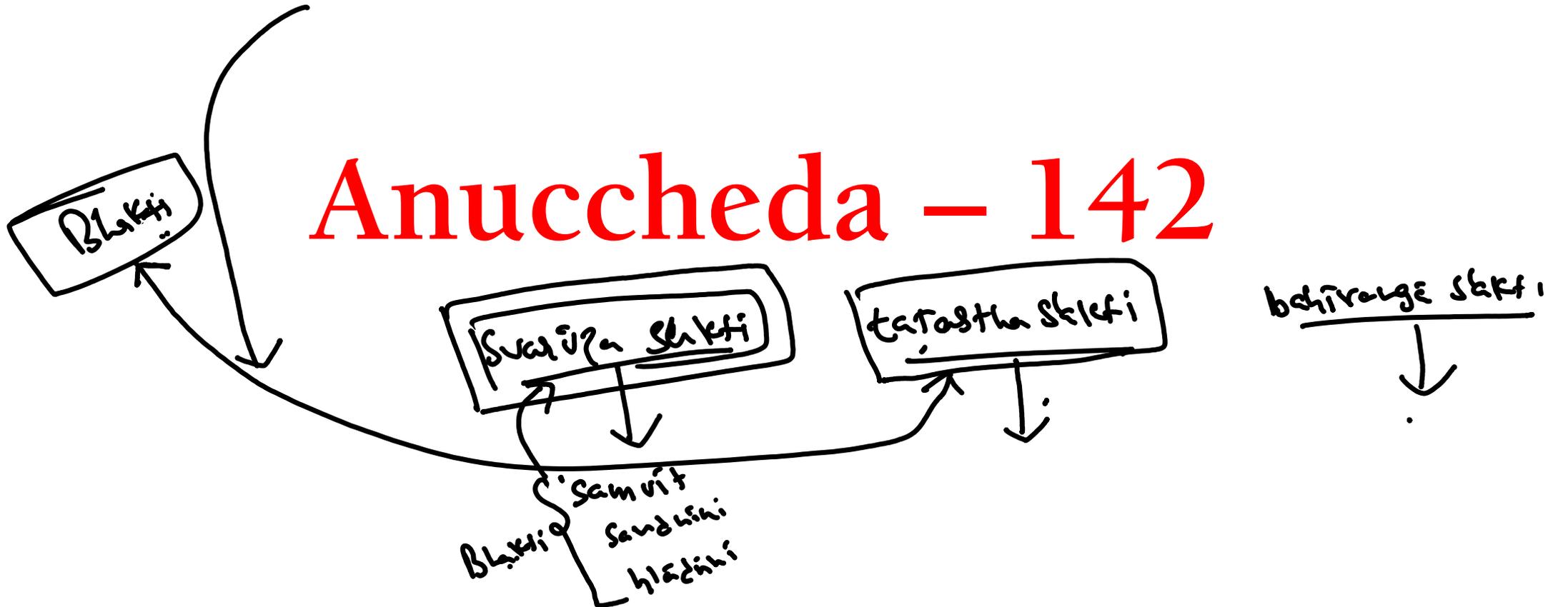
“The external energy, called māyā-śakti, is the cause of innumerable universes with varied material potencies.

certainly not svarjā śakti
jīva-śakti taṭasthākhyā, nāhi yāra anta
mukhya tina śakti, tāra vibheda ananta

“The marginal potency, which is between these two, consists of the
numberless living beings. These are the three principal energies,
which have unlimited categories and (subdivisions).”

Bhakti Sandharba

Anuccheda - 142



“Why does bhakti give happiness to the Lord who already has eternal, unsurpassed bliss? It would contradict his eternity and unsurpassed nature.”

①

It is said in scriptures that the Lord is eternal and has unsurpassed bliss.

②

Scripture also says that bhakti pleases the Lord.

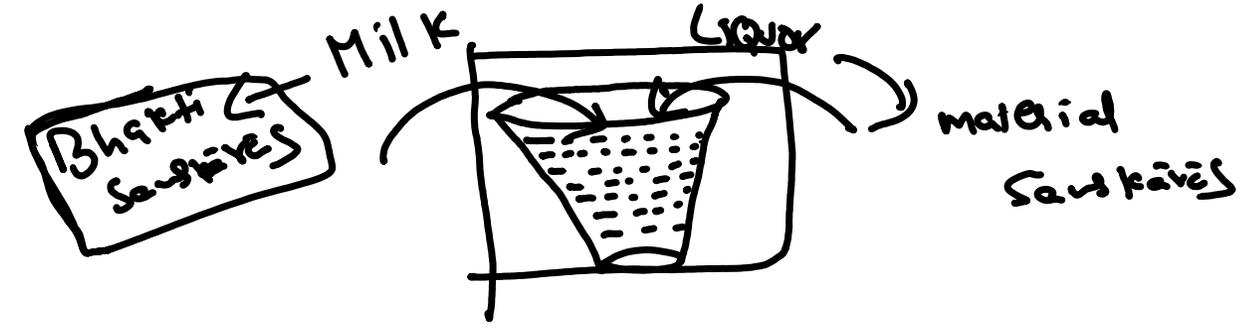
→ ① is ātmarāma → Self Satisfied
→ ② is Satisfied by Bhakti

Thus it is understood that the Lord composed of the highest bliss has his svarūpa-śakti named hlādinī which gives bliss to himself and others, just as light manifests itself and others as well.

Its highest function is bhakti. Bhagavān bestows this śakti to his associates.

Relates to Him
niy-śakti

It remains there eternally.



By relationship with that śakti, the Lord is highly pleased.

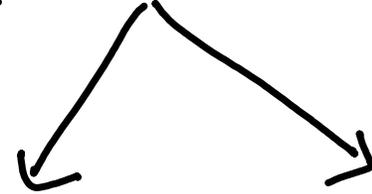
Bhakti (full of his hlādinī-śakti) thus pleases the Lord who is the form of joy (prīti).

SVCT Commentary to SB 6.16.56

Superior to the jīva is Brahman. The jīva is not Brahman.

Though the jīva is also the Lord because of being his taṭastha-śakti, the jīva does not belong to the Lord's svarūpa-śakti.

↓
Śakti



Thus it is different from Brahman.

Srila Jiva Goswami's Commentary to SB 7.1.10

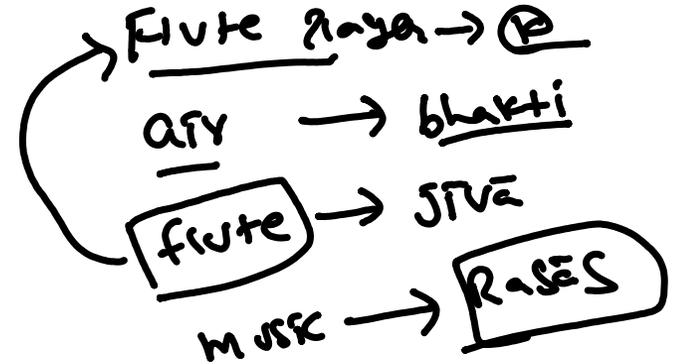
The word prthak (separate) refers to Paramesvara's potency, known as jīva-māya, which is distinct from the intrinsic potency (svarupa sakti)

From Srila Jiva Goswami's Sandharbas

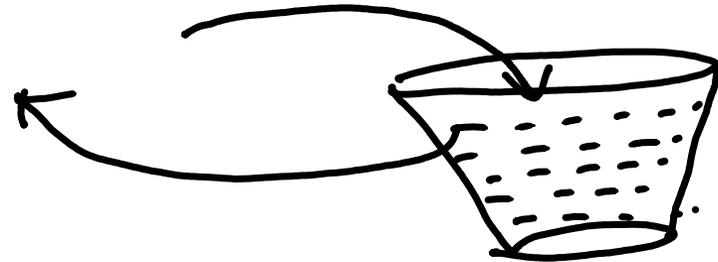
• ✓ Atmarama vs bhaktya tutosa nature of the Lord

• ✓ Svarupananda vs svarupa saktyananda

• Analogy of Flute player – Thriving vs delighting



• When Bhakti in the form of Hladini Sakti exists inside of Krsna, it is called Sakti and when it appears outside of Him and illuminates the heart of a devotee, it is called Bhakti.

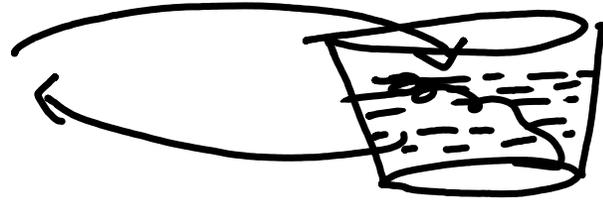


There is a function of the svarūpa śakti, which is the highest essence called hlādinī.

The essence of the hlādinī is bhakti. That bhakti called rati always exists in the Lord and his devotee.

↓
Constitution

↓
Potential



Thus it is said bhagavān bhakti-bhaktimān: the Lord has devotion to his devotee. (SB 10.86.59)

Thus there is no destruction of satisfaction in the Lord since the Lord is satisfied by the devotion (part of the Lord's svarūpa-śakti) situated in the devotee.

|| 9.4.63 ||

śrī-bhagavān uvāca
aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ

The Lord said: O brāhmaṇa (**dvija**)! I am completely under the control of my devotees (**aham bhakta-parādhīno**). I am not at all independent (**hy asvatantra**). My heart is controlled by the pure devotees (**sādhubhir grasta-hṛdayo**). What to speak of my devotee (**bhaktair**), even those who are devotees of my devotee are very dear to me (**bhakta-jana-priyaḥ**).

|| 9.4.64 ||

*nāham ātmānam āśāse
mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikīm brahman
yeṣāṁ gatiḥ ahaṁ parā*

O brāhmaṇa (*brahman*)! Without the devotees (*mad-bhaktaiḥ sādhubhir vinā*), who take shelter of only me (*yeṣāṁ gatiḥ ahaṁ parā*), I do not desire to enjoy my own bliss (*nāham ātmānam āśāse*) by my six great qualities (*śriyaṁ ātyantikīm*).

Listen. I am called ātmārāma because I enjoy. But I do not desire that enjoyment (ātmānam) without the devotees.



More than my own bliss from my svarūpa, I desire the bliss from the svarūpas of my devotees.

Though both of us have spiritual forms, the mature form of the spiritual function called mercy exists in the bhakti within the devotee, since it is the essence of the cit-śakti, since it gives bliss even to my svarūpa, and since it attracts my svarūpa.

I eternally possess my six great qualities but, without the devotees, I consider these to be barren.

From Srila Jiva Goswami's Sandharbas

Svarupa Sakti has a flavor of its own when residing inside Krsna. It is extremely relishable in itself.



But, when that flavor expresses itself by implanting itself into the heart of the devotees, it becomes enriched, thickened and sweetened.

BBA 2.3.141

**navīna-sevakānām tu
prītyā samyak-pravṛttaye
nijendriyādi-vyāpāra-
tayaiva pratibhāti sā**

Devotional service (**sā**) appears (**pratibhāti**) to new servants of the Lord (**navīna-sevakānām tu**) to be a function of their own senses, body, and mind (**nija-indriyādi-vyāpāratayā eva**) so that neophytes can engage in devotional service with relish, as they should (**prītyā samyak-pravṛttaye**).

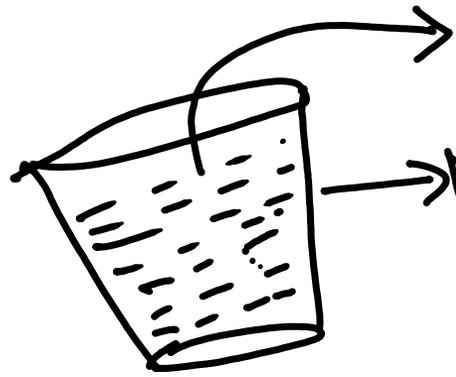
When one undertakes devotional service, one perceives one's devotional activities to be external functions of the material body.

Why should such direct perception be denied?

It should be denied because such perception is only the experience of beginners in devotional practice.

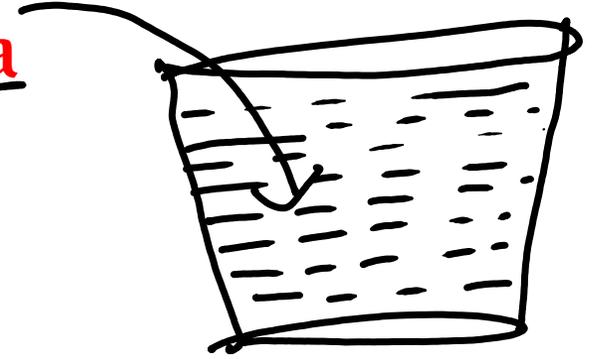
Bhakti encourages those who are new to the Lord's service to think "Oh, my own tongue is vibrating the names of God, and my own ears are hearing them!"

In this way the faith of the neophytes is evoked, since otherwise they would have difficulty making the effort required to surrender their independence.



Material
action.

mahadbhir bhakti-niṣṭhaiś ca
na svādhīneti manyate
mahā-prasāda-rūpeyaṁ
prabhor ity anubhūyate



But great devotees (mahadbhir) fixed in devotional service (bhakti-niṣṭhaiś ca) do not think (na manyate) the services they do to be actions under their own control (sva adhīna iti) but expressions of the Lord's supreme mercy (iyam prabhoh mahā-prasāda-rūpaḥ ity anubhūyate). → Realization
person experience

Na hi kascit ksanam api, prakrteh kriyamanani, mahatmanas tu mam

Therefore, since Bhakti is
inherently a Sakti of different
nature (Svarupa Sakti) to Jiva
(Tatastha Sakti), this Bhakti
cannot be inherent to the Jiva