

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 7

## Jagad-ānanda

**The Bliss of the Worlds**

18.  
Thereafter, when  
NM & YM began their son-  
fixes D-love for Him.

## Text 127

tato bhaktir bhagavati  
putrī-bhūte janārdane  
dam-patyor nitarām āsīd  
gopa-gopīṣu bhārata

“Thereafter (tataḥ), O Mahārāja Parīksit, best of the Bhāratas (bhārata), when the Supreme Personality of Godhead (janārdane) became the son (putrī-bhūte) of Nanda Mahārāja and Yaśodā (dam-patyoh), they attained (āsīd) perfectly fixed (nitaram) devotional love (bhaktiḥ) for Him (bhagavati), and so also did all the other inhabitants of Vṛndāvana, the gopas and gopīs (gopa-gopīṣu).”

To explain why Nanda and Yaśodā were able to drink so fully from the nectar ocean of Śrī Kṛṣṇa's all-auspicious childhood pastimes, Śukadeva Gosvāmī answered the question from Parīkṣit Mahārāja by recounting how in a previous birth Nanda and Yaśodā were blessed by Lord Brahmā to achieve the highest devotion for Kṛṣṇa.

In this verse (Bhāgavatam 10.8.51), Śukadeva concludes that description.

Because Brahmā is a first-class devotee, by his benediction Nanda and Yaśodā developed perfect love for the Supreme Personality of Godhead Janārdana, the annihilator of demons and other wicked persons, and the Lord assumed the role of their son.

Kṛṣṇa is also called Janārdana because all people (janāḥ) hanker with ardor (ardanti) to achieve from Him what they imagine to be important in life.

Nanda and Yaśodā, who considered Kṛṣṇa alone important, were able to obtain Him as their son.

Here the grammatical form of the expression putrī-bhūte indicates something that has become what it was not before.

He who is the Supreme Truth, Supreme Soul, and Supreme Lord cannot be the born son of anyone, yet because He understood that the highest mode of devotion to Him cannot develop unless He becomes the son of His devotees, He became the child of Nanda and Yaśodā.

By doing this, He displayed His superexcellent qualities,  
especially His selfless concern for His devotees.

By Brahmā's benediction, the devotion of Nanda and Yaśodā  
became irrevocably fixed (nitarām āsīt).

All the gopas and gopīs of Vraja have great love for Kṛṣṇa, but  
the love shown by Nanda and Yaśodā is greater than that of  
everyone else, at least in the context of Kṛṣṇa's early  
childhood.



Later, of course, when Kṛṣṇa reaches the paugāṇḍa age, and especially the kaiśora age, the ultimate form of love for Him becomes revealed in the young gopīs.

The gopīs' mādhurya-rasa, the most precious of all devotional jewels, begins manifesting itself slightly even during Kṛṣṇa's bālya years.

As Parīkṣit Mahārāja continues reciting verses from Śrīmad-Bhāgavatam, he gradually comes to this point of realization, in particular when he speaks the verses describing Uddhava's visit to Vṛndavana.

In the present verse, Śrī Śukadeva addresses Parīkṣit as a descendant of the eminent Bhārata dynasty, implying that Parīkṣit himself should now be able to answer his own question as to how Nanda and Yaśodā attained the perfection of having Kṛṣṇa as their son.

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The answer to that question is as follows: In a previous life, Śrī Devakī and Vasudeva worshiped the Supreme Lord with the desire to obtain a son like Him.

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The Lord bestowed upon them that specific blessing by pledging to become their son in three births.

Śrī Nanda and Yaśodā, however, prayed to render the best devotional service to Kṛṣṇa, and it was Brahmā who awarded the fulfillment of their prayer.

Thus the Personality of Godhead demonstrated that a benediction from His devotee is more valuable than one directly from Him.

By descending to earth in Vraja-bhūmi, Kṛṣṇa expanded His supremely attractive childhood pastimes for the benefit of His parents Nanda and Yaśodā, and for the benefit of everyone related to them.

The ecstatic devotion for Kṛṣṇa those pastimes evoked eclipses the importance of the four great goals of life.

Nanda and the other Vraja-vāsīs are Kṛṣṇa's eternal companions, and most dear devotees; they only seem to obtain devotion for Kṛṣṇa by Brahmā's blessing, just as Kṛṣṇa only apparently obtains Sāmba as His son by the blessing of Śrī Rudra.

The address "O Bhārata" also implies that Parīkṣit Mahārāja should already be aware of this.

19.  
So Nanda took his  
son on his lap &  
smelled his head &  
great pleasure.

## Text 128

nandaḥ sva-putram ādāya  
pretyāgatam udāra-dhīḥ  
mūrdhny avaghrāya paramām  
mudam lebhe kurūdvaha

O Mahārāja Parīkṣit, best of the Kurus (kurūdvaha), Nanda Mahārāja was very liberal and simple (nandaḥ udāra-dhīḥ). He immediately took his son Kṛṣṇa on his lap (sva-putram ādāya) as if Kṛṣṇa had returned from death (pretyāgatam), and by formally smelling his son's head (mūrdhny upāghrāya), Nanda Mahārāja undoubtedly enjoyed transcendental bliss (paramām mudam lebhe).

Vasudeva may also be able to claim Kṛṣṇa as his son, but  
Nanda has an even greater right to consider Kṛṣṇa sva-putra,  
his own son.

This verse (Bhāgavatam 10.6.43) tells of Nanda Mahārāja's  
special glories.

After Nanda paid taxes to Kāṁsa and returned home from  
Madhu-purī, he discovered that Kṛṣṇa had killed the  
demoness Pūtanā.

Nanda was overjoyed to see his son alive and safe from near calamity.

Though the Vraja-vāsīs, astonished to see the great Rāksasī killed by Kṛṣṇa, couldn't help but wonder what kind of powerful being Kṛṣṇa really was, this heightened awareness of Kṛṣṇa's greatness did not at all undermine Nanda Mahārāja's firm conviction that Kṛṣṇa was nothing more or less than his own dependent son.



His affection for Kṛṣṇa was too pure to be weakened by any distraction.

When Nanda arrived home, he met Kṛṣṇa, took Him on his lap, and embraced Him with enthusiasm.

In ecstasy, Nanda smelled the hair on his son's head and felt the highest limit of happiness (paramām mudām).

Or, if we split the first of these words as (para)-(nām), the happiness Nanda felt at that moment was greater than the joy felt by the goddess Lakṣmī (Mā) when she serves her Lord.

Nanda Mahārāja deserves such pleasure because he is udāra-dhīḥ, a very saintly and generous devotee.

On the occasion of Kṛṣṇa's name-giving ceremony, for example, he gave away vast amounts of charity.

The word udāra-dhīḥ also means that he is very intelligent.

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After all, didn't he disregard all other possible benedictions and ask Brahmā only for the boon of exclusive devotion for Kṛṣṇa?

One might question why this verse singles out the good fortune of Nanda Mahārāja, since Mother Yaśodā had also prayed for devotion to Kṛṣṇa and had shared equally in Lord Brahmā's blessing.

In a previous life, as Droṇa and Dharā, Nanda and Yaśodā had requested  
Brahmā:

jātayor nau mahā-deve  
bhuvi viśveśvare harau  
bhaktiḥ syāt paramā loke  
yayāñjo durgatiṁ taret

Droṇa and Dharā said: Please permit us to be born on the planet earth (jātayor nau bhuvi) so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets (viśveśvare harau), will also appear and spread devotional service (bhaktiḥ syāt), the ultimate goal of life (paramā), so that those born in this material world (loke) may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service (yayā añjah durgatiṁ taret). (Bhāgavatam 10.8.49)

Since both Nanda and Yaśodā, in a previous life, had together offered the same prayer, shouldn't they both have the same ecstasy?

The verse above from Bṛhad-bhāgavatāmṛta highlights the ecstasy shown by Nanda Mahārāja after the killing of Pūtanā, but wasn't Mother Yaśodā's ecstasy just like his?

Or since a mother normally loves her son even more than the child's father does, shouldn't her love have been even greater than his?

Yes, although Nanda and Yaśodā both have extraordinary love  
for Kṛṣṇa, her love for Kṛṣṇa is greater.

The special ecstasy shown here by Nanda Mahārāja was  
occasioned by special circumstances.

Nanda had just returned from an extended trip to Mathurā  
City.

Upon coming home from a distant journey, one only naturally feels special love for dear ones he has not seen for some time and feels extra eagerness and happiness.

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Śrī Yaśodā always felt that high level of ecstatic affection.

Actually, the love of great devotees of the Lord like Nanda and Yaśodā is always fully developed to its ultimate limit; it can never diminish or increase.

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Thus the constant love Nanda Mahārāja has for Kṛṣṇa could not have changed into something new on his return from Mathurā.

Only in imitation of ordinary family relationships does it appear to have changed.

Or, looking at this a different way, the rare treasure of pure prema constantly gives rise to all varieties of endearing emotions, perceived as newer and newer at every moment.



This distinguishes the ecstasy of prema from the joy of mere liberation.

Nanda Mahārāja's apparent momentary increase in love for his son was simply a special ecstasy occasioned by the circumstance of his coming home.

20.  
Bos of her was labor  
→ Ykr baby starts talking  
& the baby starts talking  
starts falling in her hair  
seeing this, K agreed to be bound.

## Text 129

sa mātuḥ svinna-gātrāyā  
visrasta-kabara-srajaḥ  
dr̥ṣṭvā pariśramam kṛṣṇaḥ  
kṛpayāsīt sva-bandhane

Because of mother Yaśodā's hard labor, her whole body became covered with perspiration (sva-mātuḥ svinna-gātrāyā), and the flowers and comb were falling from her hair (visrasta-kabara-srajaḥ). When child Kṛṣṇa saw His mother thus fatigued (dr̥ṣṭvā pariśramam kṛṣṇaḥ), He became merciful to her and agreed to be bound (kṛpayāsīt sva-bandhane).

This verse and the next (Bhāgavatam 10.9.18, 20) glorify  
Mother Yaśodā, who is more advanced in Kṛṣṇa consciousness  
than even Nanda Mahārāja.

One morning she wanted to churn butter herself for her son  
Kṛṣṇa, who was very fond of fresh butter.

With great love in her heart, she set about the laborious task  
of churning from the previous day's yogurt.

Just then, however, Kṛṣṇa rose from His sleep and demanded her breast milk.

She began to feed Him while continuing to churn, but He again interfered by grabbing the churning rod.

And then she noticed that the milk she had put on the stove was boiling over.

So although Kṛṣṇa had not finished drinking, she quickly put Him aside to run to the kitchen.

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When she came back, after a moment, she found that the churning pot had a hole in its bottom, obviously made by the nearby grinding stone.

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And Kṛṣṇa had disappeared.

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She looked around and found Him inside the house, and as she watched unseen from the corridor she saw Him sitting on a large upturned mortar, stealing butter and feeding it to young monkeys.

She picked up a stick and came up to Him from behind, but He ran away, making her chase Him around before she finally caught up to Him.

Seizing her crying son, she scolded Him sharply, but then, not wanting to frighten Him too much, she threw the stick away.

Still, she wanted to do the right thing for His benefit, so she decided to punish Him by tying Him up.

She tied a rope around His waist, (but as people know throughout the world,) the rope was too short by just two finger-widths.

She tried tying together all the ropes she could find in the house, but still the rope remained short by the same length.

Seeing this astonished her.

Finally Kṛṣṇa, choosing to reward His mother for her strenuous devotional effort, agreed to let her bind Him.

Although Kṛṣṇa's all-spiritual body is beyond the limitations of time and space and the individuality of objects, He responded mercifully to the strenuous labor of His mother.



He cannot be bound by anyone, but in His exceptional mercy He  
allowed Himself to be tied.

Taking the alternative reading sva-mātuḥ (“His own mother”) instead  
of sa mātuḥ, we get the idea that Yaśodā is eternally established in this  
intimate relationship with Him and so she certainly deserves His  
special mercy.

When she tried to bind Him, Kṛṣṇa submitted to her effort because of  
her exalted love, which was evident externally by the perspiration on  
her limbs and by the falling of the flowers from her hair.

21.  
Such mercy is  
Obtained by YM  
Gautam be Obtained by  
by ever Mother (L).

## Text 130

nemaṁ viriñco na bhavo  
na śrīr apy aṅga-saṁśrayā  
prasādaṁ lebhire gopī  
yat tat prāpa vimukti-dāt

Lord Brahmā, nor Lord Śiva (na viriñco na bhavo), nor even Neither the goddess of fortune (na śrīr apy), who is always the better half of the Supreme Lord (aṅga-saṁśrayā), can obtain (lebhire) from the Supreme Personality of Godhead, the deliverer from this material world (vimuktidāt), such mercy (imaṁ prasādaṁ) as received by mother Yaśodā (yat tat prāpa gopī).

While describing the good fortune of Mother Yaśodā, Śrīla Śukadeva Gosvāmī became more and more amazed, and the hairs on his body stood on end.

Although many devotees of Kṛṣṇa obtain Kṛṣṇa's favor, the mercy received by Yaśodā was most wonderful.

While thinking of this, Śukadeva Gosvāmī spoke this verse (Bhāgavatam 10.9.20).

Śukadeva affectionately refers to Mother Yaśodā as gopī,  
alluding to her privileged status as the wife of the king of the  
gopas.

The favor she obtained from Kṛṣṇa was never achieved by  
Kṛṣṇa's son Brahmā, by Kṛṣṇa's friend Śiva, or by His dear  
consort Lakṣmī, who always resides on His chest.

How then could lesser persons than these ever receive as  
much favor as Yaśodā?

Yaśodā is a better devotee than Lord Brahmā, Lord Śiva, and the goddess Laksmī because all three of them merely worship Kṛṣṇa with reverence as the Supreme Godhead but she has pure affection for Him as her son.

The Dāmodara pastime, in which Yaśodā tied Kṛṣṇa with rope, demonstrated the power of God to resist all attempts to capture Him, but when Yaśodā witnessed Kṛṣṇa's omnipotence her pure maternal love only increased.

To emphasize the unique position of Mother Yaśodā, in this verse Śrīla Śukadeva repeats three times the negation na.

The three greatest personages of the material world may obtain great favor from Kṛṣṇa, but they are unable to please Kṛṣṇa or obtain as much favor as Yaśodā.

Most people living in this material world are much less fortunate than Brahmā, Śiva, and Laksmī and cannot even imagine the sublime position of Mother Yaśodā.

To sincere aspirants for spiritual perfection, Kṛṣṇa gives liberation from the bondage of birth and death, but His love for His mother is so special that He lets her bind Him with ropes meant for tying COWS.

To some pure Vaiṣṇavas, Kṛṣṇa grants vi-mukti, the superior liberation of elevation to His own world to live in His proximity in transcendental bliss.

Let Him grant this vimukti to fortunate souls, but even such Vaiṣṇavas cannot expect the favor shown to Mother Yaśodā.

## Texts 131-132

payāmsi yāsām apibat  
putra-sneha-snutāny alam  
bhagavān devakī-putrah  
kaivalyādy-akhilārtha-dah

tāsām avirataṁ kṛṣṇe  
kurvatīnaṁ suteksanaṁ  
na punaḥ kalpate rājan  
samsāro 'jñāna-sambhavaḥ

Glorifying the  
elderly gopīs in  
Vatsalya  
Sucked the breasts of  
the elderly gopīs → & they  
had great Vatsalya for Hr.  
In although they were engaged  
in various family activities  
→ one should never think  
that they returned to  
this material world.

The Supreme Personality of Godhead, Kṛṣṇa (bhagavān devakī-putrah), is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence (kaivalyādy-akhila-pradaḥ). For that Personality of Godhead, the gopīs always felt maternal love (putra-sneha-snutāny), and Kṛṣṇa sucked their breasts with full satisfaction (yāsām payāmsi apibat alam). Therefore, because of their relationship as mother and son (tāsām avirataṁ kṛṣṇe suta ikṣaṇam), although the gopīs were engaged in various family activities (kurvatīnām), one should never think that they returned to this material world after leaving their bodies (na punaḥ ajñāna-sambhavaḥ samsāro kalpate).



Parīkṣit is now coming to the point of glorifying Kṛṣṇa's supermost devotees, the young gopīs.

But first he takes the opportunity to praise the elder gopīs, the mothers of Kṛṣṇa's cowherd friends.

While narrating the history of Pūtanā's attempt to kill Kṛṣṇa, Śukadeva spoke these two verses (Bhāgavatam 10.6.39–40) comparing Pūtanā's good fortune to that of these elder gopīs, from whose breasts Kṛṣṇa drank when He assumed the forms of His friends after Lord Brahmā had kidnapped the friends and calves.

The son of Devakī drank the breast milk of these gopīs plentifully (alam) because He took the role of their sons for an entire year.

He bestowed this favor on them even though He is the Supreme Personality of Godhead, complete and self-satisfied in all respects.

Because of the motherly relationship these gopīs had with Him, they were freed from the prospect of future suffering in the cycle of birth and death; their material existence was finished once and for all, in that very lifetime.

Conditioned living beings are trapped in saṁsāra due to their ignorance, but the elder gopīs were steeped in the highest spiritual knowledge.

They were the most perfect jñānīs because they constantly thought of Kṛṣṇa as their son.

Indeed, all transcendental knowledge and its corollary benefits are automatically included in pure Kṛṣṇa consciousness.

Other devotees might feed Kṛṣṇa without identifying Him as their son, but these women had already attained such a high realization of love of Godhead that they thought of Kṛṣṇa with intense parental affection.

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They loved Kṛṣṇa so much that milk would spontaneously flow from their breasts.

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Kṛṣṇa is the giver of liberation and all other goals of life.

But as the word alam implies, Kṛṣṇa, not satisfied with the milk of only His Mother Devakī, was eager to drink from the gopīs also.

He had every right to the breast milk of Devakī, but He abandoned her to drink extensively from these gopīs instead.

His love for them was that great.

Therefore, since He gives desired goals like liberation to other persons, why shouldn't He grant liberation to these women, whom He favored over His own mother by drinking their milk for one whole year?

How could they remain entangled in material existence?

pūtanā loka-bāla-ghnī  
rākṣasī rudhirāśanā  
jighāmsayāpi haraye  
stanam dattvāpa sad-gatim  
kim punaḥ śraddhayā bhakt<sup>yā</sup>  
kṛṣṇāya paramātmane  
yacchan priya-tanam kim nu  
raktās tan-mātarō yathā

Pūtanā was always hankering for the blood of human children (pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā), and with that desire she came to kill Kṛṣṇa (jighāmsayāpi haraye); but because she offered her breast to the Lord (stanam dattvā), she attained the greatest achievement (āpa sad-gatim). What then is to be said (kim punaḥ) of those who had natural devotion and affection for Kṛṣṇa (śraddhayā bhaktyā kṛṣṇāya paramātmane) as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child (yacchan priyatamam kim nu raktās tan-matarō yathā)? (Bhāgavatam 10.6.35–36)

yātudhāny api sā svargam  
avāpa janani-gatim  
kṛṣṇa-bhukta-stana-kṣīrāḥ  
kim u gāvo 'nu-mātarah

Although she was a great witch (yātudhāny api), she attained the position of a mother in the transcendental world and thus achieved the highest perfection (sā svargam avāpa janani-gatim). What then is to be said of the cows (kim u gāvo) whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection (kṛṣṇa-bhukta-stana-kṣīrāḥ) exactly like that of a mother (anumātarah)? (Bhāgavatam 10.6.38)



Pūtanā attained a destination possible only for saintly devotees of the Personality of Godhead.

She became a mother of Kṛṣṇa like Devakī in the highest heaven, Śrī Vaikuṅṭha.

Svarga, or heaven, is commonly conceived as the world of unlimited happiness, but true happiness—in freedom from birth and death—is found only in the kingdom of God.

There Pūtanā achieved liberation and was established in vātsalya-rasa.

So how can the elder gopīs of Vraja be expected to attain anything less?

The word sam-sāra may be taken to refer to liberation as the “complete essence” of the four goals of life, and this liberation may be understood to be jñāna-sambhavaḥ, indicating that it is achieved by the discipline of philosophical knowledge.

But these gopīs deserve more than this inadequate reward.

For these gopīs, liberation is inadequate because they possess  
pure devotion for Kṛṣṇa, which includes knowledge,  
liberation, and everything else desirable.

Liberation, therefore, is meaningless for the gopīs because  
they are already liberated.

To devotees unconditionally surrendered to Him, Kṛṣṇa never gives mere liberation.

And from devotees full of material desires He withholds it.

Thus Śukadeva Gosvāmī calls **Kṛṣṇa kaivalyādy-akhilārtha-dah**, He who destroys (dyati) all the inferior goals of life (arthas), headed by liberation (kaivalya), which in comparison to attainment of Śrī Vaikunṭha are insignificant.

Since Kṛṣṇa is so kind even to materialistic devotees, why should He give mere liberation to absolutely selfless devotees like the gopīs?

The great achievement, even for the residents of Vaikuṅṭha, is the attainment of Goloka.

In the Sixth Canto of Śrīmad-Bhāgavatam (6.11.23) the demon Vṛtra says:

traī-varḡikāyāsa-vighātam asmat-  
patir vidhatte puruṣasya śakra  
tato 'numeyo bhagavat-prasādo  
yo durlabho 'kiñcana-gocarō 'nyaiḥ

O Indra (śakra)! Our Lord (asmat-patih) obstructs endeavors  
for artha, dharma and kāma (puruṣasya traī-varḡika āyāsa-  
vighātam vidhatte). One should infer that this is the mercy of  
the Lord (tato anumeyo bhagavat-prasādo), which is rarely  
attained by others (yah anyaiḥ durlabhah) ~~but attained by~~  
~~those with attachment to~~ only the Lord (akiñcana-gocarō).

Because efforts to attain dharma, artha, and kāma can achieve little more than the pain of the endeavor, the supreme protector of His devotees ruins a devotee's attempts to achieve these goals.

This should be understood as the greatest mercy of the all-compassionate Lord.

But don't some devotees of the Lord succeed in obtaining the three goals dharma, artha, and kāma?

Yes, but we should understand who is eligible to receive the Lord's mercy in full.

The Personality of Godhead gives full protection to devotees who are akiñcana (free from false identifications), who renounce everything material for His sake, who offer their very bodies and all bodily possessions for His service, and who have no support but Him.



For others His full mercy is very difficult to obtain.

To devotees distracted by material desires, who fall short of the akiñcana standard, Kṛṣṇa sometimes gives the benefits of dharma, artha, and kāma.

Avarities

Even (neophyte Vaiṣṇavas, being more or less free from material desires, can at least aspire for the special mercy of the Lord, but nondevotees can never come near it..

Nondevotees have no hope of gaining the Supreme Lord's favor, by which material entanglement is destroyed.

Vrtrāsura therefore tells Indra that being king of heaven is useless because Indra is not a pure devotee of the Personality of Godhead.

Vṛtra disdains Indra's heaven because Vṛtra has his eyes set on Śrī Vaikuṅṭha.

A similar statement is found in the Fifth Canto of Śrīmad-Bhāgavatam (5.19.27):

satyaṁ diśaty arthitam arthito nṛṇāṁ  
naivārtha-do yat punar arthitā yataḥ  
svayaṁ vidhatte bhajatām anicchatām  
icchāpidhānam nija-pāda-pallavam

The Lord certainly gives (satyaṁ diśaty) desired objects to devotees who request them (arthitam arthito nṛṇāṁ), but he does not give those objects (na eva arthadah) in such a way that the devotee will ask again after finishing his enjoyment (yat punar arthitā yataḥ). In other words, he gives his lotus feet (svayaṁ vidhatte nija-pāda-pallavam), which include all desirables (icchāpidhānam), to those worshippers (bhajatām) who do not even desire them (anicchatām).

For God no request is impossible to fulfill.

He is the root of the tree that can satisfy all desires.

Still, though people pray to Him for liberation and other  
perfections, He often refuses to give what is asked.

This means that when granting a request will result in the  
devotee's being impelled by still more desires, the Lord protects  
His devotee by withholding the desired object.

A person whom the Lord allows to become proficient in religious formularies may become greedy for the fruits of religiosity.

Elevated by piety and endowed with such fruits, the person may then become attracted to sense gratification.

Addicted to sense gratification, he may turn again to religiosity, just to get more of the same sense gratification.

Only rarely does anyone take proper advantage of the cycle of puruṣārthas, or goals in human life, by experiencing dharma, artha, and kāma, evaluating them realistically, and then redirecting his aim to mokṣa.

Then, if such a rare person is truly fortunate, after achieving liberation he may come in contact with pure devotees of the Supreme Lord, learn the insignificance of liberation, and strive for bhakti.