

Sri Sri Radha Gopinath Temple  
Bhagavatam Class

1.13.55

Dhṛtarāṣṭra Quits Home

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10. Sri Krsna.... Hare Krsna

# Verse, Translation and Purport

|| 1.13.55 ||

vijñānātmani saṁyojya  
kṣetrajñe pravilāpya tam  
brahmaṇy ātmānam ādhāre  
ghaṭāmbaram ivāmbare

Dhṛtarāṣṭra will have to amalgamate his pure identity with intelligence and then merge into the Supreme Being with knowledge of his qualitative oneness, as a living entity, with the Supreme Brahman. Being freed from the blocked sky, he will have to rise to the spiritual sky.

# Srila Prabhupada's Purport

The living being, by his desiring to lord it over the material world and declining to cooperate with the Supreme Lord, contacts the sum total of the material world, namely the mahat-tattva, and from the mahat-tattva his false identity with the material world, intelligence, mind and senses is developed.

This covers his pure spiritual identity.

By the yogic process, when his pure identity is realized in self-realization, one has to revert to the original position by amalgamating the five gross elements and the subtle elements, mind and intelligence, into the mahat-tattva again.

Thus getting freed from the clutches of the mahat-tattva, he has to merge in the existence of the Supersoul.

In other words, he has to realize that qualitatively he is nondifferent from the Supersoul, and thus he transcends the material sky by his pure identical intelligence and thus becomes engaged in the transcendental loving service of the Lord.

This is the highest perfectional development of spiritual identity, which was attained by Dhṛtarāṣṭra by the grace of Vidura and the Lord.

The Lord's mercy was bestowed upon him by his personal contact with Vidura, and when he was actually practicing the instructions of Vidura, the Lord helped him to attain the highest perfectional stage.

A pure devotee of the Lord does not live on any planet of the material sky, nor does he feel any contact with material elements.

His so-called material body does not exist, being surcharged with the spiritual current of the Lord's identical interest, and thus he is permanently freed from all contaminations of the sum total of the mahat-tattva.



He is always in the spiritual sky, which he attains by being transcendental to the sevenfold material covering by the effect of his devotional service.

The conditioned souls are within the coverings, whereas the liberated soul is far beyond the cover.

# Discussion

# Theme of Discussion

How could Dhrtarashtra achieve  
Liberation ????

# Setting the Scene

Gopa-Kumara is the interim Brahma  
at Satyaloka

Sages glorify a bhuloka vasi who had  
attained Mukti

Gopa-Kumara asked them about Mukti and  
they explained. He got attracted.

He asked them how to attain it

**The Guni-Bhuta Sastras told – By Jnana**

**The Pradhani Bhuta Sastra told – By Bhakti**

**Peripheral Sastras – did not directly agree, but indirectly through getures and other subtle signs**

**The Pradhani-Bhuta Sastras became angry and started to present emphatic, direct proofs for Liberation easily attained by Bhakti**

**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-ārtha-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**).”



**Some of the Gudha Sastras smiled and kept quiet**

**Who were they? – Suddha Bhakti Sastras (Gopal Tapani, Bhagavatam and Satvata Tantras)**

**Why did they keep quiet and smile? - Explain**

**A fierce debate ensued between the Pradhani-bhuta Sastras and and the Guni Bhuta Sastras**

The Gudha-Sastras covered their ears and left.

Explain Why?

Debate continued. The Pradhani Bhuta Sastras won.

Gopa Kumara was happy. Explain why

Gopa-Kumara Pacified the Gudha-Sastras – and  
inquired from them. They Replied.....

This subject matter is very confidential. But because we see the qualities in you, we are inspired to speak.

We are the Suddha Bhakti Sastras.

We may sometimes discuss liberation, but only to discourage people from pursuing it.

We only condemn Liberation.

Sometimes, to establish the superiority of Bhakti to Mumuksus, we may talk about Mukti being easily attained by Bhakti.

But, we never recommend Mukti as the final goal because there is no trace of real happiness in Mukti.

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

The happiness of liberation is just a state of no material suffering.

In fact, the whole concept of Bondage and Liberation is illusory (yad adhatu mato.....atma mayam rte....)

We speak about liberation by bhakti for glorifying Bhakti by Kaimutya nyaya (Mukti by Namabhasa.... Paras Mani)

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 “Nārāyaṇa” (**nārāyaṇa iti**) while dying (**mriyamāṇa**) and still attained liberation (**muktim iyāya**).

Even the mukti sastras agree that liberation is attractive only to those who lack discrimination.

What is moksha? – They say – “maya krta anyatha rupa tyagat svanubhava moksha”

But, the happiness of that kind of self realization is very meager

## Purva Paksa:

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



## Response:

- If that Brahman is devoid of qualities such as compassion and Bhakta-Vatsalya
- If it has no attachment to those who are worshipping
- If it is nirvikara – Heart does not melt to the love of the worshipper
- If it inactive – has no attractive pastimes

Then what tangible happiness do you expect from that realization????

## On the contrary:

- Bhagavan is an ocean of all auspicious qualities such as compassion and Bhakta-Vatsalya
- He has attachment to devotees. (aham bhakta paradhino....ye bhajanti tu mam Bhaktya)
- His heart transforms by melting to the love of the devotee
- He is filled with attractive pastimes which are so attractive to the heart of the devotee

Therefore, there is intense bliss in realizing His Lotus Feet

Why do the Mukmuksus glorify Liberation so much?

1. Because they are “Samsara yatana udvignaih”
2. Rasa Hinaih
3. Just as the Bubhuksus cannot understand anything higher than svarga

While the Bliss of Prema continually increases, the happiness of Moksa is static

**You Should accept as Standard Pramana only:**

- 1. Our Words**
- 2. Words of the Mahatmas**
- 3. Actions of the Mahatmas**

## Our Words:

- atma ramas ca munayo.....
- Devanam guna linganam.....bhaktih siddheh gariyasi
- Narayana parah sarve.....
- Te carana saroja hamsa kula sanga..... Apavargam na parilasanti
- Mahatam madhudvit sevanurakta manasam abhavo 'pi phalguh

## Words of the Mahatmas:

**bhava-bandha-cchide tasmai  
spr̥hayāmi na muktaye  
bhavān prabhur aham dāsa  
iti yatra vilupyate**

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

## Actions of the Mahatmas:

- **Prahlad Maharaj refused Liberation**
- **Hanuman refused Moksa**
- **Sukadeva – Parinisthito ‘pi nairgunya**

There are many Historical accounts also to support this:

1. Ekta, Dvita and Trita – Svetadvipa – unable to see the Lord
2. Prthu Maharaj – Lord gave only Mukti



## Next Argument:

If Liberation is all that glorious, why is it offered to the demons?

- That too only when Krsna kills them – Discuss
  1. From Laghu Bhagavatamrita – Vastu Visesa
  2. tan aham dvisatah..... mam aprapyaiva
  3. Amsi amsa – discussion between maitreya and Parasara
  4. Also – Only Sayujya Mukti is offered – Even for Paundraka Vasudeva

**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**)

Therefore, Saintly devotees do not get Mukti, they attain the Lotus feet of Krsna

Such an attainment of Krsna's Lotus feet is only possible by Suddha Bhakti and not even Pradhani Bhuta Bhakti

That Bhakti should not be even little bit dependent on Karma, Jnana, and Vairagya

Why? What is wrong if Bhakti takes some support from Karma,  
Jnana and Vairagya??

2.2.205

karma vikṣepakam̐ tasyā  
vairāgyam̐ rasa-śoṣakam  
jñānam̐ hāni-karam̐ tat tac  
chodhitam̐ tv anuyāti tām

Ritual duties (**karma**) distract one (**vikṣepakam̐**) from devotional service (**tasyā**), renunciation (**vairāgyam̐**) dries up one's transcendental taste for her (**rasa-śoṣakam**), and knowledge (**jñānam̐**) can do her harm (**tat hāni-karam̐**). But these three (**tat tu**), when purified (**śodhitam̐**), faithfully serve her (**tām anuyāti**).

## Proof

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**).

Purva Paksa Question to “atama ramas ca”:

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?

## Our Response:

1. The Lord's personal energy grants those liberated souls spiritual bodies. With that those souls worship Lord Hari.
2. Even the liberated souls who have merged into Brahman retain their eternal spiritual bodies, complete with spiritual mind and senses.
3. Nothing, even liberation, can ever deprive a jīva of these assets.
4. When a liberated soul gains the favor of the Lord's personal energy, his spiritual body and senses are reawakened for hearing and chanting



## 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???

## No. Bhakti is not needed

2.2.208

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

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**).

Even though Self-Satisfaction is a natural by product of Bhakti, devotees do not give that regard as it obstructs Bhakti

In fact, in the final goal of Bhakti, Prema, there is no satiation

Therefore, Self-Satisfaction is the most unwanted secondary fruit of Prema

**But some devotees may contend:**

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

**Our Response:**

**It is not that valuable anyway. Why bother  
then?**

**But some devotees may contend:**

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

**Our Response:**

**NKKY and Jnana Yoga have only Bhakti as a  
Secondary Element**

# Variety is the Mother of Enjoyment!!!

**In devotional happiness**

- 1. The Perceiver**
- 2. The Perceived**
- 3. The Perceptions**
- 4. The Perceiving Tools**

**All Manifest themselves in various ways**

On the other hand:

The Happiness of Impersonal Liberation is

1. Plain
2. Isolated
3. Vague
4. Limited

Why? Because the Mental Functions have ceased

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.



Therefore, that happiness must be monotonous and undeveloped, so vague as to be virtually nonexistent.

But Brahman is Bhagavan only???? Full with all the qualities!!!

TRUE..... But in samādhi the meditator's senses no longer function, so what he goes through is as good as nothing.

The Real Happiness of Prema is Intense and Sweet due to the Sweet Pastimes with the Exchange of Spiritual Rasa

But persons unfamiliar with this pleasure cannot even  
imagine it

Because of all these differences.... Devotees experiencing  
Prema consider the happiness of Liberation to be Tucca

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**)

Although one may with great labor and effort struggle up to the Brahman platform (kleśo 'dhikataras teṣām avyaktāsaktācetasām [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  
yam prāpya na nivartante  
tad dhāma paramam mama

That which was described as eternal and unmanifest (**avyaktaḥ akṣarah ity uktaḥ**) is called the supreme goal (**tam āhuḥ paramām gatim**). Attaining that eternal form (**yam 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 paramam 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 haṭha-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

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.”



॥ 8.24 ॥

agnir jyotir ahaḥ śuklaḥ  
ṣaṇ-māsā uttarāyaṇam  
tatra prayātā gacchanti  
brahma brahma-vido janāḥ

The knowers of Brahman (jñānīs) (**brahma-vido janāḥ**) who depart (**tatra prayātā**) on the path of fire and light (**agnir jyotir**), the waxing fortnight, and the northern progress of the sun (**ahaḥ śuklaḥ ṣaṇ-māsā uttarāyaṇam**) attain Brahman (**brahma gacchanti**).

## 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**

## Text 27-29

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

mad-bhaktaḥ pratibuddhārtho mat-prasādena bhūyasā  
niḥśreyasam sva-samsthānam kaivalyākhyam mad-āśrayam

prāpnotihāñjasā dhīraḥ sva-dṛśā 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-bhaktaḥ**), 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-samsthānam**), 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-dṛśā 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.

|| 2.2.31 ||

tenātmanātmānam upaiti śāntam  
ānandam ānandamayo 'vasāne  
etām gatim bhāgavatīm gato yaḥ  
sa vai punar neha viṣajjate 'nga ||

O King (**aṅga**)! He merges (**upaiti**) his svarūpa (**ātmanā**) along with pradhāna (**tena**) into the blissful, unchanging form of Mahā-viṣṇu (**ānandam śāntam ātmānam**). With that termination, he remains blissful (**ānandamayo avasāne**). He who has attained this goal (**etām gatim bhāgavatīm gato yaḥ**) does not return to the material world (**sa vai punar na iha viṣajjate**).

**Verse Summary:** He then merges his svarupa along with pradhana into Brahman. He who has attained this goal never returns to the material world.

## SVCT

Along with pradhāna (tena), in his svarūpa (atmanā), he attains the supreme brahman, the ādi-puruṣa (ātmānam), full of bliss, who is beyond the layer of prakṛti.

This is the abode of Kāraṇārṇavaśāyī-viṣṇu.

Finally he becomes bliss (ānandamayāḥ avasāne).

This means that he merges into the Lord. He does not return to the material world.



**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 (anyone) 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.

## SVCT

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**

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 saṁsāra-vāsanam  
yogino na vipliyante karmabihir bhagavat-parāḥ

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



## Other Verses quoted for establishing this verse

- Moghasa mogha karmano..... avajananti mam mudha...
- Unfortunate fisherman yogi
- Explain karma tyaga, jnana tyaga and unfortunate Bhakti tyaga

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**

## Sarvabhavana:

Regarding translating, Prabhupada gave me some wonderful instructions that I treasure and try to follow.

He told me there are two ways of translating.

One is literal and the other is bhavartha—to capture the spirit, to convey the deep spiritual and devotional mood of the acharya who wrote the original work.

Prabhupada said, “I prefer bhavartha, to translate the spirit and mood of these writings rather than to translate literally.

I want you to read the original Bengali or Sanskrit or Hindi, understand it, formulate it in your own words and write it.”

# Bhava of the Bhakti Sastras



## 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 mokṣah 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**).

# Bhava of the *Acaryas*

## Caitanya-candrāmṛta 5

kaivalyaṁ narakāyate tri-daśa-pūr ākāśa-puṣpāyate  
durdāntendriya-kāla-sarpa-paṭalī protkhāta-damṣṭrāyate  
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate  
yat kārūṇya-kaṭākṣa-vaibhavavatām taṁ gauram eva stumaḥ

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

- Bhukti mukti spra yavat.....
- Mukti svayam mukulitanjali sevate.....

॥ 3 ॥

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau  
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ  
ānandāmbudhi-vardhanaika-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.**

**But persons unfamiliar with this pleasure  
cannot even imagine it**

**Expand on this Point**

# There is precedence in the Parampara

- Jiva Goswami – Parakiya Bhava
- BSST – Siddha Pranali
- SP – BG Commentary